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NORTHFIELD ECHOES.

VOLUME II.

A Report of the Northfield Conferences for 1895.

EDITED BY D. L. PIERSON.

ILLUSTRATED.

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Is in Christ.

A. J. Jordan

NORTHFIELD ECHOES.

VOL. 2.

1895.

No. 1.

A TRIBUTE TO ADONIRAM JUDSON GORDON, D.D.

BY REV. ARTHUR T. PIERSON, D.D.

What the pencil and chisel of the artist painter and sculptor are to the skilled workman, the metaphors of the Bible are to the Holy Spirit—means of expressing and embodying divine ideas and ideals. How striking and beautiful is the figure of speech whereby He conveys God's idea of a well-adapted and wholly surrendered instrument wherewith to accomplish His will: "He is a *chosen vessel* unto me;" and again, "If a man therefore purge himself from these [corrupting associations and defilements] he shall be a *vessel unto honor*, sanctified and meet for the Master's use, and prepared unto every good work." A chosen vessel, a vessel unto honor, purged, sanctified, meet for the use of the Master, and prepared for every true and noble service. What is suggested to the mind? For example a *water pitcher*, cleansed from filth that it may not render impure and undrinkable the liquid blessing it is to carry to the thirsty soul; sanctified, or set apart from other uses, that it may be wholly at the Master's disposal; meet for his uses, in that it has been surrendered to the potter's hand and is molded and shaped by his own mind, into the size and shape adapted for its mission; and prepared for service in being first emptied of all else and then filled with clean, pure, living water!

Since the summer conventions of 1894, a man has passed away from among us, caught up higher, who will be missed at these Northfield gatherings as perhaps no other man would be, save only the unique servant of God whose call first gathered disciples amid these charming surroundings, and whose peculiar personality is still the main attraction to so many.

Adoniram Judson Gordon, at the midnight hour between February 1st and 2d, 1895, suddenly departed, to be widely and long

lamented. He was emphatically a chosen vessel unto God, content to be a vessel, only, that his Master might be glorified ; he was peculiarly a sanctified, meet, prepared vessel, and therefore a vessel unto honor, and how widely he was used to convey living waters of salvation to the thirsty souls of men only the last great day can reveal.

Individual examples are apt to be lost upon us, in their lessons of living, particularly if they suggest rare and radiant qualities, because we despair of imitation. We carelessly dismiss them with the thought that their rarity makes them exceptional and inimitable. Perhaps it may help to rid us of this snare, in Dr. Gordon's case, if we confine our thoughts to his *imitable traits*, those conditions of serviceableness which make his whole character and life a challenge to us to follow him even as he followed Christ.

We shall mention four marked characteristics, none of which so separate him from other disciples as to defy cultivation, and which in him combined to make him the power he was for good, namely : his *honesty*, his *holiness*, his *humor*, and his *humility*.

I. HONESTY. Truth is the base-block in all noble character, and as we say *true* excellence, without which all high attainment is impossible, for there is nothing on which to build. Any fault may be forgiven if only genuineness exist, for with that the correction of any fault becomes possible, and the erection of a pure and perfect manhood is only a matter of time and patience. God is first of all a God of truth, and otherwise could not be a perfect being. Around truth, His justice and mercy, power and love, wisdom and grace, all cluster and crystallize. Sincerity is the foundation of all heroic attainment and achievement among men, a candid mind the most valuable characteristic of humanity, at once both a grace and a virtue, an empowerment and an adornment.

No truer man ever lived than A. J. Gordon. He had *intellectual* honesty—the candor that makes deep conviction of truth possible, and gives such conviction a hold upon the man so that it compels surrender and obedience. He never shrank from the light, however it rebuked him. To see a truth was to yield to it—no tenacious holding on to an error because it was hoary with old age, or a custom because it was convenient. If any former conviction or practice would not allow the full light of the Word of God and Spirit of God to be turned upon it, it was abandoned. No man could be freer than he from all evasion and avoidance of truth because it was unpalatable. The question was not What have I held to be true ? or

What have others taught ? but What *is* true and what does the Scripture teach ? Having ascertained this, the strife was ended and there was no Babel of Confusion, passion and prejudice and selfishness and carnality disputing endlessly the supremacy of such truth. However beyond mere reason to discover, or mysterious in itself, or above the common plane of experience, whatever was seen to be a part of Scripture teaching was at once and cordially welcomed as a part of Dr. Gordon's creed.

Moral honesty, of course, is inseparable from such intellectual candor. Conscience lent its aid to enforce the decisions of the mental judgment and constrain the will to yield obedience to such truth. The whole life felt the force of a command in any and all divine teaching. It became the high priest of the soul, asking in the open court of conscience but one great question, "*Are these things so ?*" That being decided, there was no taking counsel to hold down the truth and choke its utterance for the sake of unrighteousness, or resort to great reasonings to obscure the clear witness of such truth.

All men may be honest. It is true that we all "go astray, as soon as we be born, speaking lies"; but, as soon as we be born from above, we learn of Him who in order to be the way and the life must also be the truth. The instant of conversion is an instant of perceiving and receiving the truth, of forsaking all refuges of lies. Turning to God is the first true step in a human life; the beginning of being candid with one's self, genuine in purpose toward God, and thoroughly sincere and honest toward all men. From that moment a lasting farewell to all forms of lying, deception, dishonesty, treachery, should be spoken. The one great purpose should now be to be perfectly genuine, so sincere that the midday sun might shine upon all our practices, purposes, and even secret thoughts, without disclosing what is evil,—like Daniel in Babylon, we should be henceforth such disciples, as that our enemies could find no fault in us save that we pray unto our God.

Such honesty not only strengthens conviction in us, but carries conviction to others. Dr. Gordon disarmed opposition and defied criticism by his transparent sincerity. You were predisposed to accept truth because he so honestly believed and so loyally espoused it. His candor was contagious. Infidelity was compelled to ask, What if this be true ? and doubting disciples were constrained to say, If this be not true, how strange that such a man has such strong confidence !

II. HOLINESS. No other word suffices to describe the spiritual character of this saintly man. He was more than upright, righteous, good. He feared the Lord, and hated evil. Holiness is an *affinity* with God; it implies a sympathy with the eternal nature of God. Morality is often a respectable outward conformity to a prevailing standard of ethics. To be holy because God is holy implies a deep sense of the enormity and deformity of sin, and a repulsion from it. That is a very suggestive word, *detest*—it suggests such a hatred as compels a *testimony* against evil. And nothing shows the absolute need of a new creation in man like the requirement, *Be ye holy, for I am holy*; no culture, alone, can attain holiness, nothing short of a making all things new. You may change the form and shape of metal by human fire and forge, but not the *nature* of the metal. No alchemy of man ever yet turned the baser metals into gold, or the charcoal into the diamond. That is the supreme test of the Creator's power and skill.

Dr. Gordon felt this to be so, and he came to God to be made over, anew in his image. He laid himself at God's feet to be molded to his will. The great prayer of his life was, "Create in me a clean heart, O God, and renew a right spirit within me." And because he got to the point of a *surrender* to God, for new creation, he became a new man in Christ Jesus.

Then what sympathy with God! What jealousy for God! What identity with God's cause, because with God's nature! How his inner habit of soul showed itself in that noble face, which was the image and index of the man, and whose very features took shape under the influence of the presiding purpose to be like unto God.

Never have we known so Spirit-filled a man! Whatever he said and did manifested God. The first impression I got of him which was distinctive and separated him from common men was when I heard him ask a simple blessing at his own board. There was nothing outwardly adapted to produce the impression. He raised both hands, bowed his head slightly, and, in a sentence or two, acknowledged God's gift, gave thanks for it, and sought grace in its use. The words are not remembered, but the impression is permanent. Like his Master, he was "made known in the breaking of bread." There was a way of doing things which separated him from other men, but without any affectation of piety or sanctimony.

All of us can be holy, for the same God wants to transform us into his image. To lie at his feet, ready to be so made anew; to

seek in prayer the cleansing power, to commune with the word of truth in which all saints find sanctification ; to forsake known sin and accept known duty, to cultivate fellowship with God, that his power may be unhindered in its operation — such are the simple secrets of holy attainment — open to all, whether rich or poor, ignorant or intelligent, high or low, bond or free, for God is no respecter of persons. There is not a single unholy man or woman that can honestly say before God, “I know of no hindrance to holiness which it is in my power to renounce or remove.” It is one of the most melancholy things in human experience that sin, known to be such, can be cherished ; that obstacles to consecration, felt to be in our way, can be suffered to remain and even accumulate. Christian disciples themselves are content to live on a low level, compromise with the world, conform to it, grieve and even quench the Spirit for the sake of self-indulgence. Let A. J. Gordon teach us whether or not it is worth while to put before us the deliberate purpose to be filled with the Spirit that we may be also used by the Spirit.

No doubt such holiness costs something in the way of self-denial. It was a costly price to pay in human eyes, when the natural orator and the cultured rhetorician, Paul, renounced all enticing words of man’s wisdom, lest the cross of Christ be made of none effect ; but the compensation came when there was the demonstration not of mere logic, but of the Holy Spirit. Pastor Gordon, the beloved teacher of the Northfield Conferences, saw that the gold embroidered curtain of eloquent oratory was a veil between God and the human soul and might hide the true glory of God ; and he consented to have that elaborate curtain rent in twain from the top to the bottom, that man might see God, and repent.

III. HUMOR. This beautiful character was permeated and penetrated by a singularly charming sense of the ludicrous. No man more keenly enjoyed and relished innocent fun, or more successfully helped to awaken such enjoyment in others. His humor seemed a part of his childlike exuberance of spirit — a simple outflow and overflow of his guileless and sunny disposition.

It was not everybody who perceived this humorous quality, nor was it all occasions that elicited it. He had a keen sense of propriety and all sacred scenes forbade indulgence of the ludicrous. Dr. Gordon never marred a sermon or a sacrament by a joke, as some of his most conspicuous fellow preachers of this generation have done. He had wit of a rare order, but its exercise was guarded.

Those who met him only on occasions when sobriety and solemnity seemed the only proper handmaids of worship, might think him destitute of all levity and unduly serious or heavily grave, but to those who knew him better even his illustrations were suggestive of the wit to which the power of illustration is so near of kin, in that both imply the quick discernment of resemblances not seen by many.

How keen was his sense of what was ludicrously funny those well know who have heard him tell of the man who at Mr. Moody's closing meeting in Boston testified that he had "sivereal times heard the larned gintleman, and wanted to say that he had received much profit, *individually and collectively*"; or of the meeting at which a report had been rendered about the conduct of a minister, who indignantly censured the committee for having suppressed half of the truth, at which point the proceedings were interrupted for a season of devotion, and the leader of the singing innocently started the song, "Repeat the story o'er and o'er," of which the chorus is "The half was never told" !

There is a story told of Dr. Gordon himself, that having on one occasion to speak at a meeting, after a banquet, at which the colored waiter dropped the platter which held the turkey, he said this incident would determine his outline: He should speak of the "fall of Turkey, the dispersion of Greece, the breaking up of China, and the discomfiture of Africa." Whether or not this was original with him or only an adaptation and expansion of some other's joke, the attendants at the August conference of 1892 well remember how Mr. Moody cabled from England to the convention, Thessalonians i:2, "We give thanks to God always for you all, making mention of you in our prayers"; to which Dr. Gordon, then in Mr. Moody's absence presiding over the conference, replied: I. Corinthians, xvi:17, "I am glad of the coming of Stephanas and Fortunatus and Achaicus; for that which was lacking on your part they have supplied." The amazing pertinency of this Scripture will be recognized by those who recall the fact that, while Mr. Moody was detained in England, Rev. F. B. Meyer, Rev. Geo. F. Pentecost, and the writer had come from abroad to aid Dr. Gordon in the conference and supply, as far as might be, Mr. Moody's place. And Dr. Gordon remarked to the conference, that inasmuch as our Brother Meyer was called to succeed Rev. Newman Hall in Christ Church he might be appropriately called *Stephanas* (the crowned); that as Dr. Pentecost had come from the regions of India, beyond Achaia, he

might stand for *Achaicus*, and as I had been invited to occupy Mr. Spurgeon's pulpit I might be styled *Fortunatus*. No more brilliant display of the wit of adaptation was ever made at a Northfield gathering.

And the humor of dear Dr. Gordon was always so *clean*, so free from all taint of evil suggestions, that it charmed everybody. His repartee was never at the cost of wounding ; there was no scorpion sting in the tail of his wit ; nor was there ever a hint of impurity, profanity, or trifling with sacred things. He exploded with laughter over the boy that thought the "persuader" his mother used so frequently should be hung up in the nursery under the motto, "I need thee every hour," but he was careful how he repeated that joke lest he might attach to a sacred hymn a ludicrous association.

IV. HUMILITY. This was perhaps the crown of his other graces. He was little in his own eyes. There is a great difference between being humiliated and being humbled. "Fudge!" said Lyman Beecher, to his son Edward when he had made a failure of his first sermon, and said, "Father, I feel greatly humbled!" "Fudge! you are only humiliated." From many a humiliating defeat we rise prouder than ever. But not to *think* of one's self more highly than he ought to think—to think soberly, remembering that God hath dealt to every man his measure of faith, power, faculty, success—to remember that we are only *instruments*, and that God alone is the *agent* in all true work,—only at best chosen vessels that the excellency of the power may be of God and not of us—that is to be truly humble.

When Dr. Gordon was overwhelmed with complimentary references, at the great Saratoga meeting in 1893, how beautifully sweet was his response: "A man can receive nothing except it be given him from above." How he shrank from the celebration of his "twenty-fifth anniversary" at Boston lest attention should be called to himself and his work, rather than to his Master.

Mr. Moody said, after Dr. Gordon's death, that he had never yet known a man who had so few "*offs*"—a quaint and characteristic saying which all will understand. For years Dr. Gordon has been easily the principal teacher at the Northfield Conferences. On the whole, no other man has spoken so often and so acceptably. Not an address he ever made there was without point and power, or could be pronounced in any sense a failure. Other men have severely tried Mr. Moody by their peculiarities and particularities—by their

sensitiveness and selfishness, by their intrusive conceit and obtrusive counsels, by their pride and vanity, their unwillingness to take a lowly place, or be made a convenience of to fill an unexpected gap. But dear Doctor Gordon was always ready to do what he was asked. You might call on him for five minutes or fifty and he would respond with equal cordiality ; to speak at Round Top at an inconvenient hour, to a small number, or to take the main service at the thronged auditorium, and he was never reluctant to serve in any capacity. You might call on him to fill another's place or leave him off the programme altogether and it made no difference. He had no complaint because too much or too little was asked of him, because his time was too short, or the hour too inconvenient, or the audience too tired, or the weather too hot. With a beautiful childlikeness of simplicity and humility he fell into any place indicated for him and there moved without friction, doing the duty asked of him. When shall we see at Northfield another like him !

The story is told of Poussa, the Chinese potter, that, in despair of making a set of porcelain worthy to meet the emperor's order, he flung himself into the furnace, and there came out the most beautifully gilded and decorated wares ever seen. Our departed brother gilded and decorated all his life work by his self-forgetful and self-sacrificing spirit, and because he was so self-oblivious he was so great in the eyes of the Lord.

We have seen no Scripture which more fully expresses our conception of this man, his character, and his mission than Luke i:15-17. "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord."

A SKETCH OF DR. GORDON'S LIFE.

Adoniram Judson Gordon was born in the town of New Hampton, New Hampshire, on the 19th of April, 1836. His parents, John Calvin Gordon and Sallie Robinson Gordon, were earnest Christians, devoted to every patriotic and noble cause which was brought to their attention. They gave lasting testimony to their sympathetic

interest in the cause of foreign missions by giving to their son the name of the pioneer American missionary.

At the age of sixteen, this child of many prayers and careful training was converted to Christ and united with the Baptist church in his native town. He almost immediately decided to devote his life to the Christian ministry and to this end entered the New London Academy in the fall of 1853, from which institution he graduated with honors in 1856. He entered Brown University the same year and received his degree in 1860.

"Those who knew Judson Gordon," says Mrs. H. L. Potter, in a sketch of his life, "during these student days, remarked the consecration of purpose, beautiful faith, and loyalty to God's word, which increased as the years went by, characterizing not only his own career but the life of the churches to which his ministry was given in Jamaica Plain and Boston. It is interesting to note also that this quiet man, apparently so moderate in all his deliberations, possessed tact and a quick wit that was often of service to himself and others in after life." Rev. M. R. Deming gives an incident which illustrates this, taken from his college life. He was once "hazed" by half a dozen "sophs" who broke into his room after midnight, dragged him from bed, put him on a table and ordered him to preach a sermon. He complied and took for his text, "A certain man went down from Jerusalem to Jericho and fell among thieves." His sermon was a success.

From college Mr. Gordon went immediately to Newton Theological Seminary, from which he was graduated in 1863. He soon after accepted a call to Jamaica Plain, being ordained there on June 29 of the same year. His preaching of the Gospel in this church was signally blessed of God; the congregation increased and many were converted. It was during this pastorate that he was led to a deeper study of the Word of God, as it was during his



MRS. A. J. GORDON.

Boston pastorate that he gained a deeper knowledge of the Holy Spirit and more constant reliance upon Him for guidance and power.

On October 13, 1863, Rev. A. J. Gordon married Miss Maria Hale of Providence, who, by her sympathy and co-operation in all his work for over thirty years, was a true helpmeet to him. Eight children

were born to Dr. and Mrs. Gordon, of whom, two sons, graduates of Harvard, and three daughters survive.

At the close of six years' pastorate Mr. Gordon received a call from the Clarendon Street Baptist Church, Boston. This call he accepted, being convinced that it was the voice of God, and was installed as pastor the very day on which his immediate predecessor, Rev. Dr. Stow, was called to his reward. At this time the church was in a state of decline, owing to the removal of the population from the neighborhood of the church to other localities. In this church Dr. Gordon celebrated the twenty-fifth anniversary of his pastorate one month before his



CLARENDON STREET CHURCH, BOSTON.

death,* and as an indication of God's blessing upon his ministry it may be interesting to note the contrast in the condition of the church in 1869 and 1894 as recorded in *The Clarendon Light*.

*Dr. Gordon departed this life shortly after midnight on February 2, 1895. His remains were finally laid to rest in Forest Hills Cemetery, Boston, on May 11. A characteristically simple monument marks the spot where his body lies; it is a huge boulder, on which is inscribed :—

PASTOR A. J. GORDON
1836-1895
UNTIL HE COME

Pastor, 1869	Rev. A. J. Gordon.	1894	Rev. A. J. Gordon, D.D.
Assistant pastor, 1869	None.	1894	Mr. J. A. McElwain.
Total membership, 1869	358	1894	1,083
Church debt, 1869	\$14,000	1894	Nil.
Baptisms, 1869	4	1894	41
Missionaries, 1869	1	1894	12 in nine countries.
Evangelists, 1869	1	1894	12

Branches of church work, 1869 :

Young People's Society (attendance 60), Ladies' Benevolent Circle, Ottawa Place (colored), started with no primary department and with but one class of adults in the Sunday school and an evening congregation of 125.

1894.

The Ebenezer Baptist Church, with 200 members and a church property of \$25,000 free from debt.

Christian Endeavor, numbering 130 members and embracing the following activities : Meetings at Home for Aged, Home for Intemperate Women, car stables, wharves, lodging houses, Meonah Mission, Boston Common, City Hospital, Jewish work, Messervey's Mission at Ashland place, "Farther Light's" Mission Band, Boys' Mission Band, King's Daughters, Junior Endeavor, Boys' Brigade.

The Church activities embrace : Chinese Sunday school, Chinese Y. M. C. A., Ladies' Benevolent Circle, Woman's Home Missionary Society, Woman's Foreign Missionary Society, Boston Missionary Training School (140 students), Pitts Street Mission, Redeemed Men's Meeting.

This is a slight indication of what the Holy Spirit will do when allowed to rule the activities of a church. Beside this church work, Dr. Gordon was editor of *The Watchword*, associate editor of the *Missionary Review of the World*, author of numerous books and hymns, and was founder of the Boston Industrial Home, an institution which has been wonderfully blessed and has given many worthy men and women much needed assistance, temporal and spiritual. In 1871 Dr. Gordon was elected one of the board of managers of the Baptist Missionary Union, and in 1888 was made its chairman. His pen and his voice have never been quiet in advocating the truths of the Bible and the duty of the church. He was of late years especially active in Bible and Missionary conventions in various parts of the land. His connection with Northfield need scarcely be commented upon, but we will, in closing, give a few extracts from a letter by Mr. Moody, in which he speaks of the blessing Dr. Gordon has been the means of bringing to those who have gathered at the summer conferences. Mr. Moody says : "At the college conferences in July . . . the strong, manly utterances and Bible teachings made a deep impression on the students. Again, in August, when many

Christian workers met together for teaching and refreshment, it was felt by many that our friend was of himself enough to bring them to the place. He was ready to help in any way, and, when I was absent in Great Britain and at the time of the Fair, he was the man whom all felt would guide wisely and would be best able to take the leadership. We realized in these summer visits there was devotion to the work and self-sacrifice, as the time given to us was taken from his own season of rest. . . . As year after year passed, and I knew Dr. Gordon better, I was impressed more and more with the clearness with which he presented the truth and the spirit he showed in his life. The last talk I had with him was on the importance of having the fundamental doctrines of the Scriptures taught in our conference annually. For the twelve years or more that he came to us there was a request each summer that Dr. Gordon should preach on the Holy Spirit, and each time that he did so fresh blessing seemed to come. No one who listened to his closing sermon in the new auditorium, to the largest audience ever assembled in Northfield, will forget that morning and the comforting message he delivered. As he talked to us for the last time his theme was the Resurrection. We are glad that we were privileged to hear that voice and that message in our new hall and that with the gathering in the hall will come this remembrance of that friend's face and the words, 'I am the resurrection and the life ; he that believeth in me though he were dead yet shall he live.' . . . Thinking of him the words that were applied to Daniel come to my mind, 'O man, greatly beloved.' "

REMINISCENCES OF THE FIRST NORTHFIELD CONVOCATION.

BY REV. H. B. HARTZLER.

Among the precious memories and experiences of the spiritual side of my life, I gratefully count the first of the lengthening series of conferences held at Northfield. To me, just escaped for a brief vacation from the editorial treadmill in a western city, the place, the surroundings, the associations, and the exercises of the convocation all had a singular charm and power of freshness and novelty. This being my first sight of New England, of course it was not in editorial human nature to resist the temptation to "write it up." Now, fifteen years after that first visit to Northfield, I am not disposed

to take back a single word of admiration and commendation then written ; whether it be about "the beautiful green knolls, the rugged, wooded hills, the fresh little meadows, the musical brooks, the smiling valley, the 'brimming river,' the infinite variety of landscape form and feature, with its changeful moods and constant play of expression," or the grace and power of the wonderful convocation that touched the ends of the earth with its influence.

It is safe to say that in modern times no such gathering as the first Northfield Convention has been witnessed. It has never been repeated, nor can it be. Like the Jerusalem Pentecost there were present "devout men out of every nation under heaven." America, Europe, Asia, and Africa, each had representatives there. It was amazing to find brethren from almost every state of our Union, from Mexico, Canada, England, Scotland, Wales, Southern Africa, Athens, Smyrna, Cappadocia, and many other lands and cities, "pastors and evangelists, professors and editors, elders and deacons, devout women and earnest youth," and all "with one accord, in one place."

Another remarkable feature of the occasion was the widespread interest and sympathy with the object of the convocation, which was manifested in hundreds of letters and telegrams that came pouring in from all parts of this and other lands. These communications began to come to Mr. Moody weeks before the meetings opened, and continued to come by scores even on the closing day. They came from Christian associations, colleges, young ladies' seminaries, churches, camp meetings, women's prayer-meetings, also from individual ministers and laymen, from invalids, from the aged, and from almost every class and condition of Christian people. It was



MINNEHAHA FALLS.

especially noticeable how large a proportion of the letters were from ministers of the various denominations, which was a most favorable and encouraging token. At the close of the ninth day there were over three thousand requests for prayer piled up on Mr. Moody's desk ! These requests for prayer were not presented to the convocation during the first days, because Mr. Moody felt that all present needed first to draw very near to God in prevailing prayer for themselves before they took the place of intercessors for others. Assurance was also given by letters and telegrams that meetings for the same object were being held, during the time of the convocation, in a number of places, where hungry hearts were seeking the same enduement of power. Nothing was more encouraging than these tokens of a general desire that drew thousands of accordant hearts together at the mercy seat, to cry unto God for a common blessing.

Mr. Moody had no programme for the meeting. He held himself free and open to move at the impulse of the Holy Spirit. At first he took no leading part in speaking, but called others to the front, until he was urged by a strong, general desire to preach two or three sermons on the Holy Spirit, which he did. The blessed Spirit honored the faithful testimony with marvelous power. The main object of the convocation, as set forth in the call, was so manifestly approved in all the divine leadings, that it was steadily kept in view from beginning to end. This object was "solemn self-consecration, pleading God's promises, and waiting upon him for a fresh anointing of power from on high."

There was much searching of the Scriptures for instruction and promises pertaining to this great blessing, and God was greatly honored in his Word. It was not long until the same intense desire for the enduement of power that burned in Mr. Moody's heart kindled also in the hearts of the assembled believers, and their souls began to flow together like drops of water. It was no small thing to bring into harmony all the various elements of the convocation, in which were representative Christian workers of strong individuality, ripe experience, of almost every evangelical denomination, men and women who had done noble service in the cause of Christ. But Mr. Moody resolutely and with indomitable will held us to the one thing, as the Spirit directed, until the object was gained.

"Don't think of your homes, your families, your work, your churches now," said he. "Don't pray for anything or anybody but yourself. Attend now to your own heart only." A man arose who

said he had been for five years on the Mount of Transfiguration. Mr. Moody cast a quick glance upon the speaker, and flashed into his face the sharp question, "How many souls did you lead to Christ last year?" "Well, I don't know," was the astonished reply. "Have you saved *any*?" persisted Mr. Moody. "I don't know that I have," answered the man with a dubious air. "Well," said Mr. Moody, "we don't want that kind of mountain-top experiences. When a man gets up so high that he can't reach down and save poor sinners, there is something wrong."

The Friday morning meeting, in the Seminary chapel, was wonderful. Such a time of confession, of deep abasement, of heart-searching, of self-loathing, of consecration, of strong crying unto God, I had never witnessed. Strong men and women, leaders of hosts in Christian work, were utterly broken down before the searching presence of the Lord. The scene was almost too sacred for the profane gaze of the world. Dr. Pentecost could, with difficulty, command himself sufficiently to speak, while tears streamed over his face, and his frame was shaken with deep emotion. Mr. Moody was on his knees, his voice broken and choked with sobs and tears, vainly trying to utter audible words of prayer. We realized, as never before, how the Spirit "maketh intercession for us with groanings that cannot be uttered." In that solemn hour there came to many such revelations of their own hearts, under the intense light of the Holy Spirit, as they had never known, bowing them into the very dust in humiliation and shame. Truly, God had answered the prayer which was Mr. Moody's text on the preceding evening: "Search me, O God, and know my heart; try me and know my thoughts," and the answer was to many the most startling surprise of their lives.

Meetings similar to the above were held each day, in a large tent, on a green knoll near Moody's house, by the men alone, the women holding theirs in the Seminary chapel. I am not able to report them. Only those who were present and entered into the spirit of the occasion can at all understand them. They are not reportable. The first morning meeting in the big tent was but the beginning of a series of like wonderful power. Here were heard, again and again, the tearful confessions of contrite hearts and humbled spirits, the intense longings and aspirations of hungry souls, and the mighty pleadings of Jacob-like wrestlers with God. With intense feeling Mr. Moody exclaimed: "I am tired of hearing men talk. Let us

be still and listen to God. Oh, that he may speak to our hearts !” Then referring to Gen. xvii. :3, as the verse for the meeting, he said : “ Now let us fall on our faces before God and listen to him,” and the assembly followed the leader’s example and fell on their faces before the Searcher of hearts, where they lay in silence, while he



THE NEW CONGREGATIONAL CHURCH, EAST NORTHFIELD.

spoke to them in words of grace and power. Again and again, during the succeeding days, did the company of believers lie prostrate on the ground, in the blaze of the Spirit’s searching light, the silence broken only by sobs and prayers and rejoicings. Truly, God was in that place !

At the close of the morning meetings in the tent, other meetings were held in a shady ravine, under trees, in tents, in the Seminary, by groups of earnest souls panting after the enduement of power. Some lay in utter silence on their faces for an hour at a time, waiting on the Lord, and they prevailed with him in the mighty importunity of faith. With souls all aglow, and faces shining, and eyes glistening with happy tears, they attested the grace of God and the power of the Lord Jesus Christ. To many these meetings will be memo-

nable forever as the Penuels where they met God and prevailed. Thousands of souls in all parts of this and other lands have since that day felt the quickened touch of believers on whom the Spirit came in those blessed days at Northfield.

There was one sacred meeting to which I must yet refer. If any of those who were present there should read these lines, their hearts will grow warm with the glowing memory of that privileged hour. It was a meeting in the large tent back of Mr. Moody's house. The Lord had come very near to our hearts, and we were being drawn not only closer to him, but also nearer to each other. Under a common impulse the little company of twenty-six clasped each other's hands, stood in a circle, and entered into a solemn covenant of consecration with God and with each other. Some one proposed that each one take a list of the names and addresses of all, and that we pledge ourselves to pray daily for each other until death. "No," said Mr. Moody, "don't bind yourselves to do that. Pray for one another, of course, but don't pledge yourselves to do it every day, lest you burden your conscience and make an irksome duty out of what should be a delightful privilege." Wise words !

I look again over this list of names, as I write, and see that while the greater part of the "covenanters" remain, "some are fallen asleep," of whom are two of the noblest benefactors of Mr. Moody's schools, D. M. Weston of Boston, and Hiram Camp of New Haven, Conn., also that blessed soul-seeker and soul-winner, George R. Clark, of Chicago, faithful unto death. No one may tell how much of the best impulse in the lives of these sainted men came from the first Northfield Convocation, for all of which the Lord be praised !

THE HERO OF FAITH.*

BY REV. A. C. DIXON, D.D.

Paul was religiously ambitious. He "pressed toward the mark for the prize of the high calling of God in Christ Jesus." Many run but only one receives the prize. Paul desired to be first in faith and works. His horror was that, after having preached to others, he might himself come out second best. The basis of heroism is FAITH. Negation never inspires to holy endeavor. Martyrs do not die for

* Extracts from addresses delivered Saturday and Sunday afternoons, Aug. 11 and 12, 1894.

their doubts. Men believe and therefore speak and act. The standard of this heroism is in the 11th of Hebrews.



REV. A. C. DIXON, D.D.

Photographers make what they call a composite picture, the features of many combined in the face of one, and it is my purpose now to bring the camera of our imagination and faith before the group of heroes in this 11th chapter of Hebrews, and give the picture of the true hero whose face is made up of the features of all.

The first element of heroism is *sacrifice*, as illustrated by Abel. By faith Abel "offered unto God." Christ records the widow and her mites, Mary and her alabaster box, as examples of heroic giving. The motive ennobles the act. Abel offered unto God. The humblest service, when performed as unto God, is noble. The best picture

that Murillo ever painted represents angels in the kitchen helping about plain domestic duties. An old blacksmith while he was making the sparks fly from his anvil was asked what he was doing. "I am preaching the gospel to the regions beyond," was his reply. His muscle was offered unto God, and that dingy shop was a vestibule to heaven.

Abel's offering was such as God could accept. His first thought was to get rid of sin; he came with the blood. Cain, like the Pharisee who "prayed with himself," offered unto himself. He came with the fruits of his field as the result of his industry and intelligence. There was no mysticism about him; he had no sin needing atonement. If indeed there was sin, his industry and other good qualities made amends for it. God would accept his fruits as atonement for his faults. "Did you not know, Johnny, that you were doing wrong while eating those preserves?" asked a mother of her son. "Yes, mamma," he replied, "all the time I was eating it I

prayed the Lord to forgive me." He did not quit sinning and pray for forgiveness; he presented the fruit of prayer with the serpent of sin coiled among it. Such was Cain's offering. Abel heroically saw himself as he was, Cain looked at himself as he wished to be. Sinner that he was, Abel presented the offering of blood; self complaisant as he was, Cain refused to confess his sin, which, unconfessed, soon developed into crime.

By his faith Abel being dead yet speaketh. Beneath the bronze statue of Nathan Hale recently erected in New York are the words, "I regret that I have only one life to lose for my country." Men erected that monument because they were unwilling that self-sacrifice for others should be forgotten. Bunker Hill monument stands to-day because we believe that those who offer themselves and what they have on their country's altar should speak after they die. The heroism of self-sacrifice cannot die.

The second feature in the face of the true hero is *patient persistence in right doing*. By faith "Enoch walked with God." He did not try to induce God to walk with him; he simply fell in with God's way, and will, and work. Much of our strength in prayer and effort is exhausted in striving to induce God to agree with us, and come to our assistance. Some one asked Abraham Lincoln to appoint a day of fasting and prayer that God might be on their side. "Don't bother about that," said the man of common sense, "God is now on the right side, you simply get with him." The only way to command God is to obey him, just as the only way to command electricity and steam is to obey the laws that govern them. Do his will, and all his power flows through your obedience.

Enoch was an everyday hero. Walking patiently, persistently, continually, is harder than flying or running. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." The climax of difficulty is walking. It is easy to be a hero on great occasions when the eyes of the world are upon you. Elijah was a hero upon Mount Carmel, but whimpering under the juniper tree Elijah seems to be made of common stuff. Jonah was a hero in Nineveh, but complaining and wishing to die after the gourd vine had withered, marks him a very common man. It is harder to be heroic under the juniper tree than on Mount Carmel. John Clough baptizing 10,000 converts at Telugu in one year is a missionary hero,

but Hewitt standing at Telugu thirty years failing for God was the greater hero of the two.

Enoch was peculiarly heroic in the fact that he walked with God, while the multitude walked in the other direction. It is easy to be carried with the crowd, just as easy as to float down stream, but when the crowd surges against you it is difficult to make progress. Enoch lived just before the flood, while the world with their backs toward God were walking away from him. In spite of public sentiment Enoch kept step with Jehovah. *Vox populi* is not always *vox Dei*. It has been *vox Diaboli*. There are two volumes which it is profitable to study; the one is the Bible written by the Spirit of God; the other is called the spirit of the times, written, sad to say, often by the spirit of the prince of the air. The Bible speaks with authority. The spirit of the age should have no weight, when it conflicts with the Spirit of God. A colored man in the South was before a judge charged with stealing a chicken. "What is your defense?" asked the judge. "Well," replied Sambo, "I had a cook book which said, 'Take one chicken;' it did not say whose chicken to take, nor where to take it, so I set out and caught the first chicken I come to." The cook book was not authority in that court, even if it had been interpreted correctly. The colored man was punished according to law. What we call the spirit of the age as against God's word has no more authority than the cook book in the court. It is ours to walk with God, let the world walk as it will. "Let God be true and every man a liar." True heroism consists in walking with God year by year, month by month, day by day, hour by hour, moment by moment.

The third feature in the face of the true hero is *fear*, as illustrated by Noah. "By faith Noah, moved with fear, prepared an ark to the saving of his house." The fear of God makes a hero; the fear of man makes a coward. Fear to do wrong makes the hero; fear to do right makes the coward. Noah was warned of things not seen as yet, and he believed God's warning. Such a thing as a flood the world had never known. It was out of the range of his experience; there were scores of arguments against it, but God's word with Noah was stronger than all arguments. The need of this day is a healthy fear, faith in Sinai with its thundering of judgment as strong as faith in Calvary with its whisperings of love; a belief in the words of Christ about the worm that dieth not, as strong as a belief in his words concerning the heavens which he is preparing for his people.

The fear of Noah moved him forward ; the fear of the coward moves him backward. Napoleon said that the difference between Marshal Ney and Marshal Brune was, that Ney never knew danger, while Brune, conscious of his danger, trembling as he entered battle, still faced the enemy and death. Wellington once commissioned two soldiers to go on a dangerous errand. As they galloped along one looked at the other and said, "You are scared." "Yes," replied his comrade, "and if you were scared as badly as I am, you would run, but I can do my duty in spite of fear." The brave man turned his horse, and galloping back to the general's tent said, "Sir, you have sent with me a coward, I left him trembling like a leaf." "Well," said Wellington, "unless you return pretty soon his mission will be performed ;" and sure enough, as the brave man galloped back, he met the coward returning with the dangerous work already done. It is manly to fear to do wrong ; it may not be unmanly to tremble in the presence of danger while we stand, in spite of our trembling, at the post of duty.

Noah's fear was married to wisdom. He prepared an ark to the saving of his house. He did just what a sensible man would do to save himself and loved ones from the flood of waters. He made the right sort of preparation in spite of the jeers of the crowd. Be heroic enough, young man, to prepare for life and eternity in the way that God has marked out. Get into the ark that will save you and those who believe in you. Noah's family went with him into the ark that he had prepared, and happy that man whom the circle that he influences will follow into the ark which protects him.

The fourth feature in the face of the true hero is *obedience*, as illustrated by Abraham. He obeyed God in spite of the promise. God's promise often encourages us to obey. He tells what to do and then assures us of the blessing that follows. In Abraham's case there was a direct conflict between the command and the promise. The promise was that in Isaac all the nations of the earth should be blessed. The command was that Isaac should be sacrificed. Abraham believed the promise, while he prepared to obey the command, esteeming that God was able to raise up Isaac from the dead. As he walked up Mount Moriah, and as he bound his boy, and laid him upon the altar, he felt sure that his act of obedience would not hinder God's fulfilling the promise. He expected to take Isaac back to Sarah that night in perfect health. The act of sacrificing him was scarcely as horrible as a modern surgical operation intended

to heal rather than kill. He believed in a God who could carry out his promises though it required a miracle to do it. It is ours to obey ; it is God's to fulfill his promise. The command belongs to us, the promise to God. Look after the command ; God will look after the promise. Charles Wesley said, "If God should give me wings I would fly." John Wesley said, "If God should bid me fly I would attempt it, expecting him to furnish the wings." The faith of John Wesley established the Methodist Church.

The fifth feature in the face of the true hero is *self-denial*, as illustrated by Moses. "By faith, Moses when he came to years refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ greater riches than the treasures of Egypt, preferring to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season." It is often more heroic to refuse than it is to offer, or to persist, or to fear, or to obey. Honor, wealth, and pleasure are enticing to the youthful mind. These three things, so desirable, were offered to Moses on condition that he would link himself with the fortunes of Egypt. He refused, and this marks him the hero of self-denial. Henry Clay was a hero when he said, "I would rather be right than president." Honor gained at the expense of virtue is dishonor. A boy fourteen years of age, clerk in a dry goods store, was told by the merchant to stretch the cloth as he measured it. The boy refused, and was discharged. This boy developed into the man Adam Clark, the commentator. I know a man whose presence makes one stand erect, proud of his race. It was suggested to him that by the signing of his name he could bring to himself and family within a week \$50,000, but the signing of that name meant crookedness in business, and my friend refused. Heroic honesty with poverty is better than the loss of self-respect with millions. But with young people it takes more heroism to deny one's self pleasures sinful or doubtful than to refuse dishonorable honor or dishonest wealth. In Egypt it was popular to sin. Sin has its pleasures, and they are very attractive. The need of to-day is a healthy puritanism that refuses to indulge what links one's self with a great, evil institution. I do not dance, play cards, attend the theater, or drink wine, not because I think these things, *per se*, are sinful, but they are associated with a great evil institution. If I indulge them I become suggestive of the evil. People when they see me think of Egypt, not of God. I might justly assert my Christian liberty and enjoy these things. This is an age in which

liberty is almost deified. "Great is this Diana of America," cries the multitude, but, when liberty encroaches upon the rights of another, it begins to be license. A man who had partaken of too much liquor was going down a sidewalk in one of our cities flinging his hands right and left, when his arm came across the nose of a passer-by. Instinctively the passer-by clinched his fist and sent the intruder sprawling upon the pavement. As he rose, rubbing the place that was struck, he exclaimed, "I would like to know if this is not a land of liberty." "Yes," replied the other, "but I wish you to understand that your liberty ends right where my nose begins." And that is a good principle for religion and politics. My liberty ends just where the good of the other man begins. There is after all something higher than maintaining one's rights, and that is the right to surrender rights for the good of other people. Two men rowing above Niagara saw that they were drifting into the cataract; they pulled ashore, and on landing they saw on a placard the words, "No trespassing on these grounds." Of course they did not re-enter the boat, and go over Niagara, but the old farmer across whose land they were walking came out with a bull dog at his side, and put the fierce beast upon them. One of them was cruelly torn, and the judge in passing sentence upon the farmer said, "You had a right to placard your land, but in this case there was involved the higher right to surrender right for the good of others." Paul acted on this principle. He said, I have a right to drink wine, or eat meat offered to idols, but if maintaining that right shall cause my weaker brother to stumble, I will eat no flesh and drink no wine while the world stands. There is nothing more heroic than the spirit which leads a man to surrender the harmless to him, the pleasurable, the honorable, the enriching, in order that others may not be injured by his indulgence.

I come back now to where I started. FAITH is the basis of all heroic character. Love, hope, humility, joy, and all the cluster wither without faith. It is the root from which come the fruits of Christian life. To him that believeth all things are possible.

THERE is no time in our history, there is no crisis in our experience, when God's will needs to be altered a hair's breadth.—
A. J. GORDON.



THE TOWN OF KESWICK, ENGLAND.

THE KESWICK CONVENTIONS OF 1894.

BY ROBERT E. SPEER.

For eight months of the year Keswick is a quiet market town, with a population of three thousand or four thousand, nestling quietly on the northeast shore of Lake Derwentwater. For the four other months it is in some measure the goal of nearly every traveler and tourist, who probably makes it either his entrance to or exit from that part of the counties of Lancashire, Westmoreland, and Cumberland, familiarly known as the English Lake region. For twenty years, however, Keswick has been almost better known for its annual gathering the last week of July, for "the promotion of practical holiness." As though to identify the name yet more closely with Christian influence, for the last two years conferences of students have met in connection with the convention, on the plan of the annual meeting at Northfield. The wooded ridges back of Northfield, sloping down to the silver sparkle of the Connecticut River, with the Berkshire Hills to the west, and the strong shadows of the Green Mountains to the north, have made many bold to challenge comparison with the sites of the other summer gatherings, but the Northfield beauty is nearly matched by Keswick. Skiddaw and sister peaks stand over the town to the north, while great ranges of half treeless hills surround the lake, dotted with little islands and joined at the south by the water which

"Comes down at Lodore."

A shaggy brow of rock, topped with pines, and known as "Friar's Crag," looks out over the water, and is to Keswick what "Round Top" is to Northfield, a place to spend

"The quiet end of evening,"

and to hear His voice who speaks in the distant murmurs of water and the glory of the setting sun. One does not wonder that Southey, whose home was at Greta Hall, a half-mile from the village, and Wordsworth, whose home and grave are at Grasmere, half a day's walk toward Lake Windermere, heard in this country God's voice as

"Mighty waters rolling evermore."

Arriving in the midst of the general convention, almost our first greeting was from an American friend passed on the road: "Well,

there is nothing intellectually new here, but the atmosphere draws one to God." And blessedly true it was that there was no attempt to reveal more truth than has been already revealed in Him "in whom are hid all treasures of wisdom and knowledge," and blessedly true, as well, that the air, in Horace Bushnell's words, "was charged with heavenly odors." A business man once told me of a deaf man who goes to Keswick, not to hear, but to feel, to receive impressions. And yet it is to be sadly feared that there is much teaching at Keswick which would be intellectually new to many Christians. Much of Christ's simplest truth is still ahead of many, perhaps intellectually new; surely experimentally unapprehended.

With the exceptions of the Rev. F. B. Meyer and Prebendary Webb-Peploe, the speakers would be almost unknown to the average American Bible student. Principal H. C. G. Moule was absent, and also the Rev. Hubert Brooke, two of the most valued teachers. Among the foremost present were E. H. Hopkins, G. H. C. Macgregor, C. A. Fox, E. Moore, C. Inwood, J. E. Cumming. The speakers are evidently carefully selected, the corps remaining much the same from year to year, a wise provision against error, incorrect emphasis, doctrinal dissension, and securing a firm and simple insistence on the fundamentals of personal, Scriptural holiness. The convention is planned for by a self-perpetuating committee, of which Mr. Robert Wilson, an ironmonger, we were told, is convener. Mr. Wilson, a sober, strong, self-contained old gentleman, looking much as Mr. Moody will look when he is twenty years older,—may God spare him much longer!—presided at all the main meetings. The three thousand visitors were unable to get into the larger tent, and a second tent, holding perhaps a thousand, had been provided. Both tents would be filled at all important meetings. There were two or three other meeting places also. The convention began Monday, July 23, and closed Saturday morning, July 28. The best of workers could not stand such a strain longer. Witness a specimen day :—

7 to 8 A. M.—Prayer meeting.

9.10 to 9.40 A. M.—Missionary prayer meeting.

9.45 to 10.10 A. M.—Speakers' prayer meeting.

10.15 to 11.30 A. M.—Bible reading—in both tents.

12 M. to 1.30 P. M.—General meeting, ministers' meeting, women's meeting, simultaneously.

3 to 4.15 P. M.—First attenders' meeting.

4.30 to 5.30 P. M.—Young women's meeting.

6.30 to 8.30 P. M.—General meeting and after meeting—in both tents.

9.10 P. M.—Prayer meeting.

All these meetings were well attended. Often every place, even if three or four meetings were held at once, would be well filled. The morning missionary prayer meeting — usually conducted by Mr. Eugene Stock, who was absent this year — was, if a little too rapid and rushed, still a token of the place both prayers and missions hold in the lives of those who attend these meetings. And prayers and missions were not confined to this hour. If the atmosphere was full of God's presence, it was because it was the atmosphere of prayer. All day long, and apart from the distinctively missionary meetings, the evangelization of the world had its proper place in all prayer and speech. It was emphasized most in the great missionary meeting with which this convention closed. For three hours two thousand or more people sat still, listening to appeals from the whole mission field and to tidings regarding the movement at home — missionaries from Africa, Japan, China, India, and the South Seas speaking, and representatives of work for Jews, lepers, South America, and children in Ceylon. Scores of meetings for special causes, missionary and other, filled in the intervals between the regular meetings.

The truth presented in the convention followed closely the line of what is called often in England "Keswick teaching." It is often derided as perfectionism, and most unjustly. The "Keswick teachers" referred, always deprecatingly, to this error and to other errors sometimes charged upon them. There was nothing said this year, which we heard, which was not sober, true, and pertinent. The stated object of the convention is "the promotion of practical holiness," and until the word "holy" is revised out of the Scriptures, as some people seemingly would be glad to see it, no objection on Scriptural grounds can be taken to the object of the Keswick convention or the teaching which holds up and emphasizes that object. The chief characteristic of "Keswick teaching" is "a full Saviour"—Christ able to save from the guilt of sin and its power and to keep from falling those who rest wholly upon him. It declared the sufficiency of Christ, his power to satisfy, his fullness of supply for our need, and our duty to rest momentarily upon him, appropriating as our own in a

growing Christian experience what is provided for us in Christ. The favorite hymn—known as the “Keswick Hymn”—by Miss Havergal, which greeted us as we stepped off the cars in the rain and darkness, sums up this teaching :—

“ Like a river glorious, is God’s perfect peace ;
Over all victorious, in its bright increase ;
Perfect, yet it floweth fuller every day,
Perfect, yet it groweth deeper all the way.

CHORUS—Stayed upon Jehovah, hearts are fully blessed,
Finding as He promised, perfect peace and rest.

“ Hidden in the hollow of his blessed hand
Never foe can follow, never traitor stand ;
Not a surge of worry, not a shade of care,
Not a blast of hurry, touch the spirit there.

“ Every joy or trial falleth from above,
Traced upon our dial by the Son of Love.
We may trust him fully, all for us to do:
They who trust him wholly, find him wholly true.”

This simple teaching was presented with no attempt at display, with no jarring note, each teacher evidently attempting to glorify only One. There was as singular a lack of illustration and quotation as there was fullness of Scripture citation and allusion. It could have been wished for the safer balance and growth of those who were taught, that a larger emphasis had been laid on the historical meaning and fact of the Bible story, especially of the life of our Lord, but “Keswick teaching” is devotionally introspective rather than historical, in the sense in which we have come to use “historical” as one of the characteristic words of our time. Naturally there was scathing and discerning criticism of inconsistency, low standard, dishonesty, and constant insistence on the possibility and duty and delight of a life lived with Christ in God. All this will be illustrated by some of the subjects of the addresses : Jno. xvii: 17 ; Matt. xvii: 7, viii: 3, 15 ; The Blessing Touch of Jesus ; Ezekiel xxxvi: 20, by Mr. Macgregor, a clear, simple Scotchman now in London ; Isa. lxiii, The Saviour from Edom, by Mr. Meyer ; Deut. xi: 21, Days of Heaven upon Earth ; Barnabas, a somewhat trenchant insistence upon the example of Barnabas, by Mr. Inwood, a hearty, wholesome Irishman ; Matt. vi: 24, The Conditions of Discipleship, by Mr. Hopkins, a clear, courageous teacher ; The Yearning of the Holy Spirit, and The Epistle to the Ephesians, by Webb-Peploe.

It needs only to be said regarding the spirit of such a convention that it was the Christian spirit. Over the door of each tent in large letters were the words, "All one in Christ Jesus," and though most of the speakers, perhaps, and most of the people, probably, were of the evangelical part of the Church of England, there was no whisper of church lines, and a Chinaman and Amanda Smith, with a black face and a heart as white as snow, added illustration of the scope and reality of the texts over the doors. The spirit and purpose of the convention are both shown by the hints on the programme, evidently carried out by hundreds of those in attendance :—

"To those attending the convention : We have met as Christians to wait upon the Lord for the fulfillment in us of those promises of grace which he made to us in Jesus Christ. For the better securing this end particular attention is requested to the following suggestions :—

"I. Come waiting on the Lord, desiring and expecting blessing to your own soul individually.

"II. Be ready to learn whatever God may teach you by his Word, however opposed to human prejudice and traditions.

"III. Heartily renounce all known evil, and even doubtful things, 'not of faith.'

"IV. Lay aside for the time all reading except the Bible.

"V. Avoid conversation which has a tendency to divert your mind from the object of the meetings. Do not dispute with any, but rather pray with those who differ from you.

"VI. Eat moderately, dress simply, retire to bed early.

"VII. Before leaving your room each morning call to mind :—

"1. That all *your* sins were borne by Christ upon the cross. (I. Peter ii: 24.)

"2. That *in him you*, having died to sin by his death and risen to a new life by his resurrection, are now called to walk in newness of life. (Rom. vi: 10.)

"3. That full power is granted you for this through the constant surrender of yourself to him. (Psalm cxvi: 16.)

"4. That the peace of God will thus become yours, hour by hour, throughout the day. (Psalm cxix: 165.)

"5. That if this peace is broken in your soul, it can only be restored by confession. (I. John i: 9.)

"6. It may be well to have such words as the following often in mind :—

“ ‘ Lord, I am thine, entirely thine,
Purchased and saved by blood divine,
With free consent thine I would be,
And own thy sovereign right in me.’

“ I. Peter i : 18, 19; I. Cor. vi : 19, 20.”

It was good to see hundreds of ministers at this convention. Special meetings were held for them daily, alone, or with all the young men present. Scores arose to confess that they had been preaching a partial gospel, or without an attestation of God's approval and the Spirit's power and blessing. Not having fullness of life and peace and blessing in their own souls, they were unable to point the way to others. Scores testified that they had received now what God had presumably already sent them to give to others. But how could a minister without rest and power convince anyone that in Christ were power and rest?

I have spoken of Keswick, of course, from the favorable point of view. Any critical mind would have heard among the thousands there great phrases used in empty ways, and great truths distorted, and great errors advocated, and small unessentials magnified, but only as the accidents to any such gathering; and the spirit and object of Keswick were as I have described them. And it is a good omen that there was no abuse of those Christians who are working out other Christian problems and facing other foes. There were no flings at “scholarship.” Let “scholarship” become “practically holy,” and cast no slurs on meetings called to promote personal piety of life.

We need such a meeting in our own land. The August conference at Northfield will, in time, let us pray, take such a place among us. But our country is so large and our life so scattered that we shall probably not soon have one such central meeting as the head and heart of scores more throughout all the land.

Immediately following the general convention came the students' conference. Two hundred men had come together, living in a camp, a dozen tents for sleeping-rooms, and a large eating-tent. Fortunately “Keswick weather” contained itself, and so only once was it necessary to eat under umbrellas. The American student cries louder at hardship. Forty or fifty young women from women's colleges were also in attendance. The students came at the beginning of the general meeting and began their own conference with the advantage of the inspiration of the preceding days. In 1893 the stu-

dents' conference had been arranged by the Student Volunteer Missionary Union. This year the Intercollegiate Christian Association took charge. Not a few students from theological colleges were present, the gap between them and art students being much narrower than with us, and steps were taken toward the formation of an alliance among the theological schools. Two Germans and one French student had come. "Let ze Frenchman sit between ze bos Germans," cried one when the camp had its picture taken. Who knows that the speediest road to universal disarmament does not lie in an international Christian union of students?

The programme of the students' conference was nearly as full as that of the preceding. Prayer meeting at 7; missionary conference at 9.15; Bible class at 10.15; conference on work and methods at 11.15; missionary meetings in the afternoon and at 6, and general meetings from 7 to 10 in the evening. Many students must be only now recovering from the size and strength of the dose they took at Keswick.

Foremost among the speakers last summer was Mr. J. R. Mott, of the American college movement. His address on "An Ideal Christian Union," one of the students exclaimed, moving that the meeting adjourn, "has simply drowned us with suggestions which we need to go away and think about"! Two other addresses of his, on "Personal Spiritual Dealing," and "Bible Study," marked the flood tide of the conference, and gave many students the great impulse of their lives. The students gave their American visitors the warmest of welcomes, and were more than ready to get what help could be had from England's child across the seas.

A large number of the students were volunteers for mission service, and there was no lack of missionary fact and appeal. Mrs. Stewart of Lovedale, and Mr. D. A. Hunter, a young Scotchman, going out there Keith Falconer-like, at his own charges, in connection with the Free Church of Scotland, spoke of and for Africa, and the Rev. Rowland Bateman for India, in an address most amusing, but irresistibly telling. Two of the most interesting and helpful men were Bishop Stuart, of the Church of England, New Zealand, and Canon Taylor Smith, of Sierra Leone. The former is an old man, but his diocese being no longer missionary territory, he has resigned his bishopric, and goes out as a missionary to the regions beyond, among the unevangelized Mohammedans of Southeastern Persia. The sight of the venerable old man going to a new land, whose lan-

guage he, however, knows, was an inspiration. Canon Taylor Smith goes back, as he puts it, to "the white man's grave, as it is perhaps truly called, but, by the grace of God, the black man's resurrection." He would look in each tent at night before lying down to sleep, with a cheery night word of Christian love and helpfulness. The kindly presence of Professor Laidlaw of the Free Church College, Aberdeen, was a help in every meeting. Miss Lucy Guinness was of special aid in the young women's meetings.

The conference seemed small after the monster convention, but it received as large a blessing, perhaps because its prayers were as believing. It was delightful to see and share this prayer. Our student conferences are short of the British conference in this. It was delightful, too, to see the lack of constraint and the frank openness to impression and the cordial demonstrativeness of a gathering in which we were strangers.

British students have a great advantage in organizing their student movements now. They have profited by our mistakes. This conference has, it is hoped, indicated other points where they can improve on us. They can properly adjust the relations of the different organizations at the outset, and save much trouble and loss which we have suffered and still suffer.

At the conference, it was decided to employ during the coming years, traveling secretaries for both the missionary and general movement, Mr. Anderson, of Oxford, having accepted the former position, and Mr. Fraser, of Glasgow, having been called to the latter. Two young women will go through the women's colleges. A large part of the money needed for this was given amid much rejoicing at the conference.

Keswick has thus begun to exercise on the student life of Great Britain the same strong influence toward deeper and more Christlike living already exercised so widely on the life of the empire. Scores of conventions modeled after Keswick are held every year, influencing ever larger numbers to try whether it is not so that

"They who trust Him wholly, find Him wholly true."

It may be thought best, in time, to hold the student conference in a more distinctively student community. The object will remain the same, the promotion of practical holiness, the deepening of the spiritual life. May larger multitudes among us see how sweet the attainment of that object is, and how possible through the sufficient Saviour !

A NEW YORK RESCUE MISSION.*

By MR. S. H. HADLEY OF THE WATER STREET MISSION, NEW YORK CITY.

“ And when I hated all my sin,
What a wonder, wonder, wonder !
My dear Redeemer took me in,
What a wonder, wonder, wonder !
And with his blood he washed me clean,
What a wonder, wonder, wonder !
And, oh, what seasons I have seen,
What a wonder, wonder, wonder ! ” Hallelujah !



MEN GOING TO A CHRISTMAS DINNER AT THE WATER STREET MISSION.

The old Jerry McAuley Water Street Mission is the first rescue mission ever started in the world, and the work is carried on entirely by the converts, while the superintendent sits around and has a good time. It is away down town on the east side, nearly under the bridge. It is a very, very low down work. If you know of any man that is meaner than any other man on the face of the earth, send him to us, because there are lots of places in the city of New York where they advertise relief for the worthy poor, but our mis-

*An address at Northfield, Thursday evening, August 10, 1894.

sion is the headquarters for the unworthy poor, the hardest class there is, and we get them to come and are very glad to see them. We have glorious meetings every night. When I first went there, there were about twenty thousand, now over fifty thousand attend in a year. Our average meeting every night is from seventy-five to one hundred men; and in that number we have at least thirty saved drunkards, and the rest of them drunkards still. No nice people, but "bums," *saved* "bums," all of them, praise the Lord!

Our mission has been blessed remarkably in the number of men that have gone out of it and that have taken hold of Christian work. God can take the devilment, the meanness and the skill that a man had in serving the devil, and that he learned in serving the devil, and make it useful in his own work. Oh, I think that is great, that the dear Lord Jesus Christ can turn the guns on the devil. The first man that was converted after I took charge of that mission, eight years ago, was the biggest "bum" I ever saw in my life, a Scotchman. I asked the Lord that night to give me one soul, and the Lord did the best he could under the circumstances, and gave me the biggest "bum" in the house, and that man to-day belongs to the board and is one of the walking delegates in New York city. September, 1893, he was chosen grand marshal of the Labor Day parade, and he marched down Broadway at the head of 15,000 men. He rode and the rest of them walked,—the best muscle and brawn and skill in our city. He isn't a politician, only he is a prohibitionist, praise the Lord! and he hasn't any political pull, but they elected him because he was a Christian.

My own dear brother, Colonel Hadley, was converted soon after I went there, and he has started twenty-two rescue missions since the 28th of July, nine years ago. Few men have had the luxury I have had of leading my own brother to Jesus. I gave him his first drink and told him to take it, and afterward led him to the Lord Jesus Christ. I was converted three years before he was. He didn't believe in man, God, or the devil, but he watched me like a cat. We loved each other with a tender love, and at last he saw that something had got hold of me, something supernatural, and Jesus helped me to live it before him, praise His name! And I saw my brother fall at our mercy seat, and when the Lord came into his soul there was an electric shock that almost laid me prostrate. The St. Bartholomew Church people erected a mission costing thirty thousand dollars, and put him at the head of it.

There was an old woman came in our mission last January, a Scotchwoman who had married a Jew. She was drunk. I want to tell you something. Nine tenths of the people who are converted in our mission are drunk when they are converted. We wouldn't get half of them up if they weren't drunk. This woman came down there and fell at our mercy seat and Jesus saved her. We told her to come down in the morning and get her breakfast. We think it is a great thing down there to hit a person in the stomach with a loaf of bread, and we told her to come down and get her breakfast, and we gave her some work to do, and then the second day after she was getting the "jim-jams." She had drunk for years and years, and she stopped all at once. After Jesus touches them they don't drink any more. She said, "Well, I will have to go to the hospital," and she went. You don't, many of you, know what it means to go to the maniac ward of Bellevue Hospital and be strapped down, having people hit you if you scream. But she said, "I can trust Jesus," and in five days she came back shouting happy. "Oh, brother," said she, "the Saviour went with me into the ward, and he saved me all the time." And this Jew of a husband came down and said, "I would like to know what sort of things my wife got here; she doesn't hit me over the head any more." That man fell down and said, "I want this." He knelt down there and Jesus saved him, and it is a great sight to see that man grow in grace. Oh, brethren; it takes a wonderful Saviour to save a drunkard; it takes a mighty religion to save a drunkard and keep him saved; it takes a great salvation, and we preach it down there in all its fullness. We tell the boys that Jesus can do anything for them if they will forsake their sins; that he will save to the uttermost. We had an old fellow, old Rube Johnson, and the very sight of old Rube Johnson would almost make a mission close its doors. He would come forward every time for prayers, and would nudge this fellow and that fellow. That man had worked for eighteen years on the "New York Herald" and for fourteen years on the "Times." Then he gave up work and went to drinking whisky for a living. He came there for years and we were kind to him. We never refuse a man anything he asks for in Water street. One night Jesus met him, over three years ago. He had been drunk for twenty years; he always wore a linen duster in the winter and an ulster in the summer. Jesus saved that man, and from that second to this he has never turned to the right nor to the left. To see

that man walk along the street with a clean shirt and decent suit, and a watch in his pocket, is a pretty big sermon.

THE STORY OF MR. HADLEY'S CONVERSION.

The Lord Jesus came to me one night in a saloon. I hadn't been in a church for many years. I was a dying drunkard at that time,



S. H. HADLEY.

and had walked the streets for four nights with delirium tremens. I hadn't a cent, and I went into a big gin-mill on the corner of 125th street and Third avenue, and all of a sudden, like a current of lightning, Jesus came into that room. I have told this hundreds of times in gin-mills and dives. Sometimes the boys ask me, "How do you know it was Jesus?" I say to them, as I will say to you, that if you have ever seen him you won't need an introduction to him, you will know him, and so did I. I supposed I was dying.

I jumped down from the whisky

barrel where I had been sitting for an hour and I walked up to the bar and hammered on the bar, and made everybody listen to me. I said, "Boys, listen to me. I think I am dying, but I want to tell you I will die on the street before I will ever take another drink." I have never taken that back from that day to this. I went out of there and I went to the nearest station house. Before that time the saloon to me was the most precious thing on this earth; from that minute I loathed it. It has been the great horror in my life ever since. I went to the station house and asked the captain to lock me up. He did. I told him I wanted to be put in a place where I would die before it would be possible to get a drink. They kept me there until they felt it was safe for me to go.

There is one place in the Scriptures where Jesus said, "I was found of them that sought me not." Jesus sought me when a stranger. When I was able to go from there, God told me to go to Jerry McAuley's Mission. I fought against it, and told him I couldn't go to

a place kept by an ex-convict. He said, "What are you?" I didn't say anything further. I went. The place was packed to the doors. There were people standing looking over each other's shoulders. I said, "That is just my luck, when I want to do right I can't." I turned and went right into the arms of a man. He said, "Where are you going?" I said, "I was going in there, but I can't get in." He said, "I will get you in, come with me." I took him by the coat-tail, and he took me up the aisle and landed me right in front of Jerry McAuley. I heard him tell his wonderful story of how Jesus Christ had saved him, and I believed it, every word of it. Then one after another spoke, and as the meeting came to a close he raised his hand and gave the invitation which I have given so many times since, "Who will come to-night, who will raise his hand for prayers?" My hand was the first that went up. I sat down with a lot of poor "bums" like myself. There was a wretched girl who sat close beside me, drawing her rags about her and weeping as if her heart would break. When we knelt Jerry looked at us, and a big tear trickled down his face, and he said, "Now, boys, we are going to pray." How I trembled that moment and wondered what would happen. Jerry commenced to pray first, and he said this, "Dear Jesus, pity these poor fellows." O how much that prayer comforted me! What impressed me was that Jerry McAuley knew Jesus Christ. I have heard prayers when it took them half an hour to get up to Jesus before they could talk to him, but Jerry jumped into the fight. How I needed pity! Then he went on, "They have got themselves in such an awful hole and they can't get out; speak to them; Lord, won't you help them out? Do, for Jesus' sake. Amen." Every word of that prayer was engraved on my heart. After that they sang a hymn, and then Jerry came around from one to another and made them pray too. He came to the poor girl who sat next to me. He put his hand on her head and said, "Sister, pray." This was her prayer, "Oh, Lord, I have lost my place and I know I will never get another." It wasn't much of a prayer, but Jesus saved her that night, and she is saved to-night. He came to me next and said, "Brother, pray." Oh, friends, I had knelt there to be saved. Some two months before that I had committed one hundred and twenty-five forgeries in the city of Brooklyn on one man, and I knew the man was mad and was going to put me where the dogs wouldn't bite me, and I had been hiding, and I never thought of it until that instant, and the devil said to me, "If you start to be a Chris-

tian now you will have to go to Sing Sing ; be careful, this is your last chance." Oh, how my heart beat ! How I trembled ! I thought, " After all, must I go away from this place unsaved ? " Jerry put his hand on my head and said, " Brother, pray." I said, " I can't pray, let somebody pray for me." He said, " All the prayers in the world won't save you if you don't pray for yourself." Then I said, " Dear Jesus, can't you help me ? " and like a current of lightning Jesus Christ came into my poor soul, the darkness fell away forever, and the glorious dawn of heaven burst upon my dying soul. Oh, the bliss of that moment ! I have never lost the witness of the Spirit from that moment to this.

A short time after this I went to see this man that I had wronged, and I told him how I had been saved, and as I talked to him the tears came into his eyes. When I had finished he took me by the hand and said, " Mr. Hadley, I am an Episcopalian ; I don't know much about the kind of religion you have, but I would give my printing house if I had what you have." And that thing that almost made me lose my soul, he just wiped it all away in one moment of time.

I commenced the very next day to work for Jesus, and I have never stopped. To me it is my meat and drink to tell poor dying sinners that Jesus Christ can save and that Jesus can keep. You never can tell what denomination we are in Water street, but we live Jesus and praise him and believe him, bless his name !

THE GRACE OF GOD.*

By D. L. MOODY.

I want to call your attention to Titus ii : 11, 12, 13, 14, 15 : " For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

*A sermon preached in the Auditorium at East Northfield, Sunday morning, August 12, 1894.

You will notice that in these 14th and 15th verses, GRACE is brought out in a threefold aspect. Grace that bringeth salvation, grace that teaches to live it out, and grace that teaches me to work it out. The only thing in this world that is going to make us God-like and live out of ourselves is the grace of God. If you understand what that word grace signifies I don't believe there would be a man or a woman who would go out of this building unsaved this morning.

"The grace of God that bringeth salvation hath appeared unto all men." Grace means unlimited mercy, undeserved favors. Jesus Christ died for the unworthy, for the ungodly, and if you are unchristlike, the grace of God is for you. He didn't come to call the righteous, but the unrighteous; he didn't come to call those that were sweet and amiable, but the lost and the abandoned. That is what the grace of God is for. It is as free as the air you and I breathe. God doesn't hold his gifts with a tight grip, but he stands this morning with this unspeakable gift, offering it to every one here. Salvation is worth going round this world on our hands and knees to obtain, climbing mountains and swimming rivers, going through hospitals, through fire and water for it; it is worth it, but if we get it we must get it on God's terms; we must take it as a gift. Once in Christ's time men asked Him, "What shall we do that we might work the works of God?" He didn't tell them to go and build churches and to endow seminaries, or even to visit the widows and the fatherless. No, there is something before that. He said, "This is the work of God, that ye believe on him whom he hath sent." We work *from* the cross and not towards it. What does that passage in Philippians mean, "Work out your own salvation with fear and trembling"? It means just what it says, but you must have the salvation before you can work it out. It is amusing to hear some people talk about what they do not possess. Suppose I say to my boy, "You can have that piece of land on condition that you work it out." I must give it to him before he works it out. Salvation is the gift of God, and if it is a gift it must be without works. Suppose I offered to give a man my Bible and he said, "I should like your Bible, but I don't like your conditions, without money and without price, let me give you a penny for it." If I took the penny it wouldn't be a gift. If he worked for it it would cease to be a gift. Bear in mind that salvation is a gift. Believing, not working, is the first step. Notice Ephesians ii : 8 : "For by grace

are ye saved through faith ; and that not of yourselves : it is the gift of God : not of works, lest any man should boast." We hear a good deal of boasting in man's kingdom, but if you get into the kingdom of God there is one thing that you will never hear, and that is boasting. If you get there it won't be by any effort of your own, but just because you took the divine alms. If you take God's gift you must take it as a beggar takes alms. I believe that is the reason many do not become Christians, because they can't hope in God without a few works and a few tears. The fact is very few people think they are lost. You seldom come across a bankrupt sinner. Most of them think they can pay seventy-five cents on the dollar, and some ninety-nine per cent.; they just come short a little, and think the Almighty will make it up somehow. The fact is we are a bad lot, all of us. Don't let Satan make you think that you are so good that you don't need the grace of God.

When a likeness flatters us we go and order fourteen dozen. But suppose that we could take a photograph of the heart and bring out all the wickedness there is in us, who in all this town would have such a photograph taken? Don't let any man say that he doesn't need the grace of God, for you all need it. I do not believe a man will ever see the kingdom of God without it ; if he does not take it there is no one to blame but himself. A pastor in Glasgow heard of a woman who couldn't pay her rent. One day he went to her house and knocked at the door. He heard some one walking around inside the house, and he knocked again louder. No one came. He knocked louder. By and by he kicked on the door, and kicked so hard that a neighbor came to her window. He knew there was some one in the house, but he turned away, and a few days after he met this woman on the street and said, "I called at your house the other day ; I heard you were in distress and I went down to help you." The woman threw up both her hands and said, "Oh, Doctor, was that you ? I thought it was the landlord. I kept the door locked because I hadn't the money to pay him, and I thought he would turn me out." Many people think the grace of God is something coming to smite them. My dear friends, it is the grace of God which is coming to pay everything. Thank God, you can get eternal life for nothing if you will, but you can't obtain it by your own merit or your own works. A Scotchman said it took two to convert him, it took the Almighty and himself. He said he did all he could against it, and the Almighty did the rest. What

had Paul ever done to merit salvation up to the very hour that Christ met him on the way to Damascus? He had done everything he could to stamp out Christ, and there came a voice from heaven, saying, "Saul, Saul, why persecutest thou me?" It was the voice of love, the voice of Christ. He wasn't disobedient to the heavenly vision; he became a new man, because he became a partaker of the grace of God. I don't care who the man is. You may have come here with bitterness and jealousy in your heart, with a persecuting spirit; it may be that you have said bitter things to a godly wife or mother, but, thank God, you may be saved if you will. You may take the grace of God and become a new man in Christ Jesus.

A Sabbath school teacher who wanted to teach his class of boys how free the gift of God was, took a watch out of his pocket and said to the oldest boy, "I will give you this watch if you will take it." The boy laughed at him. He said, "It is yours, take it," but the boy only laughed. He offered it to the next, and the next, and finally came to the smallest boy in the class, and the little fellow took the watch and slipped it into his pocket. The other boys thought it was a splendid joke on the boy and the teacher. The teacher said, "Thank you for taking me at my word. Here is the key, wind it up every night and it will keep good time." The boys began to look surprised. They said, "You don't mean that it is his watch to keep?" "Yes." And they were all mad at themselves because they hadn't taken it. If I had a looking-glass I could show you those boys right here. There is not a person in this hall but could have the grace of God for nothing this morning. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." That gift is within your reach right here, now. It seems to me that if I could just tell you what the gift of God is I would never preach but one sermon. I would go up and down this lost world and tell it out, and men would lay hold of it, if I could only make it real. You know with what tenacity a man holds on to life. If he has poor health he will go around the world to regain it; he will go to the dissecting table and be cut all to pieces if he can only hold on to this natural life. Think of the life in this world, full of pain, full of death. Look at the emblems of mourning all around us. Some one has described this world as a solemn funeral procession passing over the world to bury their dead. Look at the gray hairs, the bending forms of men and women passing to the grave. There is not a town, or a village, or a hamlet that has

not its burial plot. Think of the hospitals for the incurables and the insane. Think of those languishing on beds of pain. Think of the wretchedness and the woe and the misery in this dark world, and just think of what death has done and is doing, and then lift your eyes to "the city which hath foundations, whose builder and maker is God," and remember that there is only one city in all the great universe where death is not known, where sickness never enters, where there is no pain, no weeping, no separation, no night, no sorrow, where we are going to live on and on forever, where there are no gray hairs, no bending forms, but there is life as pure as God's life, as lasting as God's life; and that life is within the reach of every man and woman. You may have it now if you will take it as a gift. "The grace of God that giveth salvation hath appeared unto all," to *every one*. You are a free agent, you may take that gift, or you may hurl it back into the face of Jehovah and say, "I don't want it, I would rather live in my sins. I would rather go to a dishonored grave, I would rather be condemned and have the wrath of God sweep over me and my name be wiped out, than to have all the glories of that upper world." You must make your choice—life, eternal life—you may have it for nothing if you will—or death forever. May God help you to take the gift now.

Take the other part of this text : *Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world.*" Many people are afraid that if they are converted they won't hold out, that God hasn't grace enough to keep them. A Quaker preacher some time ago gave his congregation this advice, "Hang on, hold on, don't let go." Many people have that idea, that *they* must hang on. There is such a thing as getting grace enough to be kept without this constantly getting hold and letting go and then getting hold again ; in other words, letting the grace of God keep us in perfect peace. I believe that Jesus Christ came not only to save us, but that we might have life more abundantly. I don't believe that he saves only a little part of us. If we haven't grace enough to keep us that is our own fault. "Let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." How many of God's people who have the bank of heaven to draw on, and could come boldly to the throne of grace and get help in time of need, have thus far been living on a few crumbs.

We may have not only grace to do the will of God, but to suffer

according to the will of God. One of the happiest men I ever knew was one who broke his back when he was a boy of seventeen, and lived on his bed for sixty years. I never got so much comfort out of a man in fifteen minutes as I did out of that man. His face shone like the face of an angel. He had never been off from that bed since he had broken his back except when taken off. There were never twenty-four consecutive hours when he was not in pain, but the grace of God lifted him right above it. He was so near the kingdom of God that it seemed as if when the angels passed over Dundee they had to stop there to be refreshed. I thought when I saw him that here was a man beyond reach of the tempter, and I said, "Doesn't Satan ever tempt you to make you think that God doesn't love you?" He said, "Oh yes, he does tempt me. I lie here and see my old schoolmate riding by in his carriage, and Satan says, 'If God loved you couldn't he have kept you from breaking you back?' Then I see a man who was young when I was, walking by in perfect health, and I think of my condition, and Satan says, 'The Lord does love you, doesn't he?'" I said, "What do you do when he comes that way?" The man said, "Ah, I just take him up to Calvary, and I show him Christ, and I point him to those wounds in his hands and his feet, and say, 'Doesn't he love me?' and the fact is that Satan got such a scare eighteen hundred years ago at the cross that he leaves me every time." When that man died, all Dundee mourned his loss. Talk about our troubles, talk about our trials! When I read the Bible I feel ashamed of our Christianity! God forgive us for ever complaining of our lot. Peace for the past, grace for the present, and glory for the future. Yes, there is glory for the future; nothing before the true believer that isn't glory. I think it would take the wrinkles out of your brow if you would just look into the future instead of into the past.

There are two kinds of people, some that live on the past, and some that live upon the future. You never saw a person living upon the past all the time and always talking about the past that did not have a good many wrinkles on his brow. Instead of casting all their care on him that careth for them they are all the time thinking about their troubles. They go to a meeting and when it is over, they say, "Wasn't it splendid! I enjoyed it so much; I forgot all my cares and all my troubles." They laid their bundle down in the seat, but the moment the benediction was over they picked it up again. Remember that everything before the believer is glory.

Everything. But some of you say, "Ah, how about death; do you call that glory?" Jesus Christ overcame the grave, and cannot we rejoice this morning that the grave has found a conqueror, and that death has received its mortal wound? "Oh, death, where is thy sting!" If I am in Jesus Christ I should like to know if the sting is not gone. "For if this earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." I am going to make something out of death, I am going to have a better body than this. Do you think Moses would have changed his body that he had on the Mount of Transfiguration for the one that he had on Mount Pisgah? He got a glorified body. You and I are going to make something out of death, don't let it terrify you. The Lord will deliver you from the bondage of death now if you will let him. I believe that verse in the twenty-third Psalm is more misquoted than any other verse in the Bible; "Yea, though I pass through the valley of the shadow of death." They will say, "Yea, though I pass through the *dark* valley of the shadow of death," and they will change their voice as they talk about the dark valley. Bear in mind what it says, "The valley of the *shadow*." Did you ever see your shadow in the dark? You must have light to have a shadow. All that death can do to the true believer is to throw his shadow across your path. "Yea, though I pass through the valley of the shadow of death I will fear no evil." Am I not wedded to Christ, is he going to separate me from him? Thank God my relations to Christ will never change.

Now I come to the last: "*Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.*" I don't believe any man or woman is qualified to work for God until you have grace enough for yourself and more. If I haven't grace enough to keep my temper and live with my wife as a husband ought to live, the less I say for Jesus Christ the better; if I haven't grace enough to live with my neighbor as a neighbor should, the less I say for Jesus Christ the better. I believe the cause of Christ is suffering more to-day on account of the men and women who live on a low level than from any other thing. You want heaven's measure, "good measure, pressed down, and shaken together and running over." When a man is running over he cannot help working. The love of Christ will constrain him. Christ died that he might make us a "peculiar people." There are a great many Christians who are afraid that

they will be peculiar. I venture to say that if you had gone among those people a few weeks before Enoch was translated they would have said he was a little peculiar. They would have told you that when they had a progressive euchre party and the whole country side was invited you wouldn't find Enoch or his family there. He was very peculiar, very. We are not told he was a warrior or a great scientist or a great scholar. In fact we are not told he was anything that the world would call great, but he walked with God three hundred and sixty-five years, and he is become immortal, the brightest star that shone in that dispensation. If he could walk with God, cannot you and I? As old Dr. Bonar has said, "He took a long walk one day and has not come back yet. The Lord liked his company so well that he said, 'Enoch, come up higher.'" We shall find him up there some day.

I suppose that if you had asked the men in Elijah's time what kind of a man he was they would have said, "He is very peculiar." The king would say, "I hate him." Jezebel didn't like him; the whole royal court didn't like him, and a great many of the nominal Christians didn't like him, he was too radical. I am glad the Lord had seven thousand that had not bowed the knee to Baal, but I would rather have Elijah's little finger than the whole seven thousand. I wouldn't give much for seven thousand Christians in hiding. They will just barely get into heaven, they won't have any crown. See that "no man take thy crown." Salvation is free, but if we have a crown we must work for it. You ask, "Do you believe there are degrees in heaven?" I should say so. You don't think some lazy Christian is going to have the same capacity Paul had, do you? I suppose that we shall all be satisfied, I suppose every cup will be full, but there will be some very small cups.

Man, if you want power get separated from the world, die to the world and live to God. "Be zealous of good works." Let us each make up our minds to work as we never worked before. Some of us have weeks to live, some have months, but all of us will be gone in a few years. If you would take a look at Paul for a few moments I believe it would fire you with zeal. See what he went through, and what a grand testimony he has left. I see him, with bodily presence weak, despised by men, looked upon as the offscouring of creation, and he said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in

Christ Jesus." At the close of his life he said, "I have kept the faith." My dear friends, if you want power with God and man keep the faith. Men to-day want regeneration as much as they ever did the doctrine of atonement ; as much as they ever did this glorious doctrine of the resurrection. There are men trying to make us believe there is no such thing as a resurrection, that Jesus Christ didn't come out of the grave, but I like to see these doctrines thundered out, and I hope that until Christ comes back we shall hold the old doctrine.

Let us be zealous of good works, let us go forth fired with the fire of heaven ; let us make up our minds, that our money, our strength, our time, our all shall be given to Christ. We have but a little time to preach, to toil, to work. I wish that every one of you might be swept up to Calvary this moment and might be endued with a new power, that the Holy Ghost would fall upon us, and make us new men and new women in Christ Jesus.

AMONG THE MOUNTAINS.*

BY REV. ALEXANDER MCKENZIE, D.D., CAMBRIDGE, MASS.

There is a wonderful sympathy between the world without us and the world within us, and yet there is something very much higher than that in the uses to which we can put nature. Perhaps we shall learn to make more of this sympathy between man and nature, between the history of man and the history of nature.

The best interpretation of the world is the Bible, indeed there is no interpretation of the world that can be considered of any great account practically except the Bible. Books of science are intellectual in their treatment of the questions we most need to have answered. The Bible does not go into processes as much as books of science, but it has very much more theory and it is very much more thorough and instructive. It teaches general, universal truths which we can apply in our own lives. It is very much to be wished that we might come to this understanding of the Bible, then the Bible would become wonderfully illumined. I have often wished there might be something in our churches corresponding to the Browning Clubs. I do not object to the Browning Clubs, but I do wish we might have something corresponding to them, because

*An address delivered in Stone Hall, Tuesday morning, July 3, 1894.

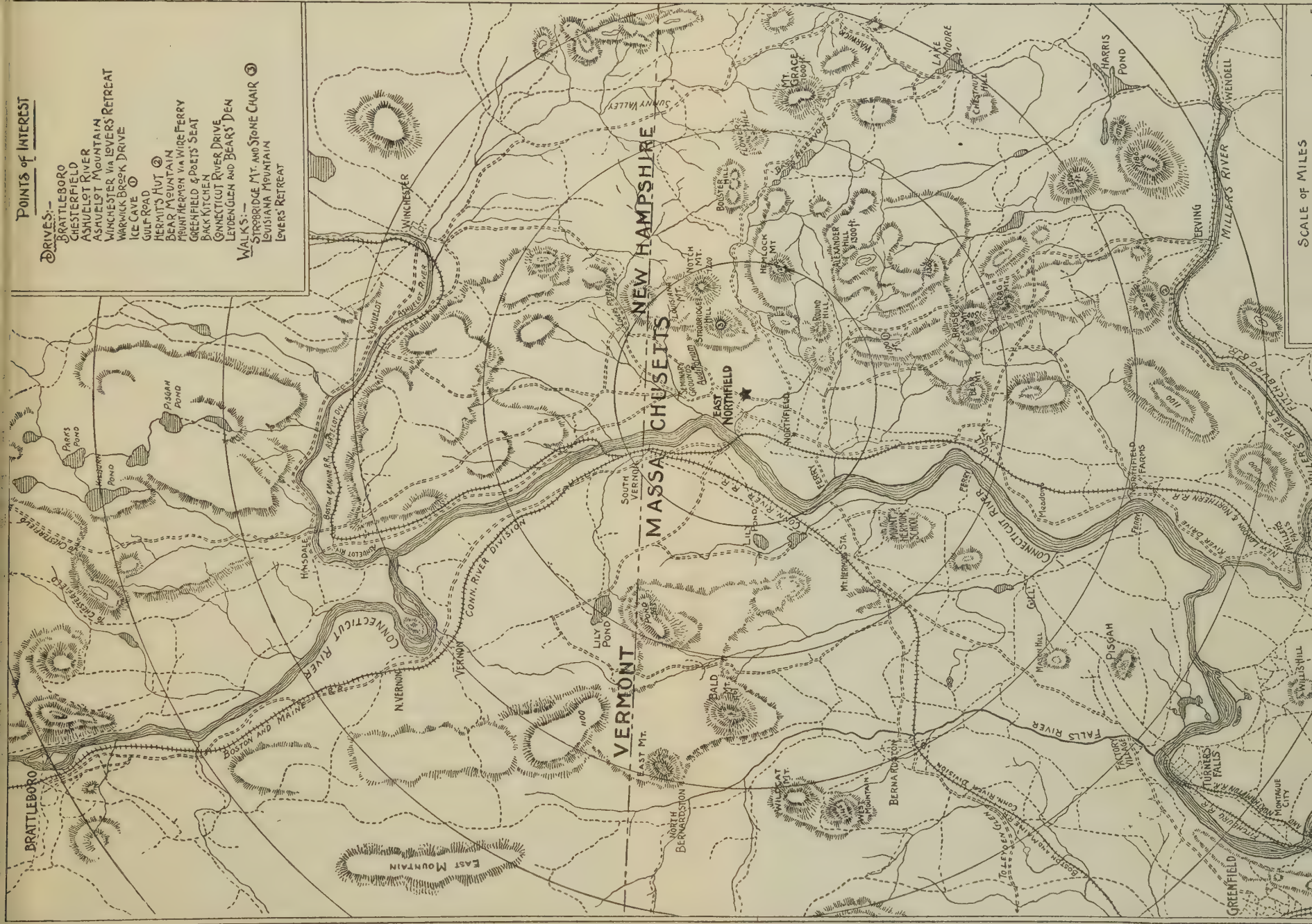
POINTS of INTEREST

DRIVES:-

BRATTLEBORO
CHESTERFIELD
ASHUELLOT RIVER
ASHUELLOT MOUNTAIN
WINCHESTER VIA LEVERS RETREAT
WARWICK BROOK DRIVE
ICE CAVE

HERMIT'S HUT
BEAR MOUNTAIN
MOUNT HERMAN VIA WIRE FERRY
GREENFIELD & POETS SEAT
BACK KITCHEN
CONNECTICUT RIVER DRIVE
LENDEN GLEN AND BEAR'S DEN

WALKS:-
STEEBRIDGE MT. AND STONE CHAIR
LOUISIANA MOUNTAIN
LEVERS RETREAT



SCALE OF MILES

there is better poetry than Browning's, written by a man named David ; and if you could establish in your towns and villages David Clubs, I think it would be a very fine thing to do. If people would study the poets of the Bible with that same enthusiasm with which they study other poets, it would be found even more delightful and helpful.

Our Lord taught us that when we see a bird, we are to think of God's providence that cares for the bird and cares for us ; that when we see a lily, we are to think of God's provision for the lily, the same provision from which we get his care. When we read the Psalms, we have a glowing description of nature. Upon the hills of Northfield we can read very much better than down in the plain, some of those glowing psalms, wherein the world itself becomes vocal with the teaching of God, and the heavens above are declaring his handiwork. Let us go back to the hills of which David sung, which are reproduced in Northfield in that which gave to the hills of the Bible their character, that is, in the meaning and lessons they are designed to suggest.

Turn for a moment to the one hundred and twenty-fifth Psalm, the psalm of an unknown singer. "They that trust in the Lord shall be as Mount Zion which cannot be removed but abideth forever." What he wrote was this, "They that trust in the Lord shall be as Mount Zion which cannot be removed, but sitteth to eternity," not standeth, not abideth, but sitteth in its leisure, sitteth in its calm confidence that nothing could disturb it ; never rising and standing like an armed man. They that trust in the Lord shall sit to eternity in the calmness of a great confidence. Now Mount Zion, as you know, was one of the hills on which Jerusalem was built. It sits very strong upon the earth, because it is a part of the earth. When it moves the whole earth moves. It keeps its place as the world swings in its course among the planets, sitting to eternity as he who puts his trust in God. It is not that this man is a part of the world and is held up by it, but that he is part of the life of God and is held up by it. The breath that is in this man is God's breath. Let us read the beginning carefully and mark how realistic it is. There was a form of common dust, shaped as a man is, and God bending over it and putting his lips to the nostrils of dust, breathed something of the life that was in him into the form of the man, and the life of God became so far the life of the man. That is a natural life, bearing with it the power to think, to reason, to love. After-

wards there came that new, renewing power, the power of the Holy Ghost, and the life that was in the man became the intelligent spiritual life of reverence, obedience, and love. This, then, was a man with the love of God in his heart. I will not go so far as to say that whenever man moves, God moves, but I will say that every man who is true to God has no concern separate from the concerns of God. Not a sparrow falls, not a man, without God, and our Lord went so far as to say that the hairs of our head are numbered of God and are of interest to him. This being so, if God is secure, man is secure ; if God's purposes are eternal, and he so wills it, man living in the purposes of God is eternal. If God's designs are to be accomplished, man's designs which move along with them are to be accomplished. They that trust in the Lord, will have of his life, and will receive the renewing, sanctifying grace of the Holy Ghost, and they shall be as Mount Zion ; as Mount Zion is a part of the earth, so they are a part of the life of God. Scripture tells us that we are to be partakers of the divine nature even ; Scripture tells us that we are but a little lower than the angels. Our life is involved in the life of God, and as the security of Mount Zion rests in the stability of the earth, so our security rests on the stability of God, and stands on his purposes, his righteousness, and his truth. We have no reason to be afraid if we have God to keep us ; over us may beat the waves and the billows, but underneath us are the everlasting arms. The tempests may blow over Mount Zion, but it has the whole earth under it and the storm may come and the winds may blow, but it does not move. We may set together two sentences of Scripture : "All thy waves and thy billows have gone over me ; but underneath are the everlasting arms,—I rest in the great God in whom I live and move and have my being." So when we look out and see Mount Zion and how firm it is we can feel that we are as firm as Mount Zion if we trust in the Lord. If I have God under me and about me and in me, and rest in him, I have his exceeding great and precious promises, and I cannot be moved.

And yet Mount Zion was even more secure. If you will read the second verse, you will find this thought in it : There is the strength of that hill on which a part of the city stands, then all around it are the other hills : "As the mountains are around about Jerusalem, so the Lord is round about his people." Mount Zion was strong in itself. It was 2,500 feet above the Mediterranean, and 3,600 above the Jordan. But this was not all. God had set the guardian hills

about it. If the enemy should come, he would find the hills in his way. There were the great heights and the deep valleys, difficult and perilous gorges, and Zion could not be moved till one had made his way through these. So, says this unknown singer, "God has put his mountains around you; it is not merely the strength that is in you as a child of God, but the strength that is about you, the promises of God, the providences of God, human society, the home, the church, the things which stand around a man which must be moved and removed before there can come any harm to him. So we see our security to-day. How safe we are here on this hill. Think how over these hills must come any enemy that would assail us. This morning as we worship we are safe resting on the defense of God's promises, the depths of his love, his providences, and the many barriers with which God surrounds the man who trusts in him.

Yet Mount Zion was not safe. Mount Zion was twice taken by the enemy in spite of the strength of the hills about it. You remember the Jebusites held the hill, and David came and the city was taken in spite of all that defended it, and Mount Zion fell into his hands. David established his capital there, and things went on for some centuries longer. Then again came the enemy. The Roman led his army up and took the city and destroyed it. Thus, in spite of the strength of Mount Zion, and though the mountains were round about it, and it seemed that it was to remain until eternity, it was twice taken, twice despoiled, and twice passed into the hands of foreigners. Well, how do you account for this? You account for it simply by reading the song a little. Who is it that shall be as Mount Zion? Some persons say everybody. Others say everybody that is good. "They that trust in the Lord,"—that is, in Jehovah—"shall be as Mount Zion";—and the people that held the hill, the Jebusites, did not trust in Jehovah. How was it when the Romans took Jerusalem? The Jews had forsaken God. But when God came to them, they rejected him; when the Messiah came, they crucified him. They crucified the Son of God, and they were driven into captivity, and for eighteen hundred years they have been drinking the dregs of the cup in the desolation of Mount Zion. It was because they did not trust in the Lord. They trusted in themselves, and, when the Messiah came, they rejected him. The destruction of Jerusalem might easily have been averted. When Jesus sat over against Jerusalem, the bitter tears fell as he cried, "Oh, Jerusalem, Jerusalem, which killest the prophets, and stonest

them that are sent unto thee ; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not ! ” Not a stone would have been moved, but they rejected him and not one stone was left upon another. There are many who think, and not without reason, that Jerusalem will be restored. If Jerusalem is ever restored, and God’s people are ever established there again, it will be because they have returned and trusted the Lord, and received the Messiah. I have stood in Jerusalem and seen the Jews laying their cheeks against the wall, wetting it with their tears, and singing their -songs of deepest lament. They may lament forever, nothing can ever make Mount Zion secure but the truth of the old Psalmist, “ They that trust in the Lord, ”—and Jesus Christ is the Lord. “ They that fear the Lord ”—the Messiah is the Lord. They that come into the obedience of the King and Saviour of men, they shall be as Mount Zion ; Mount Zion itself shall be safe, and the hills that surround it.

What, then, is the lesson ? It is a lesson of *security*. It is the lesson of the defense that God puts around us, and it is a lesson which we must keep forever in mind, trusting God, loving him, obeying him, or, in other words, we must be his children and the disciples of his Son. You tell me that people are often moved in spite of all this. Certainly, that is very much to be desired. I do not think you have ever seen a person moved very far, or moved into a place that was not better than the one he left, if he trusted in the Lord.

Two or three weeks ago, we were keeping the anniversary of the Battle of Bunker Hill. What was the Battle of Bunker Hill ? It was the moving of men. A few men left the common in front of the church where it is my privilege to minister, on that 17th of June, and went to Bunker Hill,—that is they supposed it was Bunker Hill, but it was another hill. They went there, and the British came up against them in greater numbers and drove them back. They moved them, and then we built a monument. Why ? Because they had not been moved. I mean that while those men were moved from the top of the hill down into the valley, they were not moved away from their purpose, they were not moved from the providence of God, not moved from the beginning of that republic which we have yet to finish. You will be moved by and by when you go out of this house, but not from yourselves, not from the purpose of your life. A man may be moved from place to place, but it

makes very little difference where you move a man if you do not move him from his own faith in God, and from God who is about us. So we have these two lessons : first, the strength of a man in himself ; second, the strength of a man from the defense that God puts around him.

Let us notice in the light of nature and in the light of history precisely how this was. There is hardly anything more important in our study than that we observe the order of things, and I venture to say that in this matter of which I am speaking, the order is often disregarded. There are two things it is necessary that a man should have if he is going to accomplish anything in life. First, a purpose. Our brother prayed just now that we might have decided purposes, —a very good prayer. Then it is necessary that we should pray. But if you put them in that order, you will blunder. I do not advise you to get a good purpose, and then pray. It is better to pray and thus get a good purpose. That was what our brother meant when he prayed, that is the reason he prayed as he did, that God would give to us a purpose. He did not say, "Oh, Lord, we have a great and good purpose, now bless us in it" ; he said, "There are men here who have no definite purpose at all ; give them a purpose, and then bless them in it."

How was Jerusalem built ? According to the careless notions of some persons, Jerusalem seems to have been built in this way : There were people who desired a city, and they said, "We will find a good, level country and build there. We will not build it on a hill, because then it will be necessary to carry the stone and timber up. We will get a smooth level country down in the valley, and there build a beautiful city, and we will have a temple in the midst of it, and then when it is done, we will get together, and say, 'Oh, Lord, we have built a city, we have built it in a plain, because it was easier ; now, Lord, please lift up the ground and make a hill of it.' So the Lord did it. Then they prayed, "Now, Lord, we stand very solitary, please pile the mountains around us for our defense." So the Lord came and put mountains around about them. Now, what are the facts about it ? These people wanted to build a city, and they said, "It is best that this city should be on a hill ; where is the hill that God has built ? We will build where God has laid the foundation. It will be hard to get the stone up, hard to get the timber up, but we will do it." And they went up the hill and built the city there, and they built where God before had built the moun-

tains round about the hill. Gentlemen, it makes all the difference in the world whether you lay your plans and ask God to prosper them, or give your life to God, and let him make the plans, and then carry out his own plans. I fear that quite a proportion of the prayers of good people, is really, "Oh, Lord, dear Lord, my will be done." I fear that there are many people whose common prayer is that their plans may be carried out, that they may prosper. Think what you prayed for this morning. Recall it for a moment. Did you pray that God would bless you in something that you had made up your mind to do? You ought to have said, "Here, Lord, lies before me this strange, new day; I never saw it, nobody ever saw it. Here am I, what wilt thou have me to do?" The Lord would have said, "Do what you have come here to do." He might have said, "Go down to New York as quick as you can, a man there needs you." Or he might have said, "Go and offer yourself as a missionary." Possibly you might have been on your way to Siam by this time if you had said, "Here am I, what shall I do?" Gentlemen, there is only one way by which you can ever have the mountains around about your Jerusalem, and that is by building your Jerusalem where God has already built the mountains. The truth is, God will never move the mountains around a selfish man. You must get your house in where the mountains already are; put your house where God put the mountains before he put you into the world; put your life where God has put the plan and purpose of your life.

What did Jesus do in the world? At the close of his life, after he had risen from the dead, he recalled the writings of Moses and the prophets and the Psalms, and he read to men his biography written centuries before he was born. He said, "I came into the world to fulfill this." He was to be as Mount Zion, strong in himself, Mount Zion strong in the purposes of God, which were round about him.

Now let me call your attention to those mountains that are round about Jerusalem. I want to speak of five special mountains that were around Jerusalem, not all near to it, but all related to it—and of five things that stand around the man who trusts in the Lord and fears him. First, there is Mount Sinai, far away in the desert. Mount Sinai presents the commandments of God. Why does God give his commandments? Because our life can only be lived in that way. They are for our security. Why does the cap-

tain of an ocean steamer have a chart? The chart tells him the way to sail his ship. You keep your life within the ten commandments and nothing can hurt you. There stands the law requiring obedience. Our security is in obedience. We are safe if we do what God wants us to do.

At the north are two mountains that rise like peaks, side by side. They are so much like horns that they are called the Horns of Hattin, and tradition says that to that mount Jesus went with his disciples, and there taught them. He began with the beatitudes—you know the ten commandments begin with beatitudes. It has always been instructive to me to see how beautifully the commandments begin, in an attractive, winning way. What is the first thing in the ten commandments? Thou shalt,—O, no, no. What is it? “I am the Lord thy God. I brought you out of the land of Egypt. Do not have any other God before me. How ungrateful it would be, how irrational, how perilous it would be. I am the Lord thy God which brought thee out of the house of bondage; thou shalt have no other gods before me. Thou shalt reverence me; thou shalt keep holy the Sabbath day.” The Sermon on the Mount begins with beatitudes. A man would like to inherit the earth. “Very well, blessed are the meek, for they shall inherit the earth.” “But I want to see God.” If he is poor in spirit, he shall have the Kingdom of Heaven. “Blessed are the pure in heart, for they shall see God.” Be pure in heart, be meek, be merciful, be poor in spirit.

Take another mountain far up at the north, always with snow upon its summit or in its defiles. It was up that mountain, it is believed, that Jesus went with three of his disciples, leaving the others below, and he revealed himself to them in the glory of the transfiguration, and a voice came out of the heavens, and Moses came and the prophets and spoke to him of his decease at Jerusalem. That is what Hermon stands for,—Mount Hermon yonder, Mount Hermon over the river—it is the glory of the Christ. On that mountain yonder as really as in Palestine, if Jesus should choose to let it shine out, you would see a brightness that would dazzle your eyes. That is what Hermon says, that is what this hill says, “Christ is here”; but, in mercy to our vision, we cannot see him, only as in some entranced moment our spirit beholds him.

Then farther south is another mountain, not a mountain, but I call it so, because the world has commonly thought of it as a mountain. It is

“that green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.”

Here also is our protection. Calvary rises to protect us, and, on this side of it, we are perfectly safe. Jesus upon Calvary gives himself to be our Saviour, and from him soon will come the Holy Ghost. Calvary stands for the redeeming and sanctifying power of God, and, while we keep on this side of Calvary, we are safe. Conscience comes, and accuses us, and we look up and behold the Saviour's face. Men accuse us, and we look up for his approval; we look beyond, and we see the throne set, and the book open, and we know that we shall be judged with the eternal judgment out of the things written in the book. But here is the cross of Christ. Here we are saved and safe. Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died.” Perfectly safe though we be sinners, perfectly safe though we are to be judged, perfectly safe though eternity opens at our feet, for between us and the ages is the green hill that we name Golgotha.

Then there is one other hill, hardly out of Jerusalem, over the brook Kedron, easy of access to-day. There our Lord went with his disciples, and there, on the summit of Olivet, he lifted up his hands and blessed them, and, as he blessed them, a cloud received him out of their sight. You can see now on the top of Olivet a stone that bears the impress of his foot as he stood on Mount Olivet; a worthless tradition, but you know he was standing there, and you feel as you stand there that you have seen the Christ. It is the ascended Christ, who looks down from Olivet. He went up the slopes of Olivet, and stepped off of the mountain into the excellent glory. Dying is nothing but putting your foot on the Mount of Olives and going up to the summit. Why then should we be afraid, because Christ is absent? He is only ascended. Why should we be broken-hearted because our friends have died, or why should we be afraid to die? It is but putting our feet where he placed his feet, until, presently, we see the cloud that received him to his eternal glory receiving those who follow him. Between us and the power of death stands the mountain of our Lord's ascension.

This is the position of the man who loves and fears the Lord. He is strong in the promises of God. Sinai gives him guidance for

his life ; the Horns of Hattin teach the beatitudes ; Hermon shows the glory of the presence of Christ ; Calvary shows the Redeemer and Saviour of sinners ; and Olivet is the ladder of light that here resting on the earth, there rests upon the shore of that country which is our home.

Oh, beloved, here is the security, here, here. Here is the protection, come within it. Come this side of Sinai and obey the commandment of God. Stand this side of the mount of the beatitudes, and let their blessing rest upon you. Stand here where you can behold the glory of Hermon, stand here with Calvary between you and the judgment, and live and die where the Mount of Olives reaches from the earth to the heavens, and, within this circle of the hills, make up your life ; made it in joy and gladness ; make it in liberty, for it is a large place ; make it in hope, and faith, and standing here on Mount Zion, among the hills which are round about Mount Zion, you can get a vision of that which is coming, "of that new, near day which shall be builded out of heaven to God."

THE INFLUENCE OF NORTHFIELD ON COLLEGE LIFE.

BY CLAYTON S. COOPER, NEW YORK CITY.

A decade ago the name Northfield was no more suggestive of college life than the name of any other attractive New England town. To-day it is rarely separated in our thought from student life. But this relation has not arisen simply because of the unique situation of this beautiful hill-town of Northern Massachusetts, where, annually for nine years, hundreds of college men have assembled in the month of July. There has been a deeper charm than even the broad Connecticut, or the encircling hills, to draw men to this spot year after year. Here, in the presence of nature and nature's God, there has been that touch of life with life which has caused men to see in broader vision the possibilities of their own lives, and has made them realize more and more that "the sentiment of the ideal life is none other than man's normal life as he shall one day know it."

Northfield, like all truly helpful agencies, has not existed for itself simply ; it has given the impetus of extension to the great summer school movement both at home and abroad. Lake Geneva and Knoxville are only other names for Northfield among our Amer-

ican colleges of the West and South. Keswick in England, since 1889, has been annually spreading this summer school idea among British students. The gathering last year at Frankfort-on-Main was the fourth annual meeting of German students in summer conference. Scandinavian universities have caught the spirit of this work in the great gatherings at Denmark and upon the old naval ship near Christiania. Japan launched the summer school movement in Eastern civilization in 1889, at the great conference at Kyoto, attended by five hundred Japanese students, and from the example of this meeting thousands of students have been in attendance since that time at similar gatherings in Ceylon, Persia, Turkey, and India.

Northfield is indeed the originator of the summer school idea, but it is much more than that. It is exerting a definite and visible influence upon the college life of this country.

It has radically influenced the life of our institutions of learning through the College Young Men's Christian Association.

1. By inaugurating in colleges systematic Bible study. From the time of the first Northfield Conference in 1886, when Mr. Moody invited students of the world to meet at Mt. Hermon to engage in a special season of Bible study, Northfield has stood pre-eminently for this indispensable accompaniment of Christian growth. At that time the great majority of our colleges had no organized Bible study whatever, many of them not having a single Bible class. Now there is hardly an institution of any prominence in this country where the College Young Men's Christian Association has gone that has not in operation from one to ten Bible classes carried on by the students themselves. Last year eight thousand college men were engaged in such study in our American colleges, while five hundred and seventy of these were trained at Northfield and Lake Geneva, as leaders of Bible classes. This awakened interest in the study of the Bible has not been confined to a small coterie of Northfield students, but, in many cases pervading the entire college, it has changed the life and spirit of the whole institution. In scores of instances during the last eight years, students who have been fired to renewed activity in the study of God's Word at the summer schools have been able, on returning to their respective colleges, to persuade the faculties of their institutions to place the English Bible in the college curriculum.

2. The influence of Northfield is seen directly in methods of College Association work. Association conferences, occupying an

hour each morning, are held at Northfield for the study of special problems that confront the College Association. These conferences are in charge of specialists, men who can bring to them whole lives of experience in the work. Much has been accomplished by the discussion of difficult situations encountered and successfully met by Associations during the previous year. Most approved methods of work are thus brought before Associations, many of which have been unable to be represented at any other conference during the year. The work of the committee for the new students, as they enter college in the fall, is given special attention at these Association conferences. As a result many College Associations do not appoint the men on this committee until they have reached Northfield and received the aid of all this suggestion and experience. This committee may then be launched direct from this conference into one of the most important branches of college work.

3. Perhaps there is, however, nothing for which our colleges, our churches, and the cause of Christ in general is more indebted to Northfield than for the Student Volunteer Movement for foreign mission work, which is directly traceable to this great student gathering. It must be remembered that this organization which has had such a remarkable growth during the last few years was the first organization to place before the student world their responsibility to foreign missions. That this movement was of God cannot be doubted when we realize that at the present time there are at least three thousand in the educational institutions of our land who have pledged themselves to give their lives to the work in the foreign field, and that the Student Volunteer Movement, through the boards of the various churches, has already sent seven hundred and fifty college men to other lands to carry to them the gospel of our Lord.

But had Northfield been responsible for none of these three most marvelous results in student life which have just been mentioned, its influence upon individual lives would be for it a sufficient *raison d'être*. Northfield has changed men's lives. It has found that the secret of influencing permanently for good all college life lies in the power of influencing for good one life. It kindles in individual hearts love for One that it may thereby reach the many, believing, with Charles Kingsley, that "to truly love one is the first step towards truly loving all who bear the same flesh and blood with the beloved." Scores of examples might be cited to prove what our summer schools have been able to bring about in colleges through individuals. It was

only this last year that four men who had been to Northfield returned to a prominent Western college with a new fire in their lives. The result was the conversion there of seventy-five men during the last few months, with the aid of no outside help whatever, and when you ask any man of that institution how the greatest spiritual awakening that ever shook their college came about, you will always be pointed to four men whose lives were changed up among the hills of New England.

Such summer gatherings not only change individual lives, but they are for college men training schools of great importance. When we realize that at the present time there are two hundred and fifty thousand young men in the higher institutions of learning in this country, and that these young men will in all probability hold the positions of power and responsibility in the coming generation, the tendencies of their lives is a matter of no small moment. "Save one college man for Christ," says a bishop of one of our churches, "and you place in the world a force which will counteract the influence of one thousand illiterate, vicious men." Already we are beginning to hear young men, leaders of power and influence in activities both Christian and secular, confessing publicly that whatever they are being able to do by way of directing the lives of other men is due to a new vision of their own lives at a summer conference like Northfield. Who dares estimate the number of college men now students in life's school, in which the spirit and power of Christianity as presented at Northfield is being reproduced? The visible presence of Dr. A. J. Gordon may never again inspire a Northfield audience, but his spirit, so like that of his King, which he so wonderfully imparted there to other men, will still be at Northfield, and hearts will be richer because of it. Northfield trains leaders, not simply by teaching the crude methods of Christian activity and Bible study, but also by association, by glimpses of light flashed out of lives as truly inspired as those of other times.

It was eighteen years ago, in Princeton, that the College Young Men's Christian Association, then without system or power, was conceived of as an intercollegiate brotherhood. This was indeed a new birth to the organization. Here the secret of power was found in that tie that binds, in a world-wide student fellowship as powerful in college Christianity as when Christ prayed for his disciples "that they all may be one, as thou Father art in me and I in thee, that they also may be one in us." Since that time there has probably

been no single human agency which has had more to do with the fostering of this wonderful intercollegiate idea than our summer schools. At the world's student gathering at Northfield, men, representing almost every considerable locality in the United States and Canada, are brought together at a spot where they can touch hands not only with Americans, but literally with men from the "ends of the earth."

Here with the touch of the world's student life all about him one realizes, in the most vivid way, the breadth and possibilities of Christian work in the college field—one thousand institutions in our own country with their one hundred thousand young men, as yet unentered by any Christian organization; the great problem of the hundreds of professional schools, where, until this last year, little or no Christian activity has ever existed; the crying need of students in colored and Indian schools. When we look across the seas knowing that "as go the universities so goes Asia," the field is still broader and duty even more urgent as we hear the cry "Come over and help us" from the great universities of the Eastern world where the teaching of Christianity is as yet scarcely known.

Not least in the interests of union among our colleges is the social element at Northfield. Here men come together in somewhat the usual way, to be sure, on the athletic field, and in the lecture room, but there is, besides, a peculiar heart to heart contact which only this unique gathering can account for. Intercollegiate corresponding secretaries, who keep in touch with life in other college associations, are indeed helpful agencies; frequent comparison of methods in conferences are still more indispensable; but such heart-ties as are formed and strengthened at our summer schools, bind together the deeper intercollegiate life, and are, we believe, the strongest bonds of unity in our college Christianity. In fostering this spirit of friendship between man and man, Northfield has found the means of pointing hundreds of lives to a more perfect fellowship with their Master.

In the work of extension, education, and unification of Christian work in colleges, Northfield has proved itself to be a mighty agency. Nor has it fully accomplished its practical and uplifting services, but those things which it has already done for the student life of the world open to us a vista of its future possibilities.



RECITATION AND SCIENCE HALL, MOUNT HERMON.

SOME FACTS ABOUT MOUNT HERMON.

BY WILLIAM R. MOODY.

"If a man empties his purse into his head," says Benjamin Franklin, "no man can take it from him. An investment in knowledge always pays the best interest." Whether the expenditure is for personal advantage or in the interests of another, the truth of Dr. Franklin's assertion will not be challenged, and it is generally conceded that a good education is the wisest and safest form of legacy to which any man can become heir. An education which embraces all that the term implies, the development of body, mind, and soul; one that aspires not only to the awakening of intellect, but to the building up of physical strength and moral character, becomes both a blessing to the individual and a safeguard to the community.

The high estimate which America places upon education as a factor in determining the progress of the country is clearly indicated by the large number of schools and colleges throughout the land. But with all our school facilities there still remains a large class of young men to whom the early opportunities of study have been denied; young men who have had to shoulder the burdens of life, while still in their boyhood, to contribute toward the support of the home. For young men of this class, a place is needed where every facility for hard study and rapid progress may be found; a place where lost opportunities may be regained and a thoroughly Christian education may be afforded.

Mount Hermon is a school designed to meet just this need. For fourteen years its mission has been to offer an education to the whole man—one within the financial reach of any ambitious and industrious young man. Already nearly eighteen hundred students have benefited by the advantages the school offers, and the constantly increasing number of applicants shows how generally the need of such an institution is felt. The annual fee of \$100 for board and tuition being less than half the cost of each student to the school, a large deficit has yearly to be met by Mount Hermon's supporters. An excellent opportunity is thus afforded for keeping out unworthy and indifferent students, and a continual sifting process is going on by which those who are undeserving of the

extra expenditure of trust money are dropped, and the best material is retained. The work, both physical and mental, is not adapted to men of poor physique, or boys under sixteen years of age; and such applicants are not eligible.



STUDENTS' WORK HOUR. WAITING FOR ORDERS.

In most schools there is a strong tendency to one of two extremes. There are the so-called bookworms, who lose the benefits of their learning by neglecting their physical natures, and, through a self-imposed exile from their fellows, acquire misanthropic views of life; while he who devotes too much time to sports and social enjoyments is led into many dangerous temptations and often forms ruinous habits. This tendency has been greatly obviated at Mount Hermon by a system of manual labor, by which each student is required to work two hours daily either at a trade, about the school buildings or upon the school farm. By this means the students are afforded every encouragement for cultivating any aptitude they may have for any special trade and the best possible opportunity is given for estimating a man's real worth; for at Mount Hermon it is strongly emphasized that a practical knowledge of work is an important factor

in a man's education as well as in his character building. Instead of seeking to draw out of a man what he does not possess, the school aims to develop whatever he has, whether of professional ability or of artisan skill, in the belief that "a good farmer is better than a poor preacher."

The school farm, of eight hundred acres, supplies the best possible means for healthy outdoor work, and, considering the number of students, it is remarkable how little sickness occurs. Connected with the school farm are one hundred and forty cows which furnish milk and butter for the young men, and twenty-five horses employed in the general farm work. There is never any lack of work on a New England farm and each season has its duties, even to clearing fields of an overabundant crop of stones. But all this manual labor serves to strengthen the students physically, to build up character and cement lasting friendships. Although this feature of Mount Hermon life is not always popular, it is noteworthy that many to whom manual labor was at first objectionable, on leaving the school, attribute to "work hour" many of their most valuable experiences and pleasantest recollections.



THE WOOD CHOPPERS' WORK HOUR IN WINTER.

Although the school is entirely unsectarian, it is thoroughly Christian. During the regular course, the study of the English Bible takes pre-eminence as the basis of all true education. This department is under the supervision of Mr. James McConaughy, whose practical experience in the New York Young Men's Christian Association has been of inestimable value in fitting him for this position. Mr. McConaughy says : " The genuine interest felt by the students generally in Bible study shows itself in encouraging ways. Though each student is required to prepare at least two Bible lessons a week in his regular course of study, nearly half the school have joined the voluntary Bible classes, meeting on Sunday mornings for training in personal Christian work, while a group of those engaged in the outside missions meets weekly for special study and preparation. The Student Volunteers for Foreign Missions, numbering about twenty, meet twice a week, once for devotional study of the book of Acts, and again for the historical study of the development of modern missions. Besides the daily devotions and Sunday morning service, where attendance is obligatory, there are two general students' meetings for prayer and testimony attended by nearly one half of the students. The young converts of this year also meet together on Sunday afternoons for mutual help. As a natural result of these strong religious influences, a student usually yields to them and becomes a hearty Christian if not already one on entering the school. Of the students in the two upper classes this year every one is a professing Christian."

It is always a difficult, if not a dangerous task, to estimate definitely the religious zeal of any class, or to measure in positive terms the spirit which prompts to Christian activity. It is true, however, that " by their fruits ye shall know them," and from the earnest and persevering work accomplished by the various religious student organizations it is gratifying to note the healthy and sincere spirit which exists. The Y. M. C. A., which is really the center of most of the religious work of the student body, has a membership of two hundred and eighty, placing it ahead of every school in the country and eighth of all the four hundred and twenty-eight student Associations of America ; and in the number attending its meetings it is only third. Among the many branches of the Y. M. C. A., the most important is the so-called district work. The large number of small district schoolhouses scattered throughout even the most remote communities of the Connecticut valley offer excellent

opportunities for informal meetings and Sunday-schools, which the students conduct. In many instances the communities are either too remote from church privileges or too indifferent to Christian worship to attend regular services, and in these informal gatherings find their only religious teaching. There are now ten schoolhouses employed in this way, and, besides the direct influence upon many communities, the opportunities thus afforded have been of wonderful assistance in developing talents among the students, which in later life have proved valuable in the Christian ministry. There are about fifty engaged in this work every Sabbath, beside a large number who frequently fill pulpits and assist in special work in neighboring villages.

It may be thought that, with all the manual labor and necessary preparation for various religious organizations, there must be a strong tendency to neglect the regular outline of school work. On the contrary manual labor is found to be a valuable coadjutor of the class-room work ; a man's mind is keener for a certain amount of physical exercise. Any case of neglect of school duties for religious or other work is summarily dealt with, and the student is impressed with the fact that he is misappropriating trust funds when he neglects the special work for which donations are given.



REAR VIEW OF THE COTTAGES.

Mount Hermon has one great advantage over many other schools in its choice of scholars. Priority of application makes no difference in admitting students, and, from a large number of applicants, those are selected who promise the best and in whom the school feels that the extra expense for education can most wisely be invested. From February 1, 1894, to February 1, 1895, there were filed in the princi-

pal's office three hundred and fifty-seven formal applications, and of this number hardly half were able to be accommodated. In this way the school can select what it considers the most promising and deserving cases.

What has been the result of the past fourteen years' work? Has this combination of work and study proved successful? How do the Mount Hermon men stand in scholarship, character, and physique, with other men on leaving their surroundings?

The most satisfactory reply is found in the records which the young men have made since leaving Mount Hermon. Many have entered directly into some line of active Christian work, such as the ministry, Y. M. C. A. work, and home or foreign mission fields; others have entered business, and still others have continued their studies at higher institutions of learning. President Carter of Williams College says that of Mount Hermon men he can only speak "in the most complimentary terms. They have as a rule stood well in their classes, and are a power for good in the colleges. They are certainly just the boys we want." President Patton of Princeton also bears "testimony in high terms respecting the impression made by the students who come to us from Mount Hermon. I am personally acquainted with several of them, and so far as my knowledge goes they are men of fine Christian character, and in some instances they have taken exceptionally high rank in their college studies." Dean Wright of Yale says: "All the graduates of Mount Hermon who are now at Yale are doing well in scholarship and some of them are among the best students in their divisions. All are men of that sterling character which the influence of Mount Hermon seems to produce. One of your graduates who did very unusual work in philosophy during his senior year at Yale was awarded the Macy scholarship at graduation and is continuing his studies here in the graduate department." Similar testimonials come from President Gates of Amherst, from the Sheffield Scientific School, and from physical directors and business men all over the country.

The question is often asked: "Where is money found for carrying on this work? With three hundred and seventy students, upon whom there is an individual deficit to the school of \$100, it must be necessary to raise \$37,000 annually." There are three sources to which the school must look; the royalty on Gospel Hymns, which is divided between Mount Hermon and the Northfield Seminary, a small income from endowment funds, and chiefly contributions from the general

public. The first two sources furnish a little less than half the amount that has to be raised, and the rest is solicited from those who are interested in the education of young men.



THE SCHOOL BLACKSMITH FORGE.

An endowment society with a membership fee of \$5 has recently been inaugurated for sustaining the school's finances, and it is hoped that through this channel many may wish to aid in the support of the work to whom a donation of \$100 would be impracticable.

The five thousand books of which the library consists have been wisely chosen by the donors and are highly appreciated, but are in need of suitable accommodations. The manual labor system has proved so great a success in the work of the school that it has now become one of the principal characteristics of Mount Hermon life, and should be developed to cover a wider field. There should be instituted a regular manual training department with the necessary machinery and appliances. All men are not fitted to be farmers ; the world needs Christian plumbers and blacksmiths as well as business and professional men. Sickness is ever a threatening evil in any large body of students, and there should be a small cottage erected to be used as an infirmary. There is also keenly felt the need

of a chapel, a lecture hall, a gymnasium, and increased dormitory accommodations.

The unwonted success that has attended the efforts of the past few years has been most encouraging. The number of friends who have been raised up to give their financial support to Mount Hermon, and the hundreds of young men who have been brought from "all nations and kindreds" under the strong Christian influence of this place, have been sufficient proofs that the blessing of God attends the work.

NATIONAL SINS.*

BY REV. C. I. SCOFIELD, D.D., DALLAS, TEX.

Thirty-four years ago this sweet month of May there was a strange stir in this land. Its young manhood was forsaking college and plow, pen and hammer, counter and loom. Everywhere there was the roll of drum, shrill note of fife, blare of trumpet. Men trained in the love and arts of peace were everywhere seen uncomfortable in unaccustomed uniforms, and awkwardly holding unfamiliar weapons. From granite hill and far stretching plain; from pine barren and cotton field, these men swarmed as by a mysterious impulse toward that intangible line, famous and infamous in the discussions of American statesmen, on one side of which a negro was free, on the other side of which he was a chattel.

Presently, along all that line from Virginia to Arkansas, cannon boomed sullenly, horses galloped, musketry crashed and volleyed, and masses of maddened men swayed and strove in death grapple. For four years the tide of battle rolled South, rolled North. A million lives went out into the storm of battle, or into the death laden air of hospital or prison-pen. Fields were devastated, industries destroyed, and one hundred thousand homes went down in flame.

Then, slowly, stubbornly, inch by inch, one of these masses, depleted, exhausted, gaunt, despairing, gave way, laying down 40,000 muskets to 300,000, and peace came again, no more, please God, to forsake our land.

What did it mean? Were these men hereditary enemies; were they alien races, moved to the clash of arms by the strange inexplicable compulsion of race antipathy? No; they were of one blood.

*A sermon before the Grand Army men in Northfield May 26, 1895, from the text, "For the kingdom is the Lord's, and he is the governor among the nations."—Psalms xxii: 28.

Was it but a phase of a conflict of centuries, intermitted by exhaustion only to be renewed with returning strength? Not at all; they had hitherto fought side by side, and shoulder to shoulder. Did these men, like Gaul and Briton, each look proudly back to ancestors who had won fame in age-long antagonisms? On the contrary, these armies claimed the same heritage of glory; they boasted in the same great names.

Was it, finally, a mere sudden outflame of anger, such as even brothers may feel, which sent them to this awful death struggle? No; it had, as we moderns count time, been long in coming. What then did it mean?

My friends, there are many ways of looking at the course of human affairs. There is the careless glance, which sees but the surface disturbance; the hasty generalization, which takes account only of secondary causes; the facile diagnosis, which sees naught but symptoms.

Then there is the partisan way of looking at things, which sees only infamy in an antagonist, and shame in his cause; which denies to him honor, sincerity, or conscience. There is the politico-scientific way, which deals with common men as with atoms of blind force, impelled this way or that by the imperious demands of antecedent causes as inexorable as the Greek Fates, and makes of them mere counters in a game which strong men play.

In each of these ways men have looked back upon that Homeric strife of the men in butternut and the men in blue. Each and all, they are shallow, inadequate, and hateful.

But, friends, there is another way of looking at the movement of human affairs, another method of interpreting either the majesty of the march of nations, or the horror of their catastrophes. It is the way which looks down upon them from the height of God's throne. Its theory of the universe is theocentric.

You know there once was an astronomical theory which made this earth the center of our planetary system and conceived of the sun as moving around this little atom spinning in space. But nothing came right. The theory accounted for nothing, and its defenders were kept busy covering the heavens with cycle and epicycle. Then came the new astronomy, which enthroned the sun, and pointed out how great he was, and how sovereignly he ruled the heavens—and then everything came right, and the vexing mysteries disappeared.

Now it is only when we take our stand outside passion and prejudice, and above the perplexing web of secondary causes, and say : "The kingdom is the Lord's ; and *he* is the governor among the nations," that we may look back into that bitter strife of thirty years ago, and interpret it aright. "He ruleth by his power forever ; his eyes behold the nations." High over all the complex movements and pauses, the eddies and currents and vortices of human affairs, is God ; and God is love, and God is light. That is to say, he is merciful and he is just.

He is merciful, and hence marvelously patient and long-suffering. How long God waits sometimes ! It seems as if he had forgotten. "O Jerusalem, Jerusalem ; thou that killest the prophets, and stonest them which are sent unto thee : how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

But God is just as well as merciful, and so, upon unrepentant nations no less than upon unrepentant men, the stroke must fall. God cannot become the accomplice of evil. And so—"behold, your house is left unto you desolate." The simple, awful, explanation then of that war of brothers is that the nation had sinned.

Yes, the nation. Once slavery overspread the land. You may see in old Boston, and Portsmouth, and New York, and Philadelphia papers advertisements of slaves for sale, and offers of rewards for fugitive slaves. Men in this room are old enough to remember when abolitionists were mobbed in New York, and Philadelphia, and Worcester ; when Connecticut imprisoned Prudence Crandall for educating negro boys ; when New Hampshire burned an academy for the same offense, and when William Lloyd Garrison was dragged through the streets of Boston with a halter around his neck.

Then came the era of compromises. The Missouri compromise—comprises of many kinds—advocated by Clay, by Webster, by Crittenden ; the highest talent in the land lending itself to the legal toleration of the nation's sin. It was the era of exacerbations, too, of bitter hatreds, Kansas controversies, John Brown raids.

And no one seemed to think that God was "governor among the nations." The rights of the slave began to have defenders, but no one seemed to think of God's rights. At last the inevitable judgment came, we had sown the wind and we must reap the whirlwind. God must judge nations in time, for they are creatures of time ; men are immortal and may be judged hereafter.

The nation had sinned, and reaping time had come. Every groan in Northern slaver or Southern cotton field must be answered by a groan in hospital or prison-pen. Every angry word, every truckling, time-serving vote, every denial of God's rights, cost a life or a wound. God told Ezekiel that he had "four sore judgments, the sword, and the famine, and the noisome beast, and the pestilence." He sent the sword through our land. Judgment was laid to the line, and righteousness to the plummet, and the hail swept away all the cowardly refuges of lies.

Thirty years have passed. Our battlefields stand deep this May time in corn and clover. In a few days we shall scatter flowers upon the graves of those who died vicariously for the sin of the nation. Surely this is well. We bury under immortelles whatever of hatred, of passion, of mutual misconception, and hard judgment entered into the strife.

"Under the stars and the dew
Waiting the judgment day,
Under the roses the blue,
Under the violets the gray."

This is well, a thousand times well. In spite of politicians, we old soldiers who wore the blue and the gray in manly strife have buried all hatred. But, friends, with whatever of emphasis I may command, I adjure you, *never* forget the lessons of that war. It is intolerable to think they should ever be forgotten. It seems to me that among them all three stand out in letters of fire upon the dark background of those dreadful battle years.

1. That for nations as for men, every sin and transgression must receive a just recompense of reward. Of nations as of men it remains forever true that God is not mocked; that whatsoever a nation soweth, that shall it also reap. A generation has grown up to whom that war is a fast vanishing memory. Let it never forget the truth, graven with stroke of saber, and thrust of bayonet, that God is not mocked.

2. That God is never on the side of compromises with the sins of nations. He is forever, and sternly, against all lies. If you build a railroad for ten thousand dollars a mile, and then issue stock for thirty thousand, and bonds for thirty thousand more, you may call the transaction business, but God calls it sin and fraud.

3. That the first duty of patriotism is to repent of national sins, and sternly to put them away.

Will you let me point out three national sins, which, as I firmly believe, will, if unrepented, call down upon this nation the sore judgment of Jehovah?

First, the complicity of our nation in the *liquor traffic*. It is an infamy which towers mountain high above whatever wrong was in slavery. It destroys more lives than war, and hopelessly degrades more lives than it destroys. It fills our jails with criminals, our roads with tramps, and our asylums with orphans. It dominates municipal politics and controls legislatures. It is responsible for the hunger of helpless children, and the broken hearts of women, and every day, across all this broad land, it offers an unspeakable insult to God. And in this infamy every separate governmental body, from the Congress to the town meeting, participates. Everywhere is heard the plea that we must regulate what we cannot suppress. No! we must free our nation from national complicity with it.

Secondly, I name as a monstrous national sin the complicity of courts and laws with the remorseless *greed of corporations* and of the rich. Here, as in the old days, the voice of the time-server and the compromiser is heard in the land. We hear of the sanctity of vested rights and the inviolability of property. I tell you God cares more for one drop of human blood than for all your leagues of railway. I tell you that God is on the side of the sanctity of human lives, and the inviolability of human souls. Hear him!

"Go too now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

And, thirdly, our growing *contempt for God's holy day* is a national sin which cries to heaven. I do not enter into this, but be sure of this, God will vindicate his day.

I said just now that a generation had grown up since the great conflict ended, to whom that struggle is little more than a fast vanishing memory. May I adjure you, my young friends, study deeply the causes and issues of that time. Lay to heart its solemn lessons. I thank God you were spared its horrors, but I implore you lay to heart its lessons. Surely it cannot be necessary for me to

exhort you to honor the survivors of those battle years. To their heroism you owe it that you live in a land free, united, and peaceful. Most gladly do I, who fought as best I could in all good conscience, and with no apology against them, rejoice in the final issue, and confess my debt of gratitude to the "Governor among the nations." I pray God the last years of these veterans may be passed in the peace their valor won, and in the honor of their fellowmen.

And now, old soldiers, I am told that some of you are out of Christ. O think of it! The shadows are lengthening for you and for me. A few more marches and taps will sound for us, and we shall lie down in the dust with the others. I implore you, enlist to-day under the great Captain who never lost a battle nor a soldier. In the war, men sometimes shed their blood to save a beloved commander, but our Commander shed his blood to save his men. Won't you come to him to-day? You fought once to win this land for freedom; fight once more to win it for Christ. Then, when the summons shall come, he will receive you into the eternal home.

Once, when we fronted each other with only the Rapidan between us, a Union band, one evening, struck up "America," and a Confederate band answered with "Dixie," and so they played, tune against tune, compelling even the sweet notes into unnatural strife; but at last, on one side or the other, a band played "Home, Sweet Home." And then up and down the river, band after band took up the tender notes until all were playing in harmony.

Are you, to-day, in harmony with heaven's home music? Will you not enlist to-day? _____

THE COMING CONFERENCES.

Each year Northfield seems to grow more attractive and popular and more wide reaching in its influence upon the religious life of the country. Great variety and value is promised by the programme of the coming season. Various names, new to Northfield, but by no means new to those acquainted with the prominent spiritual teachers of the day, are to be noted on the lists of speakers expected at the conferences.

The season opens, as usual, with interesting events connected with the *commencement exercises* of Northfield Seminary and Mount Hermon School. Mr. D. L. Moody preaches the baccalaureate sermon before the two schools on Sunday, June 16, in the Audito-

rium or church at Northfield. The following Monday is occupied with class-day exercises. On Tuesday Rev. G. Glenn Atkins addresses the graduating class at Mount Hermon, and on Wednesday Dr. Alexander McKenzie delivers the commencement address at Northfield Seminary.



THE NEW HOTEL, "THE NINA," EAST NORTHFIELD.

The World's Student Conference opens Friday, June 28, and continues in session through Sunday, July 7. Among the speakers who may be expected, in addition to Mr. Moody and other well-known teachers who meet here yearly, may be mentioned Rev. Dr. Theo. L. Cuyler, President Francis Patton of Princeton, President M. Woolsey Stryker of Hamilton College, Rt. Rev. A. C. A. Hall, bishop of Vermont, Mr. David McConaughy of India, Dr. J. Wilbur Chapman, Prof. W. W. White of the Bible Institute, Chicago, Mr. R. E. Speer, and Mr. J. R. Mott. As usual, morning and evening platform meetings will be held and the afternoons will be devoted to recreation. The Bible class for training in personal work will be conducted by Prof. James McConaughy, and the Normal Devotional Bible class by Mr. William H. Sallmon. Conferences on College Association work are expected to be of great interest and practical value. The Missionary Institute, under the supervision of Mr. H. P. Beach, will be held

daily and will afford an opportunity for the study of many questions concerning the extension of knowledge and interest in foreign missions and the preparation for that sphere of service. Round Top and delegation meetings and personal interviews with wise counselors are also the means of bringing personal blessing annually.

This year will inaugurate a *Y. M. C. A. Encampment* lasting from July 9 to September 3, inclusive. It is expected that many young men will take this opportunity of enjoying both the physical and spiritual blessings to be gained during the season at Northfield.

A Kindergarten will be conducted in the church during July and August by Miss H. G. Parsons of Rye, N. Y.

The Young Women's Conference has this year been placed in July, to give opportunity for a longer session. Among the teachers and speakers who have promised to be present are Rev. R. A. Torrey, President Merrill E. Gates of Amherst, Bishop Hall, and R. E. Speer. At the Round Top meetings Prof. White, Mrs. A. M. Waterbury, Miss Effie K. Price, and others will speak.

The General Conference of Christian Workers (August 3 to 15) is looked forward to with great interest this year, because of the promise of Rev. H. W. Webb-Peploe, prebendary of St. Paul's, London, to be present during the entire month of August. Among other men who will receive a hearty welcome and have in the past conveyed a blessing, are Rev. H. C. Mabie, D.D., of Boston, Dr. Arthur T. Pierson, Prof. W. W. White, and Rev. R. A. Torrey.

Surely this year is one of "Great Expectations," and we doubt not it will be one of greater fulfillments. The ECHOES will seek to preserve, in accurate and attractive form, the valuable addresses delivered during the summer. What was last year a venture met with such hearty support and appreciation that, it is hoped, it will prove a permanent feature of lasting value to perpetuate the influence of the truth as set forth from the Word of God at Northfield.

NOTES AND NOTICES.

Last year's venture met with such hearty support as to warrant a new lease of life to the **NORTHFIELD ECHOES**. Toward the close of last season copies were at a premium and later were not to be had at any price. It is hoped that there will be a still greater demand this year corresponding to a greater supply. Subscribers for the year will be first served and it is hoped that should any copy fail to reach its destination immediate notice will be given.

A new year invites to new advance. The mistakes of the past should carry lessons for the direction of the future. There is little opportunity in the **ECHOES** for independent innovations and improvements, but all who attend Northfield conferences know that no year is without its attractions in refreshing and stimulating truths discussed by eloquent and spiritual teachers. A glance at the programme for the coming season will convince one of the bright promise of speakers who will teach much of present and permanent value. Having the promise of the assistance of our stenographer of last year we hope to present the addresses

of the various conferences in much the same manner in which they were printed last year. Our second issue will contain a full report of the Student Conference, the third that of the Young Women's Conference and the last that of the August Convention.

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It has seemed best to republish the Road Map of Northfield and vicinity which appeared last year and which was found to be of value in wandering about the beautiful country in which Northfield is situated.

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Our warm thanks are extended to the contributors to the present number and to Mr. R. E. Speer, Mr. S. H. Hadley, Funk & Wagnalls Company, and the *Granite Monthly* of Concord for the use of some of the photographs and cuts which illustrate our pages.

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A glance at the advertisements in the **ECHOES** will repay our readers as they have been carefully selected with a view to the possible wants of our subscribers.

POST OFFICE NOTICES.

MAILS DEPART

(From Post Office.)

9.30 A. M. For all points except Boston.
 10.25 A. M. For Boston and vicinity.
 12.08 P. M. For New Hampshire and Vermont.
 4.30 P. M. For all points.

Mails leave the Seminary (Conference) buildings at 8.30 A. M. and 3.30 P. M., and close at the Hotel at 9.00 A. M. and 4.00 P. M.

MAILS ARRIVE

(At Post Office.)

11.00 A. M. From all points.
 11.10 A. M. From Brattleboro, Vt.
 1.00 P. M. From Central Massachusetts and the West.
 5.45 P. M. From all points.

Mails arrive at the Hotel at 11.30 A. M. and 5.45 P. M., and at the Seminary buildings at 12.00 M. and 6.00 P. M.



REV. THEO. L. CUYLER, D.D.

NORTHFIELD ECHOES.

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No. 2.

SUMMONS TO A NEW DEPARTURE.*

BY REV. THEODORE L. CUYLER, D.D., BROOKLYN, N. Y.

This is a restless world, everything is in motion. Life is not a stagnant pool, it is a swift running stream. It is not a bivouac, much less is it a swing in a hammock. It is a march, with many a stiff, sharp encounter between the cross and the crown.

But many of you who call yourselves Christians need to be summoned to a NEW DEPARTURE. Therefore, my trumpet message for you is, "Arise, let us go hence." Our Saviour addressed these words first to himself and his disciples, saying, "Let *us* go." They had been for one or more hours in that sacred upper chamber where he instituted the precious sacred rite, the Lord's Supper, and uttered those marvelous words recorded in the fourteenth chapter of John. The time had come when words must give place to deeds. He says, "Hereafter I will not talk much with you," and girding his loins and starting up from that recumbent posture at the table he calls the eleven and says, "Let us go hence." He knew aright what was before him—Gethsemane, Calvary, and the tomb. He calls them to go with him, for he says, "As the Father gave me commandment, even so I do." "As the Father gave me commandments to carry out the great purpose of redemption, I go, and now you go with me out there to that garden : let us go hence." There is nothing so swift footed as love. It is the alacrity of love that sends our blessed Master out, knowing all that is before him. Those eleven men at that table had not been redeemed yet. What if Christ had called a halt that night and failed to go out to what was before him, where would they, you, all of us, have been? He went forth prepared to say, "Let this cup pass from me, nevertheless, Father, not as I will,

*A sermon preached at the Students' Conference, Sunday morning, June 30, 1895, from the text "Arise, let us go hence." John xiv : 31.

but as thou wilt." Every man who has come to the point where he can swallow a bitter cup because he can feel the breath of Christ on it, and who can say from his heart, "Thy will not mine be done," has reached the highest point which he can reach.

This command of the Master, "Arise, let us go hence," means, first, *obedience*. The core principle of Christianity is what? Faith? No, more than that, deeper yet than that: the core principle of practical Christianity is *obedience*, obedience to Jesus Christ. The core principle in the commonwealth is obedience to law; the core principle in every well regulated family is obedience to parental authority. I am afraid there is not so much of that old filial spirit as there used to be. When a boy has learned the difference between "you may," and "you must," that boy has the first start in genuine manhood. Obedience is the first and the great thing in this school of life in which the Master has placed us. Has not the Master said, "If ye love me keep my commandments"? It is very sweet to get a kiss or a Christmas gift from a child, but what cares the mother for that if the child has no regard for her authority?

Much is said in these days about elective studies in colleges and universities. A very good idea, with limitations. If a young man has found out what God has made him for, let him choose his studies in college. The trouble is that a large number of men in college have not found out yet what God made them for. I had not the faintest idea when I was in college what I was to do, so I took the curriculum of the college and worked straight through it to my graduation, and I was glad of it, for it perhaps gave me a wider culture than I should otherwise have had. But in God's school there are no elective studies. If there were, none of you would be on the back seat and none of you would be at hard lessons. That is the trouble with young people sometimes, that they choose the easiest studies rather than those that would be the most profitable. Christ in his great school allows no elective studies. A young man studying music worked a year, and at the end of the year expected advanced studies, but he had the same lessons over again. He graduated at the end of three years to be a master of music. That is the way God teaches, the same lesson over and over again until we have mastered it and are ready to graduate into glory. May God make you and me obedient scholars in this great school for eternity. Once more, then, I wish to ring that word in your ears, *obedience* at all hazards and under all circumstances. It was on a

British vessel in the Bay of Biscay. The pilot came to the Admiral and said, "It will be an awful night, and there is a lee shore, and the wind is rising." The Admiral replied, "Sir, you have done your duty by pointing out the danger. Lay me alongside of the enemy." When the morning broke it saw the enemy's vessels captured or shattered to pieces. When God calls you to duty let prudence or timidity put in their remonstrance, but let your answer be, "Lay me right alongside of that hard task, that sacrifice, that danger," and the Master will go with you into the fight. Therefore I would condense my exhortation into one sentence: Find out what Jesus Christ wants you to do and then *do* it. That is a motto for every young man. That is the Christian life in brief.

Now, if we are going to make the progress we should, we must *get out of evil habits*. I do not mean anything disgusting, or abominable, such as people speak of as evil habits, as drunkenness, lechery, profanity, or sins that ostracize people from decent society: none of you is in danger from them, I hope. I speak of propensities, sometimes of professing Christians, that are special hindrances to their usefulness: flies in the ointment, foxes in the grapevines: tendencies of speech or action that mar the beauty of holiness most sadly. What are you going to do with the evil habit or the half dozen? Fight them one by one, that is one way. What did you do last winter when the panes of the window were covered with frost, and you could not see out of them? Did you scratch them off with a knife? That would take too long. Heat up the room and the frost goes off the pane. Warm up the soul with the love of Christ and the bad habits will run off. That is what Chalmers calls the "expulsive power of a new affection." Bring Jesus Christ into the soul and you will overcome the evil habits.

Then, *forsake dangerous associations*. Health is not contagious, but sickness is. They quarantine yellow fever in New York, but they do not bring in health or quarantine it. Sin is catching, holiness is not. Young friend, be very careful to whom you give the night-latch of your heart. Look out! Look out! Look out! This association, with us imitative creatures, has a tremendous influence on a man's or a woman's Christian character. Lot bought real estate down near Sodom, pitched his tent over against Sodom. Then he moved into Sodom, and pretty soon Sodom moved into him. The angel put that hand on his shoulder and said: "Escape for thy life, lest thou be consumed." That is the only way for anyone to

get out of dangerous associations, in business, in politics, or anything else. Young Christians, the moment you find you are in any associations that harm and poison your piety, escape out of that place as quickly as Lot hastened out of Sodom, for there is no safety in remaining there.

The next point is, "Come out from the world and *be ye separate*,"—that is the Master's command, and means not only *come* out, it means *stay* out. Some come out and then go back. Some come out and straddle the line, neither one side nor the other. Christ draws sharp lines. "He that is not with me is against me." Some church members have their roots on one side of the church wall, and their boughs all hang over and drop the fruit on the world's side. It is not a question of where your roots are, but where the boughs hang and the apples fall. We want more in these days of clear, distinct, emphatic, Christly religion, where you do not need to look into the church roll to find out whether a man is a Christian or not. Young people used to ask me over and over again, "May I go to this or that place of amusement?" My answer always was, "Where you can carry Christ with you, go ; where you cannot, stay away." Where you cannot spend an evening and go home and ask the Master's blessing on that evening, no Christian has any right to be. If your heart is in the theater or in the ball room, get your heart out of it, and your feet will stay out too. I pity that Christian who has to be running after his heart into unclean places. Wherever you, as a Christian, go, and anybody says, "I didn't expect to see you here," you should not be. There is a practical rule. Young men, when they get to be ministers, may carry that into all their dealings with young people. If there is any leaning out of the perpendicular, lean toward Christ ; always give him the benefit of the doubt, if there is any doubt. That settles all these questions about card playing, dancing, theatricals, and the whole tribe of them. Christian conscience, kept sweet by prayer, listening to the voice of the Master, does not go astray. I do not believe a man on earth ever came to an emergency and asked Jesus Christ for help, and put the reins in his hands, who went astray. When we put ourselves under the guidance of the Spirit, that Spirit that is unerring and all-wise will guide us rightly. You that have come out from the world, stay out, not only for your sake, but for the world's sake. The worst thing that could happen to all the sinners in the country would be for the godliness of the country to become bankrupt. For the world's sake,

brethren, let us stand, stand like Gibraltar, for Christ and truth and holiness.

But "arise, let us go hence" means not only to come out from bad habits and dangerous associations, and to come clean out from the world, but, having come out from the world, you have a vantage ground to elevate the world; having good footing on Christ, you can draw the world up toward Christ.

There is also the call to a higher plane of spiritual attainment. Paul was no perfectionist. He knew Paul too well for that; he knew Christ too well for that. "Not as though I had already attained, either were already perfect: . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." There is Paul's theology: continual battling, continual victory, continual upward movement, continual fresh attainments.

In these days there is a great deal of lowering the standards. Business men in New York tell me that business standards have been lowered, and now a good deal of business runs into gambling. In politics the standards have been lowered. There has been a lowering of standards in theology, and in reference to the supreme authority of that blessed Book. We must keep the standard up to the very tiptop peak of God's flagstaff. Be careful, my brother, about lowering your standard of right, obedience, and holiness. You remember, perhaps, that scene in the days of conflict, when a color-sergeant had carried the colors so near to the enemy's redoubt that the regiment shouted to him to bring them back or they would be captured. The color-sergeant said, "No, no, bring your men up to the colors!" With a magnificent dash they carried the colors themselves into the rampart. The commandments of the Captain of our salvation to us ministers is, "Bring my church up to my colors, and then we will go forward and capture the enemy." Oh, young brother, never lower your standards; never let your colors be captured, fight up to them. This is a bugle call to anyone who has settled down into a state of inaction. There are many Christians who seem to think, "How little can I do, and yet keep up a respectable appearance in the community and finally be saved?" Perhaps some one of you says, "Well, I hope I was converted several years ago. I joined the church, I come to the sacrament, I never brought any scandal on religion, never. I lead a respectable

life. If, at the last, saved by grace, I can get through the door into heaven, I shall be satisfied." Do you think you will? No! you never will be. NEVER! If, by the grace of God, you are, as the saying goes, "saved by the skin of your teeth," and once get inside of the pearly gates, and look up and see Paul and all the apostles and martyrs and prophets and evangelists, Luther and Calvin, and the Wesleys and Spurgeon, and all that glorious array; and not only these, but some poor hardworking washerwoman that, at the end of a day's toil, dragged herself away to a prayer meeting, and, at the end of the week, carried her little pile of rags to a mission school,—when you look at these, you will be so ashamed of yourself that you will ask God to let you come back and work out your salvation. Satisfied? God have mercy on anyone who is satisfied with himself or herself! May the Holy Spirit give us all a holy dissatisfaction with our condition and a desire to rise and go forward.

The points I have made may be summed up in one phrase, A NEW DEPARTURE. There is not one who may not profitably make it. Some, I fear, sadly need to make it, or they may be lost. John Bunyan said, "A door I observe to hell right by the gate of heaven"; and there are people who seem to have slipped away to hell right from the communion table.

But I would say to all, joyously, Arise, go hence, wherever the Master calls you. Christ might have stayed all night in that room talking sweetly with his disciples. He knew the geography of Jerusalem as well as you know the geography of Northfield, or your native town. He could have taken those men out of any gate and escaped into the open country and saved himself. He knew that down in that garden under the olive trees, that hell-inspired traitor would be waiting for him with a kiss; and Pilate's band would be there, and the prince of the powers of darkness. He knew that right beyond was the cross of Golgotha. In obedience to the great purpose of loving redemption he said, "Arise, let us go," and he went. The disciples never could have forgotten that night. I don't doubt that when times of trouble came, they thought of that, and said, "Don't you remember that awful night when Christ bade us go out and he also went?" Christ never sends anyone on a mission of duty or love, but he says, "I am with you; I go with you even to the end." That is the sweetest thought of all, that in all the hard lessons he is by us to help us in the schooling. In all the missions of difficulty or danger he accompanies us, whether it is in toil or

sacrifice. So I give you this practical message: "Arise to a new departure." Arise, that means *move*,—be on the move. Start up, set foot, go hence.

Arise, go obey this Master, let him help thee to obey. Hundreds of you stand at the entrance of life, and there is a course before you. There is a time coming, not far off, when you shall be summoned to another departure. Let it come when it will. God's time is the best. There is a time coming when it will begin to get dark, and the hearing will begin to get dull, when we shall not perhaps see the candle by the bedside, and then when the great unmapped unknown is before us, and we go out into that eternity, instead of leaving us to drift over, the blessed Saviour will come and take us by the hand, and he will not say "Go," he will say, "Arise, let us go hence." He will go with us and open the gates and bring us into the city and give you and me our places where, saved by grace, we shall see the King in his beauty.

SEALED FOR SERVICE.*

By REV. J. WILBUR CHAPMAN, D.D.

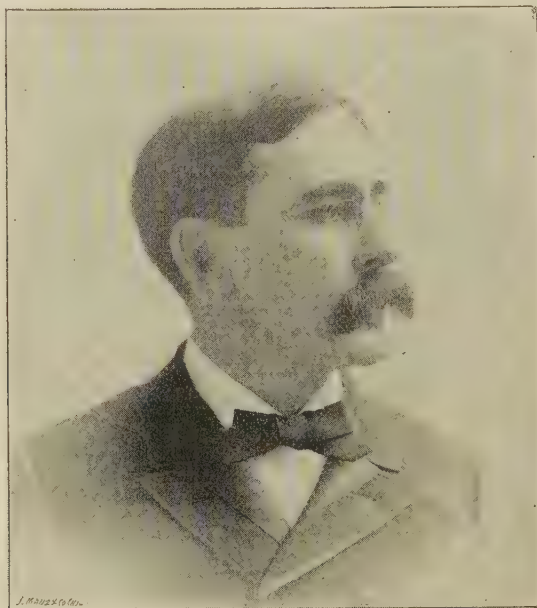
"Him hath God the Father sealed." John vi: 27.

If we would have a perfect view of the Son of God it is necessary not to confine our attention to the New Testament, but to give much consideration to the Old. What study is so fascinating as to find him of whom the prophets did speak, and him of whom the evangelists did tell, to be one and the same person? It is in the Old Testament that we find Christ in all the beauty of the types, and one unfamiliar with these must forever be a stranger to much of the sweetness of his story. As early in history as in the Garden of Eden, do we begin to find Jesus in type. As far back in the study of character as the story of Melchizedek, we read of him who was to be a priest after the order of this ancient one. To the devout student of the Word, every line of thought runs to Bethlehem, and every scarlet stream of sacrifice hurries to the cross. In the smitten rock, in Jacob's dream, in the uplifted serpent, in the beauty of the tabernacle, in the priest who made annual visits to its holy of holies, we see Jesus.

What a suggestion that is which is given to us in the hem of the

*An address at the Students' Conference, Saturday evening, June 29, 1895.

robe worn by the high priest. You will remember that it was curiously wrought with golden bells and pomegranates, so that with every step of the priest there was the chiming of the bells ; but you will notice that there was just as much fruit as there was sound, so there was in the life of our High Priest. "Never man spake like this man," but also "He went about doing good." This must be



REV. J. WILBUR CHAPMAN, D.D.

true likewise of those who represent him here. One ought to talk only as loud as he lives—a rule which would deprive some people of the privilege of shouting.

The sealing of which the text speaks is an Old Testament service, and there we must look for the significance of the service. In the case of our Lord, the text refers to that time when, standing at the Jordan after baptism, the heavens were opened, the voice of God was heard and the Spirit descended upon him. In the Old Testament days, when a lamb was to be selected from the flock, it was necessary for the priest to inspect it most carefully, and, if no physical defect was found, it was sealed with the temple seal to indicate

that it was fit for sacrifice, and for food. In the light of this ceremony, what a scene that was when, there by the river's bank, the Lamb of God presented himself before the omniscient scrutiny of the infinite God, and was found to be a lamb without spot or blemish.

Imagine the people standing in great numbers upon the banks of the Jordan, John with rapt gaze looking into His face of whom he had been crying out in no uncertain way. Suddenly the heavens are opened, and the voice of God is heard, "This is my beloved Son in whom I am well pleased." Then the dove descended upon him, and it is here when he had satisfied all the demands of the Infinite One that the text became true, "Him hath God the Father sealed." When the Holy Ghost came upon him he had God's testimony to the fact of his sonship and God's seal upon him, which signified that he was from this time separated both to sacrifice and service.

What was given unto the Master is promised unto us. All that sealing meant to him may be repeated in our experience. Paul writes to the Ephesians, "In whom having also believed ye were sealed with the Holy Spirit of promise." This is not conversion but an experience subsequent to it. It is rather like a crown added to one's faith. Conversion and consecration stand in marked contrast. In conversion the believer receives the testimony of God and sets his seal to it that it is true. (John iii : 33.) In consecration God receives the gift we place upon the altar, and sets his seal upon the believer that he is true. The ceremony of anointing or sealing was, of course, closely related to all important offices and ministrations of the servants of Jehovah under the old covenant. The priest was anointed that he might be holy unto the Lord. The anointing oil was poured upon Aaron's head to sanctify him. (Lev. viii : 12.) The king was anointed that the Spirit of the Lord might rest upon him in power. (I. Sam. xvi : 13.) The prophet was anointed that he might be the oracle of God to the people. (I. Kings xix : 16.) No servant of Jehovah was qualified for his ministry, however obscure his service might be, without this sanctifying touch. Since therefore we are "kings and priests unto God" you can readily see how important it is that we should know something of this experience.

Throughout the Scriptures we find this twofold view of the work of God : First, justification in Christ ; second, sanctification in the Spirit ; and, since the Spirit himself is the seal, this subject resolves itself into a study of the work of the Holy Ghost. Notice the fre-

quency with which the word **SEAL** occurs in the New Testament. "Him hath God the Father sealed" (John vi : 27) ; "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (II. Cor. i : 22) ; "In whom also after that ye believed ye were sealed with the Holy Spirit of promise" (Eph. i : 13) ; "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. iv : 30) ; "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (II. Tim. ii : 19). These are only the few from among the many, but what a line of truth they present.

The sealing of Christ by the Father was the communication of the Holy Spirit in fullness to him, and God's sealing of believers is his gracious communication of the Holy Spirit unto them, so that they may be able to perform all the offices of their holy calling, and be preserved unto eternal life.

The word **service** occurs many times in the Bible, but, while there are many forms of the word, its original meaning in every case it carries with it, **THE DOING OF THE WILL OF ANOTHER**, and as a rule it means doing the work of a priest. When Paul says in Rom. i : 9, "I serve with my spirit," the word he uses to describe the character of his service is a temple word, and means to "serve as a priest," and signifies to serve divinely. No wonder that Paul could shout when the chains were rattling about him. "And again I say, **REJOICE.**" For whether that service was rendered in the Philippian jail, or amid the philosophers on Mars hill, or on a shipwrecked vessel on the Mediterranean, whether it was received or rejected by those to whom it was rendered, it was one and the same thing to him ; it was the service of a priest in communion with his God, and this was the secret of its marvelous power. He could well say, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." With him service of any and every kind was always dignified into an act of worship. This sealing for service signifies four things.

I. **OWNERSHIP.**—I stood one day on the banks of one of the main tributaries of the upper Mississippi. The stream was filled with floating logs. At one point the logs belonging to a certain company were being directed into the channel which ran to their great mill. The workman would lay hold on one log, and let another float away. The reason for the discrimination was that every log

turned towards the mill was sealed with a peculiar seal, which had been set upon it, back in the woods, and marked the log as belonging to this particular firm. What an inspiration, to know that if I am sealed with the divine seal it is the sign of my belonging to Christ !

“Not my own, but *sealed* by Jesus ;
He redeemed me with his blood,
Gladly I accept the message,
I belong to Christ the Lord.”

The sealing of Christ at the river's bank was God's testimony to his sonship ; the resting of the Holy Spirit upon him was the seal of his separation unto sacrifice and service. The disciple is as his Lord in this experience, “In whom also having believed ye were sealed” (Eph. i : 13). We learn to what we were committed in II. Tim. ii : 19. This verse Dr. Gordon has called the monograph of the church.

1. “The Lord knoweth them that are his.” Here is the thought of ownership. To receive the gift of the Holy Spirit is to count ourselves henceforth and forever Christ's, and his alone. Are you ready to reach this conclusion ? God cannot put his seal upon that which is not his own. Some one may say, “Am I not his because he hath redeemed me ?” Yes, but he wants you to *affirm* it. When David came to Hebron, the people all came to acknowledge his right to rule them, and to proclaim their allegiance to him ; he had that right from the moment of his anointing, but how it must have rejoiced the king to hear them announce it. God is seeking this from you. If, therefore, we are under the sway of a worldly spirit, if we intend to have our own way about anything, however great or small, it is not strange that God withholds himself from us. God cannot trust a half-hearted man ; the power of the Holy Ghost is strenuously withheld from that man who, while professing His name, is yet serving divers lusts and pleasures. Those are significant words in John's gospel : “Now, when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not *commit himself unto them*” (John ii : 23). God will not give us the seal of his Spirit until he can trust us. From all that you know of yourself, do you think that he could give you himself without compromising his own name ? Could he afford to bestow upon us the gift of the Holy Ghost when he is not sure that this power would be used for his glory ? When God has all there is of ourselves, he gives us himself without reserve.

2. When once this seal has been set upon us the act is irrevocable. There can be no such thing as resealing or reconsecration. When once it is done, count it done forever. In Esther viii : 8, we read, "For the writing which is written in the king's name, and sealed with the king's ring, *may no man reverse.*" One may use that which has been dedicated and belongs to God, but in doing so he robs God. Ye are not your own. Ye have been bought with a price, and the price is the precious blood of Christ, and ye were sealed with a seal, which is the spirit of God.

3. If we belong to him he will plan all things for us ; he did for Jesus. "Then said I, Lo, I come : in the volume of the book it is written of me, I delight to do thy will, O my God" (Psalm xl : 7, 8). In the New Testament you can find the time these words were spoken. In Hebrews x : 5, we read, "When he cometh into the world he saith," and then follow the words quoted above. From the very beginning Christ came to fill up the way that had been marked out for him in the Book. No wonder that when he stood up to read the scroll the people questioned whether he was reading it or not, so wonderfully did it sound. The Bible is an inspired book ; it not only "*contains* the word of God," but it *is* the word of God. But it requires an inspired reader to interpret it. Be not discouraged, the same Spirit who inspired holy men of old to write will inspire us to read aright ; *he is always an inspired reader who reads the Book that he may live it.* Set this verse at the beginning of the way Christ walked : "Lo, I come : in the volume of the book it is written of me," and at the end, "I have finished the work thou gavest me to do." All that comes between is the way he traveled. Those were significant words in the light of this thought, "that the scriptures might be fulfilled," and so concerned was he to meet every requirement that even in the agony of the crucifixion he said "I thirst," that "the scriptures might be fulfilled."

Let us live by the Book ; this alone means harmony and peace. All Christian living and service is simply filling out the plan which God in his wisdom has made for us,—an outline of which is written in "the volume of the book." Dr. Young's translation of Matthew xvi : 19, is an illustration : "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be (*having been*) bound in heaven, and whatsoever thou shalt loose on earth, shall be (*having been*) loosed in heaven." The binding and the loosing in heaven precedes the binding and the loosing on

earth. Oh what a joy it is to know that service, if it be according to his will, is just the carrying out of his own plan for us and through us !

II. HOLINESS.—Our being sealed also commits us to a life of separation from sin. The second part of the monograph of the church, II. Timothy ii : 19, is this, "Let every one that nameth the name of the Lord depart from unrighteousness." This is a side of separation sometimes forgotten. Always to remember that we are separated unto righteousness, holiness, sanctification, in a word, unto Christ ! To forget this is to teach a negative lesson, or half the truth. It is to tell men to forsake the world and give them nothing in return, while the whole truth is to give them an indwelling Christ, so beautiful in himself, and so complete that he will drive the world out. Holiness is but an outshining of the Christ that dwells within us. What a position we have as sealed and separated ones ! The Old Testament saints had no Holy Spirit dwelling with them, he was with them to-day and away to-morrow. The Millennial saints could hardly have him as he is with us, for his special mission ends at the advent of our Lord. But we are chosen in him before the foundation of the world. Born of the Spirit, filled with the Spirit, and one day to be caught up by the Spirit ; in a word, sealed by the Spirit, unto the day of redemption. Israel before his coming were servants of the most high God. Israel and the Gentiles in the age to come will be subjects under Christ, but we are by the Spirit united to him who is our head. "What manner of persons therefore ought we to be ?" The mission of the church to-day, of which you are part, is to be holy, to give a good testimony. Just as Abraham was called out to be separate from everything and in his separation was doing God's will, so am I sealed that I may be a separated one. The very moment Abraham went down into Egypt he failed ; the moment you descend into the world you will fail. When in the Old Testament times the Nazarite was defiled he must present himself before the priest for cleansing, but the days before his cleansing were lost. Oh, the lost days in a man's life ! "Let every one that nameth the name of the Lord depart from unrighteousness," for every day he fails to do so is lost. That day you forgot God was lost. That day you dishonored Christ was lost. That day you sinned and failed to confess was lost. Oh, "grieve not the Spirit of God by whom you were sealed unto the day of redemption."

III. PROTECTION.—That which is sealed with the seal of the

government is protected by the government. Those who are sealed for God may rejoice in his protection. "Behold my servant whom I uphold: mine elect, in whom my soul delighteth; I have put my spirit upon him, . . . he shall not fail nor be discouraged, . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee" (Isaiah xlii : 1-6). It is like the cry of Moses in the wilderness wanderings, in that matchless ninety-first Psalm. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling, for he shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: because he hath known my name" (Psalm xci : 10-14). Hear the words of Jesus himself: "And I give unto them eternal life; and they shall never perish"—literally they shall never loose themselves—"neither shall any man pluck them out of my hand." What a place of protection! And then, as if to make it stronger, he said, "My Father is greater than I, and no man is able to pluck them out of my Father's hand. I and my Father are one" (John x : 28-30). Here is our position, in the hand of Christ, the hand that swung the worlds off into space, the hand that brushes the tear from a weeping woman's face. Then just above us is placed the hand of the Father, the hand that holds the winds and turns them whithersoever he will; the Father and the Son become one in holding us safe. What a protection—sealed with a seal, and held between the hands of the Father and of the Son!

IV. AUTHORITY.—The thought of authority carries with it the idea of dignity. That which bears the seal of the United States demands respect, for all the government is back of it. How much greater the seal of God, for all of Divinity is behind it! What an inspiration for the Christian to be able to say as did Jesus: "My doctrine is not mine but his that sent me" (John vii : 16). You may receive it or reject it, but when you reject it you reject him. We have no other responsibility in this world than to do and say the things which he has commanded us to do and say; they are his, and we are his, sealed with his seal. The way may end at a cross, or may pass through a dungeon; he inspires me by saying, "Be thou *faithful* unto death, and I will give thee a crown of life" (Rev. ii : 10). Do not forget that the heavens were opened three times, that God might give

his commendation unto him whom he had sealed. Once when he was surrounded by the multitudes at his baptism, when God said, "Thou art my Son in whom I have found my delight"; once when the people thought it was the sound of the thunder as God spake to him; and once at the Transfiguration, when God said, "This is my beloved Son, *hear ye him.*" Thus this sealing meant an investment of his testimony with all the power of God. When he spoke it was God speaking. The dead heard the voice and lived. Nicodemus heard it, and marveled. The woman at the well listened to it, and then ran back to the city to proclaim that Messiah had come. Lazarus heard it and broke away from the embrace of death. The sealing of Jesus Christ was just an illustration of what it would mean to me to be "sealed with the Holy Spirit of promise." I can do all things, "through Christ which strengtheneth me." They tell me that the day of miracles has passed, but I answer no. Miracles have not ceased. *Faith has ceased.* Give me the faith of Judson, and I can do the work of Judson. Give me the faith of Moffat, and I will repeat his marvelous deeds. Why may I not have it? God offers all things to him who has the faith to claim them. When he said, "Be filled with the Spirit," he simply declared that this was possible. The passive tense is used, the thought being that when the will is surrendered, he in whose dispensation we live will come in and fill us. And the result is a kind of passive activity, as if one were wrought upon and controlled by some power outside of himself.

Three things make service a delight to us.

1. We are not responsible for results. What is success in our estimation may be failure from God's standpoint. Peter was filled with the Holy Ghost, and lifted three thousand people into the kingdom. Stephen was filled with the Holy Ghost, and was stoned to death. One was as great a triumph as the other in the thought of God.

2. However disagreeable a service may be, or however distasteful the person to whom it must be rendered, God is back of it all and loved that person well enough to give his Son to die for him. Dr. Guthrie was walking along the streets of Edinburgh, when he overtook a little girl carrying a child much too heavy for her. In a very gentle way Dr. Guthrie said, "My child, the baby is too heavy for you, isn't he?" With a shining face she made quick response, "No, sir, he's my *brother.*" It makes a difference that one for

whom I must toil and wait, whose burden I must bear, was one for whom Jesus died, and thus is bound to me with the cord of his love.

3. All service is both easy and delightful, because Christ dwelleth in me by the Holy Spirit, and thus service is simply the outflowing of himself. Dr. Gordon says in that most helpful book, "The Ministry of the Spirit": "Imagine one without genius, and devoid of the artist's training, sitting down before Raphael's famous picture of the Transfiguration and attempting to reproduce it. How crude, and mechanical, and lifeless his work would be! But if such a thing were possible, that the spirit of Raphael should enter into the man, and obtain the mastery of his mind, and eye, and hand, it would be entirely possible that he should reproduce this masterpiece. For it would simply be Raphael reproducing Raphael." For this purpose have we been filled with the Spirit of God, that we might do the very things which he would do if he were here. "The works that I do shall ye do also, and greater works than these shall ye do because I go unto my Father."



A VIEW ON THE BROAD BROOK DRIVE TO BRATTLEBORO.

STUDENT EVANGELIZING.*

BY REV. H. C. MABIE, D.D., BOSTON, MASS.

To every man belongs his own work ; at just the point of life in which he finds himself, let him devote himself with all diligence to the work of striving to bring his fellows to the Lord Jesus Christ.

Human nature, and especially the student, likes to have things in the concrete. In these days the student is put into a laboratory and expected to handle the materials with which he deals in order that the facts of science may become a part of his own personal history.

I want to speak experimentally about beginning the work of serving Jesus Christ actively just as early as we can begin to think about it. Jesus Christ began his ministry as a child, and when he was in the temple talking with the doctors he talked so profoundly that they were astounded, and, in answer to the gentle censure of his parents, he said he was about his Father's business. If the training of the family were what it ought to be, we should be developing child experiences of divine things just as fitly and successfully as we develop the experiences of mature men and women in later years. When Christ early in his ministry said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord,"—he made an announcement that then and there, as a young man in his native village, he was commissioned to do that work according to the spirit of prophecy and the eternal plan of God. We are prone to postpone to the future the beginnings of this work, promising a better day in our lives and a better service. So we are nullifying what might be produced in some of our best years. The Young Men's Christian Association movement is peculiarly great and peculiarly of God, in that from the beginning it has encouraged and stimulated the idea of the young Christian bearing his testimony, and doing his work while yet a youth, and growing up in that exercise and that power. I shall not soon forget a wise utterance from President White of Purdue University, before a great congregation of seven or eight hundred school teachers in an institute in Indiana. As the session was concluding, the president

* An address delivered Sunday evening, June 30, 1895.

said, "I want to speak one word to the one in all this body of teachers who may be the least experienced and who is likely to go home most discouraged. We have been having lofty ideals of work set before us, and some young girl who has taught her first term in a district school where she has had to deal with obstreperous young fellows who have never learned to submit to authority,—that girl is in danger of going back to her work discouraged, and I want to speak to her. Looking back over my life as an educator for twenty-five years, I have, on the whole, a more precious reminiscence and a larger satisfaction as I think of my first district school in the country than from any other service which I have performed. My motive then was as simple, my aim as direct, my heart as unselfish, my ideal as high, my resolve as firm, as they are to-day, and my responsibilities were a thousandfold less; and from God's point of view I suspect that my success in that first school was as large as anything I have attained since." As I listened to those words, I said, "There is one man that knows how to talk to young people." Some of us are inclined as we get on a little in life to say, "Now, I have just begun to know how to do it." That may be all very well for the responsibilities of later life, but a young man does not yet have the responsibilities of men in middle life, and God does not hold him to any such standards of attainment. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

I want to say to my young brother who is going out for the first time this vacation to take charge of a church somewhere in the country, it is possible for you this summer to do as acceptable and effective work for Jesus Christ as it ever will be in any succeeding year of your Christian life, from God's point of view. You have a whole Bible with which to go, you have an entire Christ to preach, an entire Holy Ghost to enthrone himself in your heart, you have the sympathies of all right thinking men and women to-day as really as forty years hence. Let us put out of our minds forever the thought that thirty years from now we are going to do something. You will not, unless you do it now. There is more time wasted, more sin committed, waiting for a more propitious opportunity than from any other one cause. "Behold *now*,"—not thirty minutes from now, not ten seconds ahead, but *now*. The "*now*" of scripture has not the duration of a thousandth part of a second—"Now is the accepted time," not only to believe on Jesus Christ, but to *serve* Jesus Christ.

What warrant have you that you will live until to-morrow morning? What work you have to do should be done to-night. Let us gird up the loins of our minds and our hearts and begin in a new way, as if it were the last and the consummate opportunity of life. Begin with your fellows, begin with your roommate, your chum, your classmate; begin to-day, commit yourself anew to Jesus Christ, to the Holy Spirit, to every practical truth you hear and are made conscious of in these meetings.

The most valuable thing that God gave me in my college days in 1863, when I was a youth of sixteen, was a roommate who was disposed to talk about the spiritual life, and who began to draw me out in a way no other young man ever had. We had a way of praying together every night, and from that time my religion became more real. Be frank with the man who knows your inward character, your daily conduct, with whom you have to be genuine, or prove yourself a hypocrite. Cultivate that thing, pour out your hearts to one another, ask questions and answer questions as best you can. You cannot succeed in soul-saving unless you have had the deeper experience of God in your own soul. A man cannot say, "Go to, I am going to get up a revival," because he cannot do anything without the Spirit of God, and that, moreover, deeply experienced in his own soul. The man who is to have power when he goes to his country church to test his powers, is the man who can convince one to whom he talks that he knows more about these things than one not a Christian. The minute a man of the world discovers that in us, he begins to long for it. When Christ talked to the woman at the well about that living water, she said, "Sir, give me this water that I thirst not, neither come hither to draw." Wherever people are not converted, it is because they have lost their confidence that we people of the church have anything that they have not.

Again, some of you are going back to your own home church for the vacation. Has it occurred to you, my brother, that you might be the occasion, the prime occasion under God, of the profoundest revival that church ever knew? You are a freshman in college, you are in the academy, or you have not yet been ordained or preached your first sermon,—but long before you are ordained you might be the occasion of turning upside down that town in which you were born.

During the midst of a marvelous revival in the college where I was, Jesus Christ so disclosed himself to me that I could have

taken my oath that I had seen Jesus Christ in the glory of the transfiguration. I knew it ; my associates knew it ; my college chum knew it ; my mother came to know it, my father and my pastor came to know it. In the midst of that revival in the University of Chicago in 1863, smallpox was prevailing in Camp Douglass adjacent to the college grounds. Men were daily dying from it. One of the students took it, and away we scattered all over those northwestern towns. The day after I reached my native town, I called on our revered old pastor and told him the story of the great work among our students. He said, "God has sent you home just in the nick of time. There is our young people's prayer meeting that has died out for want of a leader. I want you to revive that meeting." He gave me two hundred names of young people to visit and told me to begin. I went first to a young lady who had known me chiefly for my previous heartlessness in the Christian life. I spent the greater part of twelve hours in confessing, and telling of the marvelous change that had come to me with respect to everything connected with the Christian religion. I had no thought of ever being a minister. Before I left she gave her heart to Jesus Christ. Shall I ever forget the hour when she burst out of the room and embraced her father and mother and told them the news? A clap of thunder out of the clear sky wouldn't have surprised them more than that their daughter, who had been a headstrong girl of the world, had given her heart to Jesus Christ. That day I had a taste of that which, if a man tastes, he will hunger for as long as he lives. What did that girl do but go and tell her most intimate friend, and she was converted on the spot ! Then they went to their teacher and told her their joint story of new-found joy, and started a prayer meeting for the unconverted members of the class. It went on until within a fortnight every one of that class was converted to God.

Then in the church prayer meeting everything was changed. Instead of old-time talks the time was given to the relating of new-found joys. There hadn't been an additional sermon preached, but the Spirit of God had started the movement. There was contagion in it.

My next thought was the high school of the town. I went up there, not much more than looking in upon them, and throwing out the greeting of the day, but these visits led to other opportunities for conversation. We were sent out into the country, and found some of the boys in the cornfield ; it was most natural to stop the horse right there between the rows and have a prayer meeting.

So it went on through the whole summer. I had gone home ostensibly to help my father harvest his crops, but people were turning to Christ on the right and on the left, and my father said, "God has laid on you a better work than driving a team on this farm, and I will find a man to do your work." I had the pleasure of looking over the list at the end of the summer, and of that two hundred names, at least one hundred and ninety had been brought to Christ. For six weeks the churches were thrown open every night, just to hear this growing body of converts tell the story of Jesus and his love. As is always the case with witness when the Holy Ghost is in it, men and women were converted on the right hand and on the left.

I mention this not to emphasize the instrument, but to emphasize the thought that a genuine revival of religion has always the element of uniqueness in it. Revivals always have their peculiarities, just as individual conversions that are genuine have theirs. No man can forecast the form a genuine revival will take, because when a man is being led by the Spirit the element of uniqueness, marking it as the work of the Spirit, always attends it. Believe in this thing and ask God to show you his original way for you. Keep fresh and confident before you the idea God has given you. It may have come through your sainted mother, it may have come from God's holy book, it may have come as some marvelous preacher held up before you the oracle of God. No matter how it came, if it is from God never allow any power in earth or hell to rob you of it. It is your birthright.

Beloved, as Jesus Christ had an orbit, so have you, the youngest disciple. We come here to get a larger realization of what our course is, so I am encouraging you, as you go out this summer, by the Spirit of God to make it evident from the moment of your arrival in your native town, that you are there to bring inspiration to it. It is likely that scores of people there will hear you in some respects more readily than they will the ordained minister of the town. So go home to your local church and work for somebody's salvation, for, believe me, there is at least one person living in that town whom you can influence as no one else can. Do not let Satan put that out of your mind. Let it be known that you have been under private tuition of Jesus and the Holy Spirit, those infallible and inspired teachers.

Finally, just as truly as you give new inspiration to your own community, when you go back to college your college mates will dis-

cover that there is a new arrival of the Christ-life among them. The light in your face, the firmness in your tread, the erectness of your posture, the eternal grounding in those truths you have tested, will lead your fellows to realize that you have been in God's school, I don't care how far back in the desert you have been. The minute a man has learned any divine truth in Christian experience, he is in so far an oracle, it doesn't make any difference how young he is or how old. Be under God a force that shall originate a revival in your college, such as in earlier days have shaken our colleges.

What troubles me a great deal is that while there is a magnificent uprising of volunteers to go into the foreign field, there is yet a dearth of men of spiritual power, to labor in any country, be it home or foreign. I want to say to those who are offering to go to foreign fields that you must have a deeper experience of God's grace and power in leading men to Christ in this country than most of you give proof of, before you go to foreign lands.

A few years ago a talented young woman was clamoring for three or four years, to be sent abroad. I knew the church to which she belonged had no minister and had been shut up for some time. They had no prayer meeting and their Sunday-school was a dead affair. I wondered what this young lady had been doing in her own church. Word reached her that I had made the criticism that she exercised no power in her home church and it nearly broke her heart. She came to me and asked what I meant. I said, "I want you to demonstrate that you can wake up that church where you live before you go out to the pagans. If you think those pagans are going to accept Christ the minute you open your mouth to speak to them you are the most mistaken person in the world, because they will not believe you have anything better than they have. When you convince people that you have what they have not, they will want what you have, there in your home town as well as anywhere else." She went to work in a new way, and things soon improved.

Do you demonstrate in your own experience that God is teaching you to win souls for Christ here and now before you cross the Atlantic or Pacific? Has there been a revival in your college since you were called? Has there been a revival in your town? You will never find men laughing at the idea of your being a missionary if you can wake up your native town. That is what we want for men who are to labor in China, in Japan, in India, where the most

colossal difficulties have to be met ; we want not an army so much as an elect company who have proved their power on their native sod before they encounter those bulwarks of Satan, in pagan fields. It is the most stupendous task that man ever set his hand to, this work of foreign missions, and you must have the consciousness of God's power dwelling in you to awaken a desire for it in people of this country right about you, before you can give assurance to mission boards that you will have much of it abroad. It is the exception nowadays to hear of real revivals through the agency of students themselves in our American colleges. May it become the rule and begin here and now.

THE TEMPTATION OF CHRIST.*

By RT. REV. A. C. A. HALL, BISHOP OF VERMONT.

Temptation is a practical matter in the experience of every one of us ; and the temptation of Jesus Christ is certainly a subject which claims our consideration and our study. We look to his example to teach us, we claim his sympathy to cheer us, we call forth the power of his victory to aid us. The temptation of our Lord suggests also not a few questions of difficulty that it is right and good for us to look squarely in the face.

Mark when our Lord's temptation comes, right after the baptism and right before the ministry,—right *after the baptism*, as soon as the heavens had been opened above him, and the Spirit of God was seen descending and resting upon him, and the voice of the eternal Father was heard proclaiming, "This is my beloved Son in whom I am well pleased"; immediately the Spirit leadeth him, more, driveth him, into the wilderness to be tempted of the devil. The Spirit is now shed forth in full measure upon his sacred manhood, and the Spirit of God has found a fitting instrument wherewith to overcome the spirit of evil. Ah, my friends, after feelings have been stirred, after resolutions have been made, after means of grace have been received, then you and I should look for temptations. Those things are not to keep temptation at arm's length, they are to prepare us to meet temptation, to stand in the evil day, to stand by our promise, to be true to God's voice that has been heard, to claim, aye, to appropriate and really make our own, the grace that has been bestowed.

* An address at the Students' Conference, Monday evening, July 1, 1895.

Right after the baptism comes the temptation, and *before the ministry*, before he preaches a single sermon, before he works a single miracle or work of mercy, before he calls a single disciple, he retires into the wilderness to be tempted of the devil. He earns his power to teach and to lead. He earns his power to sympathize; he first of all enters into conflict with the powers of evil, and then he will call on us to follow him. Jesus Christ—my brothers, remember it—never bids you or me or anyone to *go* and do this or that, he does not tell anyone to *go* and take up his cross. “Let him *come* and follow me—bear something of the burden I have borne in its fullness, do something of that which I have already shouldered,

and fight out his part in the battle in which I have proved myself a captain and a leader.”

Just so it must be for you and for me. We have to earn our right to teach, we have to earn our power to sympathize. You give yourself to the work of the ministry; very well, then prepare yourself to fulfill it. Store your heads with knowledge, of course, but, more than that, prepare yourselves for your ministry as Jesus Christ prepared himself for his ministry, by fighting out your battles first. Do not think because you give yourself to God to carry out the work of Jesus



BISHOP A. C. A. HALL.

Christ, he is going to throw a rampart round about you and not let temptation come near you. If he did, you would be of no use as a minister. You must teach what the Spirit of God has brought home and wrought into your own experience, not what you gain from anyone else. You must be able to say, “I not only know *whom* I have believed, but I know *what* I believe; I know the dangers against which I warn men; the means of grace—prayer, scripture, and the sacrament—to which I point them; I lead them along paths which I have trodden; I teach them to value what I have come to prize.”

You must expect then to be tempted, not less than other men, but more than other men. It was a grand saying of Martin Luther, that there are two things above all others that go to make a good priest, one is prayer, by which he learns to know God, and the other is temptation, by which he learns to know man.

Remember then the position of our Lord's temptation in the pages of the Gospel, the sequence of mysteries in his own life. Does not that at once throw light upon the question that oftentimes causes us more or less perplexity, Why does God allow temptation? Why, if God really wants me to be good, if he has really heard my prayer, oh, why does he make it possible for me to be bad? Why are these temptations against purity, against truth, against honor, against love, allowed to stand in my path and to dog my steps? If God wants me to be good and happy, why doesn't he *make* me good? The answer is amazingly simple. It is just this, you and I cannot really be good unless we *might* be evil. You and I are endowed by Almighty God with the awful but blessed prerogative of free will, and God won't ignore that feature of his image with which he has endowed us. He would not have us serve him with a merely mechanical obedience; from us he looks for a moral obedience, and that involves preference. God wills to be *loved* by us, and to be loved means to be chosen in preference to something else to which we might cling. The heavenly bodies serve God with an undeviating obedience; to them he has given a law which cannot be broken. But the obedience of a little child in some trifling matter is something infinitely higher, because it is a moral act of surrender of will to will. We can only become pure by choosing purity when we might choose self-indulgence. You and I can only become loving when we sacrifice ourselves in one way or another for others, when we might cling to our own self-interest. You and I only become really true and brave when we stand by honor and truth when we might avoid some shame by an equivocation, or gain some advantage by swerving from truth, by compromise or concession. Temptation is necessary for the development of a moral being.

Then there is an added necessity of temptation for penitents, for those who have fallen, not merely for development but for restoration. God in very mercy allows you and me to be tempted in order that we may work out our salvation, that we may prove the reality of our repentance, that we may unravel the tangle into which we have allowed our moral nature to fall. You and I have an

opportunity to reverse the former wrong choice. So, and so only, with God's grace, can our restoration be effected, through temptation. Then at once you get the key to our Lord's temptation. There is the pattern man, not merely one among men, but *the* man in whom the whole human race is recapitulated, and he takes up the battle where the first man and his followers have left it. Our first parents forfeited Eden by their disobedience, and Christ, the second Adam, takes up the battle in the wilderness, and fights his way back to Paradise. We have to do the same. We have forfeited our Eden of innocence and peace with God by disobedience to some higher law. We have lost our Eden, and we find ourselves in the wilderness, and we have to take up the battle and under Christ's leadership, and relying on his sympathy, fight our way back again to Paradise. "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

The story of our Lord's temptation, as we have it recorded in detail both in St. Matthew and in St. Luke, is almost certainly a fragment of autobiography. I do not mean, of course, *written* by our Lord, but it must have been *related by him to his disciples*. There was no human witness, the disciples were not yet called; angels, doubtless, were looking on, ready to minister to him when the fight should be accomplished; and he was with the wild beasts; but no human companion was with him in the wilderness. He told them very likely later on when he was about to send them forth; he tells them the temptations they will have to encounter, and reassures them by relating his own experience. He says, "I have been tempted in this way and that, to distrust, to take things into my own hands, to suppose God didn't care for me, to trust God where he didn't promise to give his protection, or to seek for power in some unlawful way,—I have been through it all, and I will tell you how it all happened." It is a piece of autobiography, and doesn't that suggest an answer to questions that naturally arise? Is the story of the temptation intended to be understood quite literally? Was there an actual dialogue with the evil one under the form of a sophist in the wilderness? Was our Lord really translated to the top of the temple or to the high mountain? Was Satan allowed that power over the sacred body of our Lord? I do not know. It seems to me more likely that all that imagery belongs to the way in which our Lord told the story, as being the way in which these disciples at the time and Christian people to the end of time

might best lay hold of the reality ; it may be the picturing in external imagery of the inner struggle of the Christ, that he can say to you and me that he has experienced the same temptations which come to us.

“In all points tempted like as we are.” How could this be in the person of our Lord ? The explanation given concerning temptation as being necessary for the development of man’s moral nature, and as having an added necessity for fallen man, that may be reasonable. But how can I reconcile a real temptation on Christ’s part with my belief in him and my worship of him as the only begotten Son of God, one with his Father ? How can I reconcile it with his spotless humanity and his perfect character ? Of course, the temptation of our Lord belongs to the mystery of the incarnation. It was not as the Son of God but as the Son of man that he was tempted. He didn’t conquer as the Son of God ; that would have been no pledge of victory for you or for me ; he conquered as the Son of man. It was in his human nature that he was tempted, in that human nature which he, the eternal Son of God, for us men and for our salvation assumed, which he perfected through suffering, and in which he learned obedience by the things which he suffered ; and he met temptation, not in the power of his divinity, but in the power of that Spirit that was shed in its fullness on his manhood, and that is given in measure to you and to me according to our need.

We must cherish the truth of our Lord’s manhood just as jealously as we guard the truth of his Godhead. If he is not true and perfect God, of one nature with the Father, and true and perfect man, then there is no bridge between heaven and earth ; then I do not know God, then I have not the assurance of God’s character reflected in my nature ; and then man would not have been really raised into fellowship with God.

Remember two points about the incarnation : (1) He took the whole of our nature, not merely a human body, but a reasonable soul ; a *mind* that grew in wisdom as his body in stature, a human *heart* with every true human affection ; with a special love for his mother, for the family at Bethany, for his chosen disciple, with feelings of anger as he looked around with indignation at the Pharisees, being grieved at their hardness of heart ; with sorrow, “ His soul was exceeding sorrowful even unto death ” ; with joy, as he rejoiced in spirit ; with fear, “ He was heard to the removing of his fear ” ; with hope, “ For the joy that was set before him he endured the cross, despising

the shame." Every true human emotion, every true human affection, was found in the human heart of Jesus Christ the incarnate Son of God. And his manhood had a human *will* likewise, a human will so distinct from his Father's will that he could surrender his human will to the divine will and say, "Father, not my will but thine be done." (2) He took our nature subject to the law of development and growth that belongs to human nature. He advanced in wisdom as in stature; and St. Luke tells us expressly that he grew in favor with God as well as with man. You say, "How can that be?" He came up to a temptation, and conquered it; he came up to an opportunity, and embraced it. He put forth virtue after virtue and the grace that was in him was manifested more and more experimentally. "He learned obedience by the things which he suffered"; he was "perfected through suffering." There was advance, not from imperfection to perfection, but from the perfection of flawlessness to the perfection of ripened maturity. The bud is perfect as a bud, having its own beauty and excellence, but with the further pledge of the full blown blossom, the fully ripened fruit. You speak of a little child as spotless, you recognize the perfection of innocence; but that little child, if cut off, has missed the perfection that belongs to the ripe servant of God who has met his trials, fought out his battles, and won his crown. So in our Lord Jesus Christ there must be temptation since his sacred manhood was assumed subject to the law of development; so he grew in favor with God and man.

TEMPTATION TO DESPAIR.

What was the *first temptation* our Lord endured? He had fasted forty days, and was afterwards an hungered, and the tempter comes to him and points to those loaf-like stones lying around and suggests, "If thou be the Son of God command that these stones be made bread." Jesus replies, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mark you, my brothers, "We have not an High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin"; who was tempted as you, young man, must be through the body. The very first temptation that he endured was a temptation to gratify a desire of the body at the cost of some disobedience to the command of his Father. It was to no base gratification to which he was tempted; that could not have been to one who was perfectly holy. There is a

distinction between desires in themselves innocent,—the desire to avoid pain, the desire for rest, a desire for food,—and corrupt, morbid desires. Those are against the moral law, the others are against a positive law, incidentally wrong because the gratification involves some disobedience, not to a law God has laid down for all, but on some special occasion and for some special purpose. But a temptation to gratify the body there was, though in a way that itself was innocent ; if an innocent desire was conquered for the love of the Father, then strength is laid up for trampling under foot and putting down with a strong hand all sinful lusts of the flesh, the uprising of the flesh that in youth is strongest. In youth the battle is hardest, and in youth the victory most glorious, if won by his grace. In all points he was tempted like as we are, his temptations being generically like those to which you and I may be exposed.

But we do not limit the first temptation to these thoughts. “Bread” represents not only food for the body, but, as in the Lord’s prayer, it stands for all that seems most necessary. There may be a hunger of the heart, there may be a famine, not merely for daily food, but a starving of our inner being, of our heart’s affections, to which we must submit rather than disobey the precept of Almighty God. Man does not live by bread alone. If God withholds it, then whatever it costs, it must be sacrificed.

The temptation may come to gratify some innocent heart’s desire. There is a man who may desire to make his own home, and have round about him all the joy of domestic life, and his call may be to renounce all this for the sake of tending some aged and dependent parent ; or may be he is called, like Paul, to a single life for the Lord’s sake, that he may wait on the Lord without distraction, and say, “Lord, here am I, send me” to the foreign field, while he has no right to say, Send a wife, who doesn’t know the perils, or Send the children whom God may give me. I may feel I have not a right to do that, and so I must be ready to give up this happiness if it is God’s will.

There may be some position that appeals to your ambition, or that seems necessary for your advancement. That scholarship you might gain by some means not quite honorable, and you would finish your course, when otherwise you might have to leave college. Turn these stones into bread. Just use your power. Put conscience one side, and think how necessary the thing is to you. In defense of some such offense as that, it was once said to the great English

moralist, Dr. Johnson, "A man after all must live"; to which Dr. Johnson replied, "Sir, I do not see the necessity." There is no necessity to live, but, my brothers, there is every moral necessity not to forfeit our self-respect while we live. I will starve, but I will not forfeit honor. There are things more precious than life,—a woman's character, a man's honor, a Christian's faith.

Our Lord conquered by the very means by which you and I may conquer; not by saying, "Food is not necessary for me; I by the resources of my divinity can support myself from starving." He says, "*Man* does not live by bread alone, man has a higher life, and he must never forfeit his higher life for the sake of gratifying or developing his lower life." He meets the temptation as you or I may meet it, with the sword of the Spirit, the Word of God, and in the power of the Spirit that has come upon him, and which in temptation he appropriates.

TEMPTATION TO PRESUMPTION.*

We study the story of our Lord's temptation that we may learn from his example, be assured of his sympathy, and call forth the power of his victory.

The three temptations of our Lord really cover the whole ground of temptation. Temptations, like languages, multitudinous as they seem at first, can all be reduced to a few families that branch out into ever so many species. You may say, "I can't think of my besetting temptation as really assailing our Lord Jesus Christ. It is too impure, it is too mean." No, perhaps not, but the temptations that he met really cover the ground of your temptations and involve the same principle that is involved in resisting your temptations. Did not they represent the temptations that come from our three spiritual foes—the devil, the world, and the flesh; sensuality, pride, and covetousness? In his three temptations our Lord met and conquered these three great principles of evil.

Let us now consider the *second temptation* of our Lord. What at first sight strikes us most forcibly in the second temptation is the contrast to the previous temptation. It is an illustration of the craft and subtlety of our spiritual foe. First he seeks to lead our Lord to distrust and despair, approaching him in his languor and weakness at the end of a forty days' fast and suggesting the thought, "God has forsaken you, God has forgotten you. You are dying of

* Tuesday morning, July 2, 1895.

hunger and had better take things into your own hands. Just use your power, not in any wrong way, but to satisfy the craving of your hunger; turn these stones into bread." Here was the temptation to distrust. Our Lord replied, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." The reply was really twofold: first he said, "It is God who gives the power of nourishment to bread; by his blessing something else can support my life, or, if he will, he can support me without ordinary food, as he supported Israel with manna in the wilderness." Then, further, his reply meant that man has a higher life than that which is nourished by bread or any earthly sustenance, and the lower is to be sacrificed always to the higher. He must never sacrifice his higher moral and spiritual life for the sake of gratifying any desire, not even to save his life from starvation, physical or mental. The temptation to despair was foiled. Jesus relied in simple trust, in absolute loyalty, on the Father's word. Then the evil one entirely changes his tactics. "Oh," he says, "You trust God, do you, at all costs and under any circumstances? Very well, then, cast yourself down, claim the fulfillment of the promise of the Psalmist: 'He shall give his angels charge over thee; they shall bear thee up in their hands lest thou dash thy foot against a stone.'" Here is the temptation to the very opposite evil, the evil of presumption. Picture the scene: Our Lord, literally or in vision, seems to be on the roof of the temple porch overlooking the dizzy height of the rocky precipice on which the temple is built, and down in the temple courts below are the crowds of people assembling for the morning sacrifice. The suggestion is, "Cast yourself down into their midst, and by alighting unharmed manifest your divine power, claim their allegiance, manifest your Messiahship, put an end to any doubt, overwhelm them by a proof, out of which they cannot crawl or creep." Think what it meant for our Lord. To put an end to perplexity, to hesitation, to any sort of doubt; to claim the divine promise, not merely in idle display, but that the people may acknowledge his authority and so may listen to his word. It was a temptation that over and over again came to our Lord. The Jews were continually demanding a sign from heaven, something that would demonstrate our Lord's authority and leave them no possibility of evasion. And our Lord would never give it. "An evil and adulterous generation," he says, "seeketh after a sign, and there shall no sign be given to it." Christian people in all ages of the world are continually demanding

just such a sign ; we want to be made absolutely certain. We want the Christian church or the Christian missionary to demonstrate logically, like some mathematical problem, the claims of Christ's truth, the truth of scripture, and the reality of religious truth. But that is not God's way. Religious truth cannot be proved to demonstration. Faith is a moral act involving the surrender of the whole man ; faith involves a test of a man's real moral capacity and character. There are moral considerations that just turn the scale when the intellectual balance seems to be in absolutely equal poise.

The pure in heart, and they only, shall see God and understand the things of God. He that *willeth* to do the will of God, *he* shall know of the doctrine. There must be faithfulness to truth that has been already taught. "He that hath, to him shall be given." When you want to bring conviction to some one whom you are trying to help, don't go about it simply in the way of intellectual demonstration. You have not simply to convince the will, you have to win the heart. Jesus Christ would not give a proof that the people could not escape. They would have found some way out of it ; it would not have accomplished his purpose if he had given them that sign.

But consider this temptation to presumption, as it appeals to us. We may learn a lesson first of all from the fact that the temptation to despair was followed immediately by the temptation of presumption, the absence of hope followed by a temptation to false hope. Satan doesn't much mind in what way he tempts us, so long as he makes us swerve from simple fidelity to God, to God's word written in scripture, to God's word in our conscience, to God's mind and will however he is pleased to bring it home to us.

From presumption to despair, or from despair to presumption,—how common is the transition in our spiritual experience ! Think of some time when you have been tempted to do wrong. "Never mind that," the tempter has said, "that is nothing very bad" ; it is a departure from truth, it is a departure from purity ; "everybody does that, God won't be hard. You can't be so very particular. You can easily put it right afterwards." This is the temptation to presumption, and you have been hoodwinked by it ; your will has yielded ; then the evil one turned around, and the temptation to presumption was followed by a temptation to despair. "Just think of the horror of that act of uncleanness ; think of the inconsistency. Now you would better give up, resign your membership in Chris-

tian societies ; it is no use trying any more." The temptation to despair follows hard on the temptation to presumption, just as Satan jumps, in tempting our Lord, from despair to presumption. It is as when in some military campaign a city is besieged and a demonstration in force is made, calling attention to the danger in front ; then by night a rear or flank attack is made. Just so we have to guard every side. We must cultivate a true hope that stands midway between despair on the one hand and presumption on the other.

What figure stands for hope in the apostle's description of the spiritual armor in which the Christian is to array himself ? . . . It is the helmet which is to ward off the staggering blows of discouragement. When the devil points to this black record he says, "There is no good in trying ; think with this ugly stain of the presumption of your pretending to rise to anything high in the service of God or in the Christian life." You have to meet it by the hope for forgiveness based on the condition of a true repentance, of a hearty sorrow for sin, of a humble confession of sin, of a resolute purpose with God's help to avoid in the future the occasions that have led you into sin in the past. But it must be a helmet of well tempered steel. Ah, the shoddy helmet which is frequently put on the head of a professing Christian, a helmet of presumption, instead of a real hope, a hope that somehow things will come all right without our fulfilling the condition to which God's promise is attached ! We need to cherish the virtue of hope, against despair on the one side and against presumption on the other.

Think of some ways in which we may be tempted to presumption, in the light of our Lord's temptation. (1) This was the temptation in the holy place, on the temple roof. It is the temptation that comes to the professing Christian, even to the soldier who has won some victory. One temptation has been conquered ; rest on that conquest and temptation to presumption follows. By a victory won, Satan seeks to puff us up with pride. He would make us think, "Now we have made some advance in the spiritual life, our hearts have been warm, our prayers have been fervent, we have had some vision of heavenly things, we have made some sacrifice ; now we can take things easily ; now we need not be so particular and so watchful ; now we can take some liberties with Almighty God ; now we may cast ourselves down, we may trust to past experience." Was that the way of the great apostle, St. Paul ? Twenty years after his conversion, after years of apostolic toil, after having

been caught up into heaven and there heard words so wonderful that they could not be repeated here on earth, after all that, Paul says, "I keep under my body and bring it into subjection, lest that by any means, after having preached to others, I myself should become a castaway." No reliance on past experience, only a greater watchfulness; no thinking that after having been near to God he could not fall away, only the thought that to be unfaithful after such privilege would be added ingratitude, that a fall from such a height would be more surely fatal.

(2) Watch then against temptations to presumption that come in spiritual things. Avoid what you know to be dangerous occasions. You and I are tempted to run into some dangerous occasion, some injurious companionship, to gratify our curiosity by reading dangerous books, that will soil our purity or damage our faith. We say, "God will give his angels charge over me to preserve me from harm." God *will* give his angels charge over you to keep you in all the ways of duty; when you are reading for the sake of helping somebody else, when you are getting knowledge of evil that you would rather be without, but that is inevitable in seeking to rescue others from the snares of evil; when you are, like the doctor, meeting infection for the sake of helping those who are sick,—God *will* give his angels charge over you to preserve and keep you in all paths of duty. But God has never promised to give his angels charge over us to keep us in all the precipices of our own self-willed choice. We go into temptations in spite of warning or advice, and we find that God does not give his angels charge over us, we are trusting where he hasn't promised, we are presuming when we have no pledge on which to build real hope.

(3) We may neglect means of grace that God has ordained,—prayer and holy Scripture, and the devout use of the sacraments; we are sometimes tempted to say, "I will trust God's fatherly goodness. I do not need those helps. God somehow or other will give his angels charge over me." It is his fatherly goodness that has ordained these helps. He indeed is not bound to help us in any other way; but he does bind us to seek him in the rites and ordinances where he has promised to meet us. We say, "I prefer some other road, I will trust altogether to supernatural and miraculous agencies." But God does not work miracles and God does not send angels to do that for which he has already provided means. He won't send his angel to snatch us from some temptation into which

we deliberately run, any more than he will send his angel to avert the pestilence or the scarlet fever, if we neglect to keep our sanitary conditions pure. Where he has not given us other means, then look for him to send his angels to help us. Let me urge the immense importance of our avoiding what we know to be dangerous occasions, where we know our standards will be lowered. We say, "I have not the least intention of doing wrong. I just want to keep up that little flirtation, perhaps." You are skating on thin ice. There is a danger signal, but you say, "I think it will bear me; I should rather like the excitement of testing it. God will give his angels charge concerning me." Ah, that corresponds with the temptation of Satan to Jesus Christ, "cast thyself down," and Jesus Christ's answer was, "Thou shalt not tempt the Lord thy God." Do not presume on God's protection where he has not promised it.

(4) Again, isn't there a danger of presumption, in pushing ourselves forward to undertake some work before we are called and before we are prepared,—to say, "This is a good work and I am doing it for the glory of God. I know there is much for me yet to take in, but I should like very much to be giving out." Prepare yourself for your work. You have zeal, thank God for it. Apply your zeal. You have a real zeal for souls, then prepare yourself to deal with souls. You desire to extend God's kingdom, then fit the instrument that is to be used, in his hand. Attend chiefly to what now, as Christian students, is your first duty—to preparation, moral and intellectual; by self-restraint become better equipped to accomplish God's work in his way and to his glory. Do not say, "I know that my philosophy and my Bible study and my general education ought to be a great deal better before I presume to teach others, but I am so full of zeal I think I can start out now." You trust to angels to keep you from making all sorts of mistakes, that may not merely cover you with confusion, but that may give others an opportunity to blaspheme. With crude notions, we may be presenting a caricature and misrepresenting the truth, and we are awaking prejudices and stirring opposition not merely to our caricature, but to that which is falsely thought to correspond to our misrepresentation. Do not think that I mean not to undertake whatever work fairly comes into your hands, but I do mean that it is much more interesting to be doing work than to be preparing for work; and with all the appeals that are made for workers, there is room I am sure for this word of caution. It is supposed, altogether falsely, that faith is opposed

to reason, and that Christ does not claim intellect. His very name is the Word and the Wisdom of God, and he demands the cultivation of all our faculties, and he bids us prepare ourselves in order that we may do his work.

Guard against presumption in your life and in your work. Guard not merely against temptations of the flesh and of the world, but guard against pride, and say, "By thy temptation, and by thy victory over every form of temptation, O Lord, help, sympathize with, and sustain me, not only in resisting the lust of the flesh, but in conquering self in whatever way self rises up. Teach me to be humble, teach me to be obedient, teach me to abide in thy word, and so shall I accomplish thy work."

TEMPTATION TO USE THE DEVIL'S WEAPONS.*

The third temptation of our Lord is of an entirely different kind, the temptation to snatch at power by some wrong means. Our Lord seems to be on the mountain top, and before him in panoramic vision are spread all the kingdoms of the world and the glory of them. "All these will I give you," says the tempter; "I resign in your favor." It was offered for no mere selfish purpose, for no mere personal aggrandizement,—that would have been no temptation to Christ, but, "in order that you may accomplish your work, and in order that you may set up the Messianic kingdom." Think of the circumstances; our Lord is just entering on his public work after his baptism; he had been brought up in solitude as the village carpenter, and now he is going to begin his work of teaching and reform; he knows himself to be without material resources, without political power, or a single disciple. He foresees the opposition he will meet, and here is the offer of power to complete his Father's work, on one condition, "you shall sit on a throne; Jerusalem shall be the joy of the whole earth; that which the prophets foretold shall be realized. All this will I give if thou wilt fall down and worship me." What was the meaning of the condition? Not of course to pay gross idolatry to the evil one; that would not have satisfied the ambition of the Prince of this world; but to pay some practical homage and take the kingdoms of the world as the gift of the Prince of the world, and to hold all in fief from him, while he remains the supreme power in the background. "Acknowledge my power, use the means I suggest, and you shall have all the power that you want.

*Condensed from an address delivered Wednesday morning, July 3, 1895.

Flatter the people, be politic. Play off class against class. Do not be so impartial in your denunciations. Denounce the Pharisees, the hypocrites, and the ecclesiastical people, if you wish, but do not be so hard on the free-thinking Sadducees, let off the Herodians at any rate, and do not blame the common people if they are selfish." This was the temptation that came to Christ, and it has come before the Christian church again and again ; it is one of the great temptations that stands before the ministry in this nineteenth century.

Or again, "Place yourself at the head of an insurrectionary movement. Advance on Jerusalem, lead an uprising against the hated Roman usurper, place Judea again in a high place among the nations of the earth, and the people will all flock around your standard. But be more politic in your teaching. Lower your standard a little, don't have so much to say about the cross, about self-denial. Do not tell the people they are to leave everything if they are to be your disciples; compromise, concede, win the people." Over and over again that temptation came to our Lord in the course of his ministry. After he has fed the five thousand, that caravan of pilgrims on their way to Jerusalem to keep the great Paschal festival, they say, "Here is one that is like to Moses ; let us make him a leader like to Moses. Let us have an exodus. Let us put him at our head and march to Jerusalem and upset the Roman usurper." He dismissed the disciples for fear this secular enthusiasm might affect them ; then he sent away the people ; he himself retired into a mountain to pray and look it over from God's point of view. Again on Palm Sunday the multitude welcomed him with enthusiasm, shouting, "Hosanna, blessed is he that cometh in the name of the Lord." What is the reason of the change before Good Friday, when they cried, "Away with him, away with him ! Crucify him ! Crucify him !" They feel that he has disappointed them. They had thought that now at last he was going to claim his Messianic power. But he has told them that his kingdom is not of this world, that he will give them a moral freedom which will make it comparatively unimportant whether they are outwardly slaves or not. He came to rule men, not by force, but by gaining their consciences and winning their hearts, by an appeal of truth to their inmost conscience. You see the same thing now, when a politician gains power, not by winning adherents to sympathize with his views, but by promising them advancement if they will bring him into power. They are not disciples, they are simply supporters, and at any moment their support

may be withdrawn ; he is not their master but their slave. Jesus Christ came to establish a real kingdom over hearts and consciences by winning them to the acknowledgment of the truth.

How often the temptation comes to us to use worldly means for carrying out what *seem* to be good purposes ; to gain some personal advantage by a compromise. This temptation has come to the Christian church chiefly in three ways, to use force, to use fraud, to use compromise.

Christ refuses to use *force* to gain the kingdom. The Christian church so often has yielded to the temptation to take the civil sword, and just so far as she has done it, she has always perished with the sword. If Roman Catholics have had a Spanish Inquisition, if the English Churchmen have made futile attempts to enforce uniformity, New England Puritans had a good deal of the same thing with regard to those who would not conform to them, and with regard to American Indians. Never, my brothers, think to force people to religion, always seek to win the conscience and heart, to gain a true disciple.

When I was in Oxford, there was a hideous rule at some colleges, not simply of compulsory chapel, but of compulsory sacrament ; every student was compelled to receive the sacrament or pay a fine. You can compel men to go to church, but you can't compel them to lift up their hearts to God. You can force them to receive the sacrament, but you involve them in profanity and irreverence ; and the guilt is more on the head of him who forces than of him who is forced.

Is it not somewhat the same with regard to some efforts to spread temperance ? I come from a prohibition state, which does not prohibit. That is the trouble. External prohibition can go a very little way. It may be wise to use it, it is never wise to rest in it. What you want is to teach men self-restraint, to abstain from what is wrong even when they can have it, and not merely to restrain when they cannot get it, and indulge every time they get a chance. Teach men to reverence their bodies as temples of the Holy Ghost ; to keep their lower passions in subjection to reason and conscience. Do not seek to fight God's battles with the devil's weapons. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Not by forced conviction, but by internal confession, is the method of Jesus Christ.

As not by force, so not by *fraud*. Christ might have disguised

some of his claims ; he would not abate them one jot. He died in witness of the truth. How often the temptation comes to use dishonest means to further the cause of the kingdom of God ! Do we not see it in Roman Catholic controversy, in humoring superstition and saying that the people must have something that pleases them even though it be a superstition ? Amongst Protestant preachers isn't there sometimes a speaking with great certainty, because the people expect it, when in truth you are in great uncertainty ; a refusing to look facts squarely in the face, being dishonest to your own conscience, by disguising doubts that if you were a man you would honestly face, and when you have fought out your battle help others to find their way as you have found yours ?

In political controversy, isn't there sometimes a temptation to gain influence and win a cause wrongly ? Use your influence ; spread information, seek to win adherents, use your vote with a recognition of your responsibility, but do not seek to further your cause by corruption or by misrepresenting your opponent's position. The truth is strong enough to take care of itself. You never need to misrepresent an opponent's position, unless you feel shaky about your own. *Magna est veritas et prevalebit.* So our Lord's answer to this temptation was, "Get thee behind me, Satan, I will take the kingdom from my Father's hand when he gives it me, I will patiently earn it."

If not by force, and not by fraud, so not by *compromise*. Christ would not abate his claims, or lower his standard, he was a witness of the truth. How often the temptation comes to us to win popularity by lowering our standard ; to neglect something of the message that has been intrusted to us to deliver. "Do not preach about future punishment," says the tempter, "do not urge self-denial." The old prophet said, "There are some who say peace, peace, and prophesy smooth things." May be here and there the church in her corporate capacity, or individuals, is to be rejected even as Christ the Lord whom she represents was rejected, but she must not compromise in her renunciation of sin or her warning as to its consequences.

Do not compromise, do not use unlawful means, do not disguise truths, do not hide your convictions. Bear your witness unflinchingly. The labor may be longer and the strain may be greater ; earn your power, and there is something that is real and solid ; gain it by some unlawful means, and it is merely an illusion,

and is nothing by which you really hold others. They only hold to you just so long as you re-echo their own thoughts and their own aspirations. There are no short cuts to power and influence. Never dare to fight God's battles with the devil's weapons, whatever they may be, and never dare do evil that good may come. The end never justifies the means. That is all wrapped up in our Lord's answer, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Worship him, the all-true, worship him in his truth, let his truth be reflected in your words and conducts, worship him the all-holy, and bear witness to his holiness. Never compromise with the world's laxity, and never snatch in your own way at what he will give you with a blessing in his way.



HOME OF MAJOR WHITTLE, NORTHFIELD, MASS.

FILLED WITH THE SPIRIT.*

BY MAJOR D. W. WHITTLE.

Our Bible study will be confined to the sixth and seventh chapters of Acts. The topic will be, A YOUNG MAN FILLED WITH THE HOLY GHOST,—how he was filled, and what happened to him.

Many of us desire to be filled with the Holy Spirit, but, perhaps, as we look at the trials that came to this young man, simply because he was filled, our desires may be moderated. It is the manner of

* Revised from an address before Students' Conference, Tuesday morning, July 2, 1895.

our Master to show plainly to those who would follow him, what the cost will be, as in Luke ix : 57-62. No doubt, for this reason, among others, we have the death of Stephen permitted, at the very commencement of the church's history.

Battles are not won by lectures on gunpowder. It is no holiday work to which we are called, no dress parade service. It cost the Son of God his life to witness for his Father here in this sinful world ; and he says, " Whosoever doth not bear his cross, and come after me, cannot be my disciple " (Luke xiv : 27). Spirit-filled men and women have always been, and always will be, cross-bearing men and women. When Paul was called to service, he was told of a great work God would do through him, and there was added to the message : " I will show him how great things he must suffer for my name's sake." We love to think of Stephen as the first crowned of the martyr host ; but before he received the crown, he had to bear the cross. We are quite willing to share his crown, but how about his cross ? If we see Jesus as Stephen saw him, and are filled with the Holy Ghost as Stephen was filled, we will heed God's call, and fall into line. If, however, we are in the ranks with no vision of Jesus, and no personal experience of the filling of the Holy Ghost, the day of battle will find us far in the rear, with our faces turned away from the flag of our Captain.

Spirit-filled men will follow none other than Christ. Oh, to learn how to be filled with the Spirit ! Oh, to be made willing to be filled ! Notice a few passages from the history of the church in Stephen's day, and imagine him as present upon the three occasions alluded to, and yielding a joyful compliance to the truth presented. Of necessity, our most valuable teaching in this matter is the teaching of personal experience. Christ died for us as individuals ; we must receive an individual pardon,—must have an individual revelation of Christ by the Spirit,—and must have an individual filling.

Think of Stephen on the day of Pentecost, a young, religious Jew of Nathanael-like character, listening, with a soul quickened by the Spirit of God, to these words of Peter's :—

Ye men of Israel, hear these words : Jesus of Nazareth, a man approved of God unto you by mighty works and signs, which God did by him in the midst of you, even as ye yourselves know ; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay : whom God raised up, having loosed the pangs of death : because it was not possible that he should be holden of it. (Acts ii : 22-25. R. V.)

Think of him as one of the first to cry out under conviction as Peter closed :—

Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. . . . They then that received his word were baptized. (Acts ii : 37-42. R. V.)

What did He do to receive the Holy Ghost? He saw by Peter's word, that Jesus Christ was the Son of God and Israel's Messiah; he believed that His death was the God-appointed sacrifice for sin; he believed that He was raised from the dead, and was at the right hand of God in heaven, with power to forgive sin, and to bestow the Holy Spirit; he made public confession of this faith. He was "baptized in the name of the Lord Jesus Christ for the remission of sins," and he received "the gift of the Holy Ghost." He was not occupied with the Holy Ghost, nor with himself, nor with Peter, and the apostles. Jesus, and Jesus only, was before his mind. This I believe to be the central truth, the important factor, in this vital question of our being filled with the Spirit. A revelation of Christ by the Spirit to our souls must precede our being filled by Christ with the Spirit. This is beautifully shown in John xx : 19-24. Read that and imagine yourself one of the disciples in that upper room when Jesus appeared to them. You would not be thinking of the Holy Ghost, or of yourself, your goodness, or your badness. You would be absorbed in the contemplation of Jesus, trying to comprehend the reality of his presence, and what his death and resurrection had accomplished. This should be the perpetual attitude of believers, until Christ comes in glory. Note the divine order: First, gathered together in his name; second, Jesus in the midst; third, the salutation of peace; fourth, evidence of sacrifice accepted as the ground of peace; fifth, the Holy Ghost imparted; sixth, the commission given.

The salutation of Jesus is the salutation of the high priest coming from the holy place after the sprinkling of the blood, upon the great day of atonement (Lev. xvi : 21-24; Lev. ix : 22, 23; Num. vi : 23-26). "Peace be unto you" is always Christ's first word to those who seek his grace, and would be his disciples. It is explained by Col. i : 20 : "Having made peace by the blood of his cross;" and by Eph. ii : 13, 14. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace."

Stephen, as he was "baptized in the name of our Lord Jesus Christ for the remission of sins," saw that peace was made for the sinner by the sacrifice of the Redeemer. The emphatic words are not those about baptism, but "remission of sins." Do you believe the statement of God's word that, when you accept and confess Jesus Christ as Son of God, and the sacrifice for your sins, your sins are forgiven? We cannot and will not draw nigh to God until we believe our sins are forgiven. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. i : 9). The cleansing follows the forgiveness, and goes on through life, just in proportion to our faith in our forgiveness. Christ does not spend time in washing sheep that do not belong to him. Not by our feelings or our doings, our repentance or our prayers ; not by anything we ever have done, or ever shall do, is our peace made with God. "Christ is our peace," and when we accept him we are "justified by faith, and have peace with God through our Lord Jesus Christ (Rom. v : 1).

Coming back to Stephen's experience, look at Acts iv : 31-34. (R. V.)

And when they had prayed, the place was shaken wherein they were gathered together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart and soul : and not one of them said that aught of the things which he possessed was his own ; but they had all things common.

Stephen was undoubtedly present at this prayer meeting, and took part in this service of consecration. If he had drawn back from placing himself and all that he possessed absolutely under the control of Christ, he would never have been filled with the Spirit. Are not some of us clinging to ambitious projects and purposes connected with the riches or honors of this world ? May not this be the hindrance to our being filled with the Spirit ? The worship of money is a part of the very life of the young men of America. To turn from all thought of ever being rich, and to devote a lifetime to a calling where it will be impossible, is an act of supreme consecration. Except you see Jesus as Stephen saw him, you will not do it.

One other scene in the apostolic ministry, in which we fancy Stephen participated, is found in Acts v : 40-42. He had stood the test of property ; will he stand the test of persecution ? What a word it is ! "*Rejoicing* that they were counted worthy to

suffer dishonor for the Name." He was not of the band of apostles that were beaten, but he suffered with them in spirit. When we suffer for Christ we draw nearer to him, and he draws nearer to us. The nearer we are to Christ and the closer our fellowship, the more of the power of the Spirit will be manifested through us.

Stephen received the Spirit when he received Christ. He was repeatedly filled with the Spirit as he learned more about Christ, and yielded himself to his ownership and control. The power of the Spirit was manifested according to God's will, and not according to Stephen's. We do not read that Stephen felt any power. "He wist not that his face shone." Does it not appear that the Spirit of God had so revealed Christ to Stephen that he saw Him as truly as they saw Him in the upper chamber, and that he also was just as unconscious of self as they were, and just as ready in the fullness of love to Jesus to devote all to His service? Being in this attitude and keeping in this spirit of consecration, the Spirit of God filled him and made use of him. The application of this to us is made very clear by Gal. iii : 1, 2, 13, 14. (R. V.)

O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? . . .

Christ redeemed us from the curse of the law, having become a curse for us: . . . that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

If we really believe Christ has redeemed us, and we are willing he should possess and control the property, we shall be filled with the Spirit, just as surely as our lungs are filled with fresh air when we expel the air that is in them, and let the air of heaven fill the void.

Consider now *what happened to this young man* filled with the Spirit. Our first mention of him is in Acts vi:5, where he is chosen by his brethren to fill the office of deacon. If he had been an American, we should have first heard of him that he was running for office. In Stephen's case, the office sought the man, not the man the office. If we live near Christ, we need not and will not be pushing ourselves forward. When work is to be done for which we are fitted, the Lord will send for us, as he sent Barnabas to Tarsus after Saul. This first work of Stephen's was a humble work. He did it cheerfully and well; he magnified his office, and the apostles magnified the office, "they prayed and laid their hands" on him. There

is no warrant for carelessness or self-sufficiency in the smallest thing we may be called upon to do in the house of God. A young divinity student in Ireland was preaching for the Bishop of Cashel. As they went into the pulpit, the good Bishop asked the young student what he would preach about. He replied that he had made no preparation, and that he was quite uncertain, but was confident that he could occupy the time, as he was just from the university. After two or three minutes of labor over a text glibly given out he broke down in confusion, and the Bishop was obliged to finish the sermon. When they came back to the vestry, the young man buried his face in his hands and groaned in shame and humiliation. "My young brother," said the Bishop, "if you had gone up as you came down, you would have come down as you went up." Stephen was moreover approved by his brethren, "they laid their hands on him." Carry with you, when you go out to the Lord's work, the approval and commendation of the body of Christians with whom you are in fellowship. Do not esteem this a light matter.

"Stephen did great wonders and miracles." His humble spirit in serving his brethren prepared him for God's use in great things. He was full of the Holy Ghost, before he did these miracles, as the wire is full of electricity before you turn on the light. As occasion required, the Holy Ghost worked through him to perform these wonders. That the miracles were incidental and subordinate to the truth God would have him utter, is shown by the fact that they are only mentioned in one verse, while fifty-one verses are occupied with his sermon. In verse ten we have that which God most values, and most blesses, for permanent good among men: "The wisdom and Spirit by which he spake." Mere noise is no evidence of the presence of God's Spirit. The Spirit of God is the spirit of "a sound mind." God uses "the foolishness of preaching," but not "foolish preaching." The only reason that a good Scotch farmer could give for his solitary vote for a candidate for the pulpit was "that he made more noise, and sweat more than they all." Thousands of half insane men and women give way to excitement and rant, and claim that it is the Holy Ghost. Every Spirit-filled man mentioned in the Bible magnified the Scriptures, and gave no message as from himself.

In verse twelve we find Stephen arrested by the authorities—his own countrymen—as an enemy of God. But he had "counted the cost" and was ready for the trial. If you are filled with the Spirit

you will be led in a way that will seem incomprehensible to your unspiritual relatives and friends ; they will call you foolish and fanatical. If not ready for this it would be better not to ask to be filled with the Holy Ghost. It was poor timber for a soldier in the man who fled from the field of Shiloh with tears running down his cheek and saying, "O I wish I was at home ; I wish I was a baby, and a gal baby at that !" There are many such church members. They turn up in Sunday clothing at popular conventions, and for all dress parade occasions, but when there is a real battle with evil to be fought they are missing. As one has well said, "The tendency in our day is to take our religion with too many trimmings." Young men are kept from blessing by cowardice, and by desiring the good things of this present world.

In verse fifteen we read, they "saw his face as it had been the face of an angel." I heard Dr. Andrew Bonar say, "When the Jews charged Stephen with speaking blasphemous words against Moses, God put upon the face of Stephen the same glory that he had put upon the face of Moses." It is very suggestive to see that, as the dispensation of God's dealings with Israel under the covenant of Sinai, commenced with Moses, and closed with Stephen, so both of them appear before the people with the light of the Shekinah glory upon their faces. With one, it was the light of the opening day ; with the other, it was the light of the closing of the day, the last lingering rays of the setting sun. For to Stephen was given the honor of being God's mouthpiece for his closing message to Israel as a nation, at the temple. Nelson laid down his life at Trafalgar. But it was a compensation to be placed high up on the list of the world's heroes.

Stephen had given up this world, and was soon to give up life also ; but it was a great compensation to be classed with Moses, and Israel's prophets, and fall in the forefront of the ranks of Christ's army. In verse fifty-five we read, "He saw the glory of God, and Jesus standing on the right hand of God." We doubt not, from his manner of speaking of it, that this was not an unusual sight to him. He had lived from day to day, during the few brief months of his discipleship, "looking unto Jesus," and had become familiar with the heavenly vision. As the world had lost its attractions to him, under the power of the reality of a living, loving, reigning Christ, so the terrors of death, and the scorn of the world, made no impression upon him, as his soul rejoiced in the presence of his mighty Redeemer.

O how dark would have been the scene, but for the presence of Jesus! How full of light, peace, and the very joy of heaven, as we look away and see what Stephen saw. Is not this the lesson of his life, and his death,—fellowship with a real and living Christ? O to see Jesus! then the clouds flee away, and the sunshine falls around us; or, if darkness and storm, for a little, be our portion, his presence shall drive away the terror, and sustain us in the sorrow.

Christ our Lord was with Stephen that dark day, and so he took him to himself in glory, gathering him to his arms in the heavenly world. His dying testimony was used to convict the greatest of the apostles; "Devout men carried him to his burial"; the Lord received his spirit; and his sermon, with the story of his brief life and martyr death, has been made a part of God's revelation of himself to the world. "A good man full of faith, and of the Holy Ghost." Do we still wish to become such? Can we still with sincerity pray, "Lord, above all things, I desire to be filled with thy Spirit"?

EFFECTIVE SPIRITUAL LIFE.*

BY REV. THEODORE L. CUYLER, D.D.

I want to give you a few practical hints with regard to the spiritual life and how to make it most effective.

First of all, let me remind you of the power of a Christian's *personality*. Paul defines Christian character when he speaks of "living epistles known and read of all men." It is not so much what you say, not what you profess, not even so much what you do, as what you *are*. Even our Lord's words and all his wondrous deeds do not after all impress us as what he *was*, the Son of God, behind all words and behind all deeds. When Jesus Christ left the earth, he left behind him, as witness and representatives, the Spirit and the visible Christ in the lives of his people. Come up to the full measure of that great thought.

In college you represent Christ; how are you doing it? Do men when they see you on the campus or in the class-room feel that the Master is in you? Phillips Brooks' sermons are very striking and original and powerful, but they do not move me like Phillips Brooks, the man, fearless, earnest, big-hearted and loving; the man

* An address delivered Monday morning, July 1, 1895.

that moved Boston to tears when he departed, lives to-day in our hearts.

In my first ministry in Trenton, forty years ago, I had in my congregation a family of factory operatives from Dundee. The man who had the most influence on my early ministry was Robert McCheyne of Dundee. I called one day on this Scotch family and said to the woman, "Did you know Mr. McCheyne?" "Yes," she replied, "I was a member of his church." "What can you tell me about him?" I asked. "Well, sir, it did me mair gude to see Mr. McCheyne walk up to his pulpit than to hear some men preach." Ah, I knew what it meant. The personality of the man McCheyne was beyond the sermon. A year or two ago I spent a Sabbath in Dundee and preached in his pulpit. I said to the provost of the city, "Is there anybody living here who used to belong to his church?" He said, "Yes, that old gray-headed man." I introduced myself and said, "What can you tell me about McCheyne?" He said, "I was a young man when he died, and a few days before he died he met me in the street and put his hand on my shoulder and said, 'Jemmie, how is it with your soul? I am going to see your sick sister.'"

The touch of McCheyne's hand on that shoulder was felt yet after fifty years. God help you, young brother, to get your hand on somebody's shoulder for Christ. It will outlive you, as McCheyne's grip on that man's shoulder outlived him. That is what I mean by a personality.

In the next place, remember that you must *keep up to high-water-mark* the internal life, the life hid with Christ. See that it is hid there. The fountain never rises higher in the public square than its birthplace among the rocks. You cannot get one inch higher before your college mates or that world you are going into, not one inch higher than you are with Jesus Christ in your closet and in your soul. The measure before the world is gauged by the idea of the heart-life of Jesus Christ within you.

Now, look at your *besetting sins*. I know what your besetting sin is. We don't always know that. We all have what the negro called our "upsetting sins." I will tell you the besetting sin of all of us. When man fell from God originally, he fell into himself. There is your besetting sin,—*self*. Self is the house-devil after all that every one of us has to fight. Smooth tongued, suave, hoodwinking us all. "Oh, how much good I am doing!" Are you?

Self whispered that. When they told a noted preacher at the foot of the stairs that he preached a good sermon he said, "The devil told me that before I left the pulpit." I tell you, self in some form, my brother, will be an enemy all the time to be fought. It is self that says, "Seek a big church and a big salary." It is self that says, "Preach for popularity." It is self that even sometimes says, "How much I enjoy myself!" We must get rid of self or we can never be filled with the Spirit. Charles G. Finney said that when he went into the cities to begin his evangelistic work, he would sometimes preach a day or two without one atom of power. What did he do? He just let himself down before God and prayed God to empty him of Charles G. Finney, as it were to take the bump of self-reliance, self-trust, and self-seeking out of him. "Seekest thou great things for thyself—even in Christian work—seek them not." Let them be for Christ. When self is out, there may be an inpouring of the Spirit. Pray that you may be so filled with Christ that there shall not be room for the house-devil of self.

Then you want a continual *baptism of the Holy Spirit*, "be filled with the Spirit." The promise was, "He shall baptize you with the Holy Spirit and with fire,"—a baptism of fire. In Colorado I saw them stand by a great caldron filled with molten metal and a man came out with a long steel bar and stirred it up, and it flashed and flamed,—it was molten metal. I went outside the building and they showed me solid bars of metal for the mint. On the other side was a great pile of refuse. That is the process of the Spirit on your soul and mine, the fire of the Spirit purifying. There is the ore, stamped with the superscription of Christ, and near by is the refuse. It is the work of the Spirit, purifying all the time the metal from the dross. When we went over to the Jubilee in London, we went on that great steamer *Campania*, over six hundred feet long, weight twenty thousand tons, with some twenty-seven feet in the water. She was a moving hotel and coal mine and warehouse, and she just cut through that water at the rate of over twenty miles an hour. How did she do it? Down below, the engineer struck a match and kindled the fire that released the power in four hundred tons of coal a day, and sent her on her victorious career. The latent power released by the fire,—there is the secret of spiritual motion, the fire of the Spirit in your heart thus generates in your faculties spiritual propelling power, advancing power, which is exactly what you see in that steamer.

A train once stopped in Scotland, stalled between two stations. Everybody said, "What is up?" A man ran to the engineer and said, "What is the matter, are you out of water?" "Nay," said the Scotch engineer, "nay, we have got water enough, but it is nae biling." You can't drive a train with cold water. The water in the church tanks, and in the Young Men's Christian Association tanks, must be heated with fire, and the trouble with some of you may be that "the water is nae biling"; it wants the divine fire, the fire of God.

Why is it warmer to-day in Northfield than it was last February? Is it because that sun has more heat than it had then? No, not a bit. It is simply that we have swung around into a different position in regard to the sun. Why is a Christian ever cold? Because Christ's warmth has given out? No, because the man is in a wrong position towards Christ. Brother, if you feel cold, get into a right position with Christ where you get the vertical rays, then your soul will be warm enough and you will have power.

Then another point is *prayer*. I mean talks with God as you used to talk with your mother, the prayer that comes up and gets a close grip; prayer that lays hold and holds on is the right kind of prayer; that is the kind of prayer the world wants and the church wants, and the world will die for the want of it if it does not have it. The most extraordinary creature of this century by far, the most extraordinary, I think, since Martin Luther, was my well beloved Spurgeon. I remember one afternoon when it was near six o'clock, after we had spent an afternoon in the field, in the garden, and in the library, we sat down to meat. Then he said, "Brother Cuyler, as soon as you are gone, I will get my text for to-morrow." Said I, "Haven't you your text yet?" "No," said he, "at six or seven o'clock on Saturday evening I get ready to feed my chickens." Spurgeon's way of preaching was to fill up with the Gospel six days in the week and just turn the spigot and let the pure Gospel run. That is the way to preach. One afternoon during that last summer of his life I went with Newman Hall to see him. After supper, he laid his head down on the Bible and said, "You will pray with us." His heart was full and he just began to talk with God. It was wonderful, so simple, so deep, so earnest, with such grasp, and when we went out of the room I said, "Newman Hall, did you ever hear such a prayer as that?" "Never," said he, "since I was born. Now," he said, "I have seen the secret of Spurgeon's power.

A man who can pray like that can out-preach the world." Young brother, if you cannot pray, you cannot preach.

Another thought. Keep in the *right faith*. Let your faith have eyes, ears, instincts. That text, "redeeming the time," is not fairly translated. It means "buying the opportunity." It is a precious thing to buy. Be on the lookout for opportunities. The saddest part of our record, I am afraid, is that we have let precious opportunities flow by us never to be recalled. Recall the opportunities you may have had to say a word to an impenitent soul or some word of comfort to a classmate or friend, or some testimony for Christ. The specter I most fear is the ghost of lost opportunities. Be on the lookout for opportunities, and you will never know just what blessing is going to burst on you, any more than a poor itinerant Methodist minister who went to Colchester to preach. It was a cold day and he found only fifteen or twenty people in that little primitive chapel. He was in doubt as to whether he should preach to such a small number. They said, "You must preach." He went up into the pulpit and took for his text, "Look unto me and be ye saved." The whole sermon was only a repetition in different form of the one thought, look to Christ. "A young lad up in the gallery looks very sad. He will never get any comfort until he looks to Christ." If the angels of God looked down anywhere that day it was where that poor itinerant Methodist minister was talking to that lad in the gallery. The boy went home and the father said, "Bed time." "No, father, I want to talk with you. I have been to-day down into that little Methodist chapel. I have been under conviction for weeks, and that man told me to look to Christ and I have been converted." Heaven knows who that boy in the gallery was, the world knows, but from that day Charles H. Spurgeon never saw that preacher again. He went his way. He did his work. Spurgeon has already met him in heaven, I doubt not. Oh, wouldn't life be worth living if a stray shot of ours should bring a Spurgeon to the Saviour? Who knows! Who knows! If you have consecrated yourself to the work of lifting up the Saviour, how do you know who is to look to him and be saved?

Another point: have the upper springs and nether springs to your life kept open. Keep your upper springs open Godward and your nether springs flowing manward, and let them flow out every day through your life, and beautify your life with holiness.

I am not going to stop to tell you to keep your faith in the

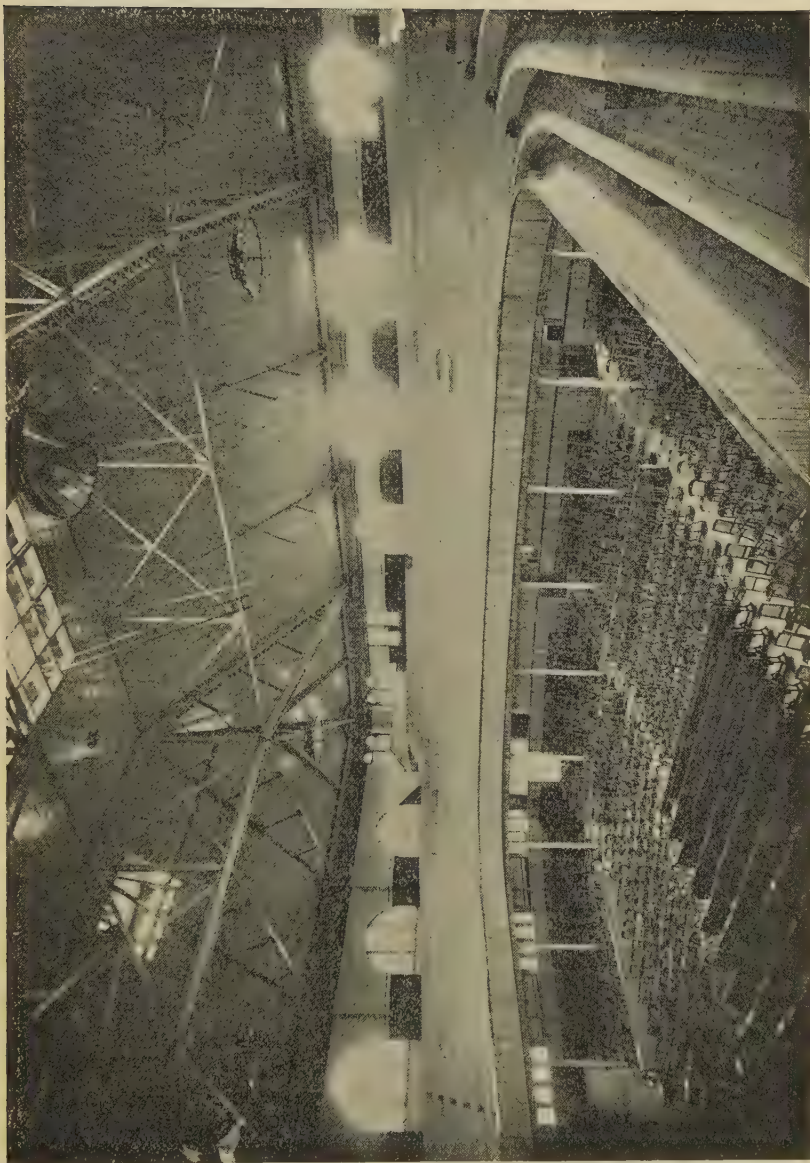
Bible. A man cannot stay at Northfield three hours without learning the secret of Christian strength here. Remember this, that all the giants, men and women, in God's church have been enormous feeders on the Bible. Hold the Bible in solution, as you hold your breakfast ; the pure Bible just as it is, the only one we are to have, God will never give us another. Feed on that manna every morning and the strength will come for the day.

Where is the secret of power ? In my college days we had the greatest scientific man in America as professor of Natural Philosophy. He used to exhibit his great horseshoe magnet wound about with coils of wire. He hung it up, charged the wire with a galvanic current, and it caught up and held four thousand pounds. Then he signaled to his assistant to draw off the current. He drew it off and the power was gone. My brother, encircle your soul with faith and let the divine electricity of the love of Jesus Christ charge it. Then you can lift anything, you can do anything that God wants you to do. Draw it off and you are a shorn Samson, a weakling.

Beloved young men, keep the heart burning up with Christ, put your heel on self, seek the baptism of fire, watch your opportunities, ask God to show them to you, then cultivate a warm affection and a deep love and sympathy and tenderness and practical kindness to your fellow men. If fame to some is sweet and wealth to others is delightful, there is one thing sweeter than any of them, and that is to be loved and to love ; and this is the one rule for love,—love your fellow men into Christ, and they will love you in return. Power is from the heart encircled with faith, every coil charged with the electricity of Christ's presence and overwhelming love.

Here you are, dear fellows, I wish I were with you. Oh, if I could turn the dial back fifty-four years and stand again with the troop of graduates coming out of that old hall ! But it cannot be done. Your life is yet to be. Here you stand equipped, putting the armor on, waiting for the call, and God grant that every one of you, filled with the Spirit, may simply say, "Lord Jesus, where shall I go, what shall I do for thy glory ?" Then listen, and when the first tap of the drum is sounded—*forward, march !*

Will you make an appointment with me this morning ? I want to make an appointment with you to meet by and by up yonder and cast our crowns at the feet of the Crucified.



INTERIOR OF THE NEW AUDITORIUM.

SOWING AND REAPING.*

BY D. L. MOODY.

I cannot bear the thought of young men being held down by besetting sins that hinder their progress in the divine life, and I want to speak upon a subject that I hope will be carried by the Spirit of God into the hearts and into the consciences of each one of you. My text applies to the preacher as well as to the hearer, to saint and sinner alike. I believed it ten years ago, but I believe it a hundred times more to-night.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians vi: 7, 8.

We have all lived long enough to know what it is to be deceived. We have been deceived by our friends, by our enemies, our neighbors, our relatives, and by—I was going to say, by our own twin brother, but I will come still closer than that—we have been deceived by our own hearts oftener than by anyone else. "The heart is deceitful above all things and desperately wicked; who can know it?" How many times we have said that we never would do a certain thing again, and then have done it within twenty-four hours! Now the Lord says, "Be not deceived." There is nothing in the world so deceitful as the human heart and sin. Bear in mind, the God of the Bible has never deceived anyone, and never can, and never will; that is the difference between the God of the Bible and the god of this world. The god of this world is a deceiver. He deceived Adam in the Garden of Eden, and all down through the ages he has been deceiving the human family. Every sinner is under a delusion. God never deceives nor can he be deceived; he beholds the ways of men; he looks into our hearts; he knows our secret ways; we need not tell him or try to conceal anything from him. So he says, "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap."

I remember giving out this text once when a man stood right up in the audience and said, "I don't believe it." I said, "My friend, that doesn't change the fact; truth is truth whether you believe it or not, and a lie is a lie whether you believe it or not." He didn't

* Sermon preached at Closing Meeting, Sunday evening, July 7, 1895.

want to believe it. When the meeting broke up, an officer was at the door to arrest the man. He was tried and sent to the penitentiary for twelve months for stealing. I really believe that when he got into his cell, he believed that he had to reap what he sowed.

We might as well try to blot the sun out of the heavens as to blot that truth out of the word of God. It is heaven's eternal decree. The law has been enforced for six thousand years. Did not God make Adam reap even before he left Eden? had not Cain to reap outside of Eden? A king on the throne, like David, or a priest behind the altar, like Eli; priest and prophet, preacher and hearer, every man must reap what he sows.

Notice these four things about sowing and reaping: A man expects to reap when he sows; he expects to reap the same kind of seed that he sows; he expects to reap more; and ignorance of the kind of seed makes no difference.

First: *When a man sows he expects to reap.* Do you think farmers would have planted their grain and potatoes if they had known there would be no rain but that there was to come a famine? No, they would have saved their seed and their time, and let their farms rest. Men remain a long time in college and many go to Germany to finish their studies, and then start in some profession. It is slow work getting started, but they look forward to the time when they will reap a good harvest. Young men spend years learning a trade, but they hope to get it all back by and by. Instead of the wages of a day-laborer, they will receive the wages of an experienced mechanic. Every man looks forward to the reaping time.

Second: *A man expects to reap the same kind of seed he sows.* If I should tell you that I sowed ten acres of wheat last year and that watermelons came up, or that I sowed cucumbers and gathered turnips, you wouldn't believe it. It is a fixed law that you reap the same kind of seed you sow. Plant wheat and you reap wheat, plant an acorn and there comes up an oak, plant a little elm and in time you have a big elm. This law is just as true in God's kingdom as in man's kingdom; just as true in the spiritual world as in the natural world. If I sow tares, I am going to reap tares; if I sow a lie, I am going to reap lies; if I sow adultery, I am going to reap adulterers; if I sow whisky, I am going to reap drunkards. You cannot blot this law out, it is in force. No other truth in the Bible is so solemn. Suppose that a neighbor, whom I don't want to see, comes to my house and I tell my son to tell him if he asks for

me that I am out of town. He goes to the door and lies to my neighbor ; it will not be six months before that boy will lie to me ; I will reap that lie.

A man said to me some time ago, "Why is it that we cannot get honest clerks now?" I replied, "I don't know, but perhaps I can imagine a reason. When merchants teach clerks to say that goods are all wool when they are half cotton, and to adulterate groceries and say they are pure ; when they grind up white marble and put it into pulverized sugar, and the clerk knows it ; you will not have honest clerks." As long as merchants teach their clerks to lie and to misrepresent, to put a French or an English tag on domestic goods and sell them for imported goods, so long they will have dishonest clerks. Dishonest merchants make dishonest clerks. Young men who cheat in their lessons while going through college will cheat when they get out. I am not talking fiction, I am talking truth. It is not poetry but solemn prose that a man must reap the same kind of seed that he sows.

This is a tremendous argument against selling liquor. Leaving out the temperance and religious aspects of the question, no man on earth can afford to sell strong drink. If I sell liquor to your son and make a drunkard of him, some man will sell liquor to my son and make a drunkard of him. Every man who sells liquor has a drunken son or a drunken brother or some drunken relative. Where are the sons of liquor dealers ? To whom are their daughters married ? Look around and see if you can find a man who has been in that business twenty years who has not a skeleton in his own family. I threw that challenge down once, and a man said to me the next day, "I wasn't at your meeting last night, but I understand you made the astounding statement that no man had been in the liquor business twenty years who hadn't the curse in his own family." "Yes," I said, "I did." "It isn't true," he said, "and I want you to take it back. My father was a rumseller, and I am a rumseller, and the curse has never come into my father's family or into mine." I said, "What ! two generations selling that infernal stuff, and the curse has never come into the family ! I will investigate it, and if I find I am wrong I will make the retraction just as publicly as I did the statement." There were two prominent citizens of the town in the room on whose faces I noticed a peculiar expression as the man was talking. After he left, one of them said, "Do you know, Mr. Moody, that man's own brother was a drunkard and

committed suicide a few weeks ago and left a widow with seven children ; they are under his roof now. He was a terrible drunkard himself until the shock of his brother's suicide cured him." I don't know how you can account for it unless he thought his brother wasn't a relative. Perhaps he was a sort of a Cainite saying, "Am I my brother's keeper?"

When I was pastor of a church in Chicago we were trying to get hold of the working men. They used to say, "Well, Mr. Moody, come down to the factory at dinner-time and we will give you a chance to speak." I would ask them, "Why won't you come to the church?" "Oh," they would say, "you have it all your own way there and we can't answer back, but come to the factory and we will put a few questions to you." So I went down, and they made it pretty hot for me sometimes. One of the favorite characters that they brought up was Jacob. Many a time I have had men say, "You think Jacob was a saint, don't you? He was a big rascal." Many have said they thought Jacob wasn't as good as Esau. Notice this fact. You read in the Bible, "I will punish Jacob according to his doings." This law of retribution runs through his life ; although he was a friend of God, a kinsman of Abraham, and was third in the line of the covenant, yet God made Jacob reap the same kind of seed he sowed. When Isaac in his old age wanted some venison, and sent Esau out to get it, Jacob slipped out and took a kid from his father's flock, and Rebekah, his mother, cooked it ; he brought it to his old blind father and said he was Esau. The old man recognized his voice, but he had very cunningly put the skin of the kid on his hands and neck ; so that the old man felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." By his lie he got his brother's birthright blessing, but he paid ten thousand times more for it than it was worth. "Who steals my purse steals trash." A man who steals my pocketbook is the chief sufferer, not I. Jacob was the great loser in this transaction, and not long after he had to flee for his life. Then God met him at Bethel. Men will read that far in the life of Jacob and say, "I don't want anything more to do with the man who did such a thing as that." My friend, hold on. Follow him to Padan-aram. He was there twenty years, and during that time his wages were changed ten times. He worked seven years for the lovely Rachel and then had another woman put upon him. He found that Laban could drive as sharp a bargain as he. Wherever you find a sharp, shrewd man, you will

always find that he draws just such men around him, and that he who cheats will himself be cheated. "Birds of a feather flock together;" blasphemers get together, and sharp, shrewd men get together. Jacob found in Laban just such a man as himself. It was "diamond cut diamond." Look a little further. Jacob had twelve sons, but he loved Joseph and Benjamin more than the others because they were the sons of his beloved Rachel; he was partial to Joseph and had a coat made of many colors for him. Partiality will raise the old Adam in any family. One morning Joseph, in the innocence of his heart, tells a dream in which his father and all his brothers had bowed down to him. Then his brothers began to plan to get him out of the way, and when his father sent him to find them where they were tending the flocks, they said, "Now we have him; let us slay him and cast him into a pit, and say that some beast has devoured him." Later they sold him and took his coat of many colors and dipped it in the blood of a kid, and, taking it to their father, told him that it was Joseph's coat, which they had found, and that some wild beast must have devoured him. Now notice, Jacob deceived his father with a kid, and his sons deceived him with the blood of a kid. Jacob lied to his father, and his sons lied to him. The lie came home. Every lie is bound to come back to you. You cannot dig a grave so deep but that it will have a resurrection. Tramp, tramp, your sins will all come back.

I would put up in all our universities and colleges these words, "Be sure your sin will find you out." You may think you are very shrewd and far-sighted, and can plan and cover up, but it is the decree of high heaven that no sin shall be covered; God will uncover it. You cannot deceive the Almighty. Jacob found that out. He had to reap what he sowed.

Again, look at David. A man said to me some years ago, "Don't you think David fell as low as Saul?" Yes, he fell lower, because God had lifted him higher. The higher a man is lifted before he goes wrong, the lower his fall. The difference is that when Saul fell there was no sign of repentance, but when David fell, a wail went up from his broken heart; there was true repentance. You remember that David committed the awful sin of adultery, and then, to cover up that sin, he committed murder. The decree came: "I will raise up evil in thy family and the sword shall never leave thine house." Amnon, David's son, commits adultery with David's own daughter. Absalom murders Amnon, and not long after comes

with an army to drive David, his father, from the throne and publicly commits adultery with David's concubines ; if God hadn't been overruling he would have killed his father. David sowed adultery and reaped it in his own family ; he sowed murder and reaped it in his own family. I believe that what brought the bitter wail from that father's heart when he said, "Oh, my son Absalom, my son, my son Absalom ! Would God that I had died for thee," was the fact that these were the wages of his own sin. From the time he fell into that sin with Uriah's wife until he went down to his grave, it was one billow after another rolling over him.

If God did not spare David, do you think he will spare us, if we fall into sin and do not confess and turn from our sins ? If ever a man had an opportunity to cover his sins, David had. No judge or jury dared to pronounce judgment against him. The thing was done in the dark, but his sin found him out. Nathan was sent across his path, and, young man, Nathan will appear to you some day. Some messenger will smite you in the way if you do not repent and turn from your sins.

Third : *A man reaps more than he sows.* If I sow a bushel, I expect to reap ten or twenty bushels. I can sow in one day what will take ten men to reap. And it takes a longer time to reap than to sow. When I hear a man talking in a flippant way about sowing his wild oats, I don't laugh. I feel more like crying, because I know he is going to make his gray-haired mother reap in tears ; he is going to make his wife reap in shame ; he is going to make his old father and his innocent children reap with him. Only ten or fifteen or twenty years will pass before you will have to reap your wild oats ; no man has ever sowed them without having to reap them. Sow the wind and you reap the whirlwind.

Jacob told one lie, and his ten sons came back with his lie multiplied tenfold. For twenty years Jacob mourned for Joseph supposing that he was dead. I have no doubt that night after night he wept for Joseph, and in his dreams saw the boy torn to pieces, and heard his cries for help. It took him a long time to reap the harvest.

When I made the remark once that a man had to reap more than he sowed, a man in front of me dropped his head and sobbed aloud. After the meeting, a friend stepped up to him and said, "What is your trouble ?" Pointing to me he said, "Every word that man has been saying is true. Four years ago I was the

confidential clerk of a firm in this city. I have reason to believe that if I had continued as I began, I should have been in the firm now. But one night in a saloon under the influence of drink I committed a crime, and I was sent to the penitentiary, where I repented in sackcloth and ashes. To-day I came back for the first time and went to the old house, and they ordered me out. I went to other business houses I was acquainted with, and received the same treatment. I met men on the street whom I once knew, who had held inferior places to me, and I lifted my hat, but no one returned the bow." The man wrung his hands in agony and said, "It is all true, it takes a longer time to reap than to sow." Do you not believe it? Ask your neighbor who has drunk up his character and reputation and home, and has brought a blight on his family. It takes a long time to build up a character, but you can blast it in a single hour.

A man died in a Columbus penitentiary some years ago, who had spent over thirty years in his cell. He was one of the millionaires of Ohio. Fifty years ago when they were trying to get a trunk road from Chicago to New York, they wanted to lay the line through his farm near Cleveland. He didn't want his farm divided by the railroad, so the case went into court, where commissioners were appointed to pay the damages and to allow the road to be built. One dark night after the tracks were laid, the train was thrown off the track and several were killed. This man was suspected; was tried and found guilty and was sent to the penitentiary for life. The farm was soon cut up into city lots, and the man became a millionaire, but he got no benefit from it. Before he died, the chaplain told me that he became a child of God. It may not have taken him more than an hour to lay the obstruction on the railroad, but he was over thirty years reaping the result of that one act!

I know many a man who has gone out from the university, and the sins of his college life have overtaken him in middle life. If any sin holds you back, make up your mind that you will not sleep until God sets you free, because the reaping is sure to be hard and dark. You may be a professing Christian, but, if some sin is binding you, the reaping time will be bitter.

Now notice again : *Ignorance of the kind of seed makes no difference.* If I think I am sowing good seed and it happens to be bad, I shall have a bad harvest; therefore it becomes me to see what kind of seed I am sowing. Suppose I meet a man who is sowing seed, and

say, "Hullo, stranger, what are you sowing?" "Seed." "What kind of seed?" "I don't know." "Don't you know whether it is good or bad?" "No, I can't tell; but it is seed, that is all I want to know, and I am sowing it." You would say that he was a first-class lunatic, wouldn't you? But he wouldn't be half so mad as the man who goes on sowing for time and eternity, and never asks himself what he is sowing or what the harvest will be.

Young man, are you letting some secret sin get the mastery over you, binding you hand and foot? It is growing. Every sin grows. When I was speaking to five thousand children in Glasgow some years ago, I took a spool of thread and said to one of the largest boys, "Do you believe I can bind you with that thread?" He laughed at the idea. I wound a few threads around him, and he broke it with a single jerk. Then I wound the thread around and around, and by and by I said, "Now get free if you can." He couldn't move hand or foot. If you are slave to some vile habit, you must either slay that habit, or it will slay you. My friend, *what kind of seed are you sowing?* Let your mind sweep over your record for the past year. Have you been living a double life? Have you been making a profession without possessing what you profess? If there is anything you detest it is hypocrisy. Do you tell me God doesn't detest it also? If it is a right eye that offends, make up your mind that you will pluck it out; or if it is a right hand or a right foot, cut it off. Whatever the sin is, make up your mind that you will gain the victory over it to-night.

A young man told me that a certain sin had hardened him so and made him so indifferent that even a wonderfully impressive heart-searching meeting had no effect on him. Men, there is nothing in the world that hardens the heart like sin. I have had mothers weeping tell me that they could not understand how their sons could be so cruel. Ah! It is no mystery at all. Let a young man be bound by some cursed sin, and give himself up to it, and a few months will harden him so that he can trample the prayers and tears of his mother in the dust, and laugh in her face. I have seen young men brought up with godly, loving mothers, and some harlot has crossed their path, and they have been swept away from that home and given themselves up to the cursed sin of adultery. I don't know of anything that will blacken the character and harden the heart like adultery.

What kind of seed are you sowing, my friend, good seed or bad seed? There will be a harvest, and we are bound to reap whether

we want to or not. Tell me, how do you spend your spare time? Telling vile stories, polluting the minds of others while your own mind is also polluted? Do you read any literature that makes your thoughts impure? How do you spend the Sabbath? Boating, fishing, hunting, or on excursions? Do any of you think ministers are old fogies, that the Bible belongs to the dark ages? Tell me how you treat your parents, and I will tell you how your children will treat you. A man was making preparations to send his old father to the poorhouse, when his little child came up and said "Papa, when you are old, shall I have to take you to the poorhouse?" Do you never write home to your parents? They clothed you and educated you, and now do you spend your nights in gambling? You say to your godless companions that your father crammed religion down your throat when you were a boy. I have a great contempt for a man who says that of his father or mother. They may have made a mistake; but it was of the head, not of the heart. If a telegram was sent to them that you were down with smallpox, they would take the first train. They would willingly take the disease into their own bodies and die for you. If you scoff and sneer at your father and mother you will have a hard harvest; you will reap in agony. It is only a question of time.

A man told me when I was last in London that England had the advantage of America in one respect. I asked how. He said, "We have more respect for our laws in England than you do in America. You don't hang half your murderers, but all our murderers are hanged if they can be proved guilty." I said, "Neither country hangs its worst murderers. If my son wants to murder me, I would rather have him kill me outright than to take five years to do it. A young man who goes home late night after night, and when his mother remonstrates curses her gray hairs, and kills her by inches, is the worst sort of a murderer." That is being done all over the country. You may not be guilty of a sin as black and as foul as this, but I tell you, every sin grows, and if you have sin in your heart you cannot tell where it will land you. Nothing separates a son from his mother or a man from his wife like sin. The grace of God binds men together, but sin tears them apart and separates them.

Come, my friends, what kind of seed are you sowing? What will the harvest be? Will it be a black harvest, or are you going to have a joyful harvest?

I can imagine some saying, "I attend church, and have heard

that if we confess our sin, God will forgive us ; now I hear that I must reap the same kind of seed that I have sown. How can I harmonize the doctrine of forgiveness with the doctrine of retribution ? ‘All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all.’ And yet you say that I must reap what I have sown.” Suppose I send my hired man to sow wheat. When it grows up, there are thistles mixed with the wheat. There wasn’t a thistle a year ago. I say to my man, “Do you know anything about the thistles in the field ?” He says, “Yes, I do ; you sent me to sow that wheat, and I was angry and mixed some thistles with the wheat. But, you promised me that if I ever did wrong and confessed it, you would forgive me ; now I hold you to that promise and expect you to forgive me.” “Yes,” I say, “you are quite right ; I forgive you for sowing the thistles, but I will tell you what you must do ; you must reap the thistles along with the wheat when harvest time comes.” Many a Christian man is reaping thistles with his wheat. Some of you twenty years ago sowed thistles with the wheat and are reaping it now. I heard John B. Gough say that he would rather cut off his hand than have committed a certain sin. He didn’t say what it was, but I have always supposed it was the way he treated his mother. He was a wretched, drunken sot in the gutter when his mother died ; the poor woman couldn’t stand it and died of a broken heart. God may forgive me, but I may not forgive myself. A great many have done things that they will never forgive themselves for to their dying day.

One night in Chicago at the close of a meeting in the Y. M. C. A. rooms, a young man sprang to his feet and said, “Mr. Moody, would you let me speak a few words ?” I said “Certainly.” Then for about five minutes he pleaded with those men to break from sin ; he said, “If you have anyone who takes any interest in your spiritual welfare, treat them kindly for they are the best friends you have. I was an only child, and my mother and father took great interest in me. Every morning at the family altar father used to pray for me, and every night he would commend me to God. I was wild and reckless and didn’t like the restraint of home. When my father died, my mother took up the family worship. Many a time she came to me and said, ‘Oh, my boy, if you would stay to family worship I should be the happiest mother on earth ; but when I pray, you won’t even stay in the house.’ Sometimes I would go in at mid-

night from a night of dissipation and hear my mother praying for me. Sometimes in the small hours of morning I heard her voice pleading for me. At last I felt that I must either become a Christian or leave home, and one day I gathered a few things together and stole away from home without letting my mother know. Some time after I heard indirectly that my mother was ill. Ah, I thought, it is my conduct that is making her ill. My first impulse was to go home and cheer her last days, but the thought came that if I did, I should have to become a Christian. My proud heart revolted and I said, 'No, I will not become a Christian.' Months rolled by, and at last he heard again that his mother was worse. Then he thought, "If my mother should not live, I would never forgive myself." That thought took him home. He reached the old village about dark, and started on foot for the home, which was about a mile and a half distant. On the way he passed the graveyard, and thought he would go to his father's grave to see if there was a newly made grave beside it. As he drew near the spot, his heart began to beat faster, and when he came near enough, the light of the moon shone on a newly made grave. With a great deal of emotion he said, "Young men, for the first time in my life this question came over me,—who is going to pray for my lost soul now? Father is gone, and mother is gone, and they are the only two who ever cared for me. If I could have called my mother back that night and heard her breathe my name in prayer, I would have given the world if it had been mine to give. I spent all that night by her grave, and God for Christ's sake heard my mother's prayers, and I became a child of God. But I never forgave myself for the way I treated my mother and never will." My dear friends, God may forgive you, but the consequences of your sin are going to be bitter even if you are forgiven.

A few years ago I was preaching in Chicago on that text, "Arise, go up to Bethel and dwell there." After the meeting a young man asked to see me alone. I went to his room. The perspiration stood in beads on his forehead. I said, "What is it?" He replied: "I am a fugitive from justice. I am in exile, in disguise. The government of my state has offered a reward for me. I have been hidden here for months. They tell me there is no hell, but it seems as though I have been in hell for months." He had been a business man and having, as he thought, plenty of money, had forged some bonds, thinking that he could give his check any time

and call them in, but he got beyond his depth and fell. He said, "I have been here for six months. I have a wife and children, but I cannot write to them or hear from them." The poor man was in terrible mental agony. I said, "Why don't you go back and give yourself up and face the law, and ask God to forgive you?" He said, "I would take the first train to-morrow and give myself up except for one thing. I have a wife and three children; how can I bring the disgrace upon them?" I, too, have a wife and three children, and when he said that, the thing looked very different. Ah! if we could do our own reaping, it would not be so bitter, but when you make your little children or the wife of your bosom, or your old gray-haired mother, or your old father reap with you, isn't the reaping pretty bitter? I don't fear any pestilence or any disease as much as I fear sin. If God will only keep sin out of my family, I will praise him in time and in eternity. The worst enemy that ever crossed a man's path is sin. I always try to put myself in the place of the one to whom I am talking, and then to give the best advice I can. I said to this man, "I don't know what to say, but it is safe to pray." After I had prayed, I urged him to pray; but he said, "If I do, it means the penitentiary." I asked him to come the next day at twelve. He met me at the appointed hour and said, "It is all settled; if I ever meet God, I must go through the prison to meet him, and God helping me I will give myself up. I am going back, and I should like to have you keep quiet until I give myself over into the hands of the law; then you may hold me up as a warning. Little did I think when I started out in life that I was coming to this! Little did I think when I married a girl from one of the first families in the state that I should bring such disgrace on her." At four o'clock that afternoon he started for Missouri. He reached home a little past midnight, and spent a week with his family. In a letter he said that he didn't dare let his children know he was there, lest they should tell the neighbor's children. At night he would creep out and look at his children, but he couldn't take them in his arms or kiss them. Oh, there is the result of sin! Would to God we could every one of us just turn from sin to-night! One day, when this man was in hiding, he heard his little boy say, "Mamma, doesn't papa love us any more?" "Yes," his mother replied. "Why do you ask?" "Why," the little fellow said, "he has been gone so long and he never writes us any letters and never comes to see us." The last night he came out from hiding

and took a long look at those innocent, sleeping children ; then he took his wife and kissed her again and again, and leaving that once happy home he gave himself up to the sheriff. The next morning he pleaded guilty, and was sent to the penitentiary for nineteen years. I believe that God had forgiven him, but he couldn't forgive himself, and he had to reap what he sowed. I pleaded with the governor for mercy, and the man was pardoned. Some time ago I was telling this story, and some one doubted it, but the governor himself rose and said, "I pardoned that man myself." The governor pardoned him and he lived a few years, but from the time he committed that sin, he had to reap. Oh, men, I plead with you to-night, overcome your besetting sin, whatever it is.

I can imagine some of you saying, "I am glad Mr. Moody hasn't tried to scare us about the future state. I agree with him that we shall receive all our reward and punishment in this life." If you think I believe that, you are greatly mistaken. One sentence from the lips of the Son of God in regard to the future state has forever settled it in my mind : "If ye die in your sins, where I am there ye cannot go." If a man has not given up his drunkenness, his profanity, his licentiousness, his covetousness, heaven would be hell to him. Heaven is a prepared place for prepared people. What would a man do in heaven who can't bear to be in the society of the pure and holy down here ?

To give a warning is a sign of love. Who warns like a mother, and who loves like a mother ? I wish I could warn as Jesus Christ does. As Jesus went up Mount Olivet, his heart seemed to be greatly moved and he cried, "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !" Did he not warn ?

There was a man living near one of the great trunk roads a number of years ago, who one night saw that a landslide had obstructed the track. He saw by the clock that he hadn't time to reach the telegraph office to stop the night express, so he caught up a lantern and started up the track, thinking he might be in time to stop the train. As he ran he fell and put out his light. He hadn't another match, and he could hear the train coming in the distance. He didn't know what to do. As a last resort, he stood on the bank and the moment the train came abreast of him he hurled the lantern

at the engineer. The engineer saw that something had happened, took the warning, whistled down the brakes and stopped the train within a few yards of the obstruction.

Young men, I want to throw the broken lantern at your feet. I beg you to take warning. Make clean work of sin, cost what it may. Put yourself in the way of being blessed. Make up your mind now that by the grace of God you will gain the victory.



SUMMER COTTAGE OF DR. A. T. PIERSON, EAST NORTHFIELD.

THE GOSPEL OF MARK.*

BY ROBERT E. SPEER.

The battle ground of the strife constantly waging around the Bible has changed almost in our own day from the New Testament to the Old, and the struggle has left with us apparently as one of its fruits a substantial authentication of the traditional beliefs regarding the authorship of the books of the New Testament; so that in speaking about the second gospel it would be practically a work of supererogation to say anything in defense of the conviction that it

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was written by Mark. There are three questions, regarding which, perhaps, our convictions are not so clear. The first is, Who was Mark? The second, How did he come to write a gospel? The third, What sort of a gospel did he write?

First of all, *Who was this man, Mark?* There are apparently a number of Marks named in the New Testament, Mark, John Mark, and John whose surname was Mark; some have imagined that these were three or certainly two men; but most Bible students have now concluded that all the Marks mentioned in the New Testament are one man. Some have insisted that they are not, because almost every time the "ancients" speak about the evangelist, they call him Mark, not John, and they think if John Mark was really the Mark who wrote the gospel, that he would have been called by his full name sometimes rather than by his surname, Mark. There was a man in my class in college named Smith who was never called Smith, but always Dr. Tanner because of his appearance. But that was not a proof that his name was not Smith. Most men who have nicknames are called by the nickname more frequently than by their true name.

Some have said Mark and John Mark were not the same because then we should have had our attention called more frequently to the fact that the man who wrote the gospel was the same as he who went with Paul and Barnabas. Now, the Bible is a very impartial book. If David commits a sin, the sin is put down for the whole world to see and to lament and for infidels to scoff at. But the world does not act that way, and it would not be surprising if Mark's friends hushed up as fast as they could the whole story of his relationship with Barnabas and Paul. It reflected no credit on Mark, and it would be only what we might expect if friends preferred to pass over that incident and dwell on his more creditable experiences in connection with the apostle Peter. There can be no great doubt, I think, that all the Marks in the New Testament are one man, and that he is the one who wrote the second gospel. John was his Jewish name, meaning "the grace of God," and Mark his Latin name, meaning "a hammer," given perhaps for his energy, as Charles Martel got his name, Charles the Hammer, because with hammering blows he drove the Saracens out of France. Other Christians of the apostolic church dropped their Hebrew names as soon as they could and took more cosmopolitan names. Saul changed his to Paul, Simon changed his to Peter, and here is John who dropped his Hebrew name, preferring the Latin name of Mark.

He was a Jew, the son of a certain Mary, a Jewish matron of some position, who lived in Jerusalem. He probably belonged to one of the Hellenistic families, who had a wider and more cosmopolitan culture than most of the Jewish families in Jerusalem. Mark was the cousin of Barnabas, accordingly, of course, a member of the tribe of the Levites. Barnabas lived in Cyprus, a Roman island, and perhaps John went often as a boy to spend his vacations there and because of quick temper, strong energy, or even fondness of tools, received his nickname, which stuck to him ever afterwards. His mother and Barnabas seem to have been well off, so that the young man was probably brought up with a pretty good education, and in better circumstances than most of those who gave their lives in these early days to the service of Christ. His family seems to have been on intimate terms with Simon Peter. Simon Peter belonged to a lower social order, and he probably never in his life had come in contact with much of the grade of life to which Mark belonged. It is possible that Mark and his mother were converted under Peter's preaching on the day of Pentecost, and every one of you who has helped a soul to Christ knows how close is the relation between that soul and the one who is the means of his conversion. If Mark was brought to Christ so, we can understand how these two grew to love each other, and how when Peter wrote his epistle he added a loving note about Mark, "my son."

Our first glimpse of the character of Mark is afforded us in Acts 12th chapter, where we read, "And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and took with them John, whose surname was Mark." One can readily understand that the young man would be attracted by Barnabas and Saul. He had grown up perhaps in quiet surroundings, and here was his first glimpse of an active life, and the moment the opportunity came, he embraced it and went with Barnabas and Saul on their first missionary tour. At Perga, however, the first opportunity after leaving Cyprus, he abandoned the expedition. Some have supposed that he found his business affairs in Jerusalem had become more or less complicated, and that he needed to return; others have supposed that perhaps the view of the hardships that were just before them when they got to Perga discouraged him, for it was after that that their difficulties really began. They had had an easy time of it as long as they were in Cyprus, where Barnabas's influence was probably widespread. Others have imagined that perhaps he wanted to go

back to help Peter. Still others have thought that he was disgusted with the way young Paul had taken the first place, Barnabas taking the second place, and he "wouldn't play any longer" if his relatives could not have the first place in that company. This disgusted Paul, and the next time they started off and Barnabas wanted to take him, Paul said, "We shall not take him. We do not want men of his stamp." The judgment of Barnabas was right in the matter, and Paul afterwards apologized handsomely.

The only other time we have Mark mentioned in the Bible—with the exception of once or twice in Paul's epistles—is in Peter's first letter, where apparently he had gone with Peter to Babylon and was doing some work. He seems to have come back to Ephesus, where probably he was when Paul wrote to Timothy saying, "I am very lonely here, with only Luke, I think if I had the three of you here my last days in this city would be less lonely. Come and bring Mark." It is probable that he went and stayed in Rome until Paul and Peter were both killed. There is a legend that he went to Alexandria and founded a catechetical school, and that after his death his body was removed to Venice. The Venetian Republic had as the sign on its standard the lion of St. Mark.

Mark nowhere mentions himself in his gospel. You would not know unless you looked carefully, that any one of the four gospels was written by the man whom tradition names as its author. Godet fancies that just as a painter puts his mark in the corner of a picture so each evangelist has put his mark on his gospel. Matthew put his mark on his when he spoke of the Levite who sat at the receipt of custom: "and he saith unto him, Follow me. And he arose and followed him." Luke may have put his mark on his gospel when he spoke of the two men who walked with Jesus to Emmaus. John leaves his mark in the references to the disciple whom Jesus loved. And it may be that Mark leaves his on his gospel in his reference to the young man who was in the garden when Judas came in to betray Christ; or in the reference to that man who carried a pitcher of water on his head, which was a sign to Peter and John where they were to prepare the passover. There seems to be some probability in the first suggestion. Why would any man, writing the gospel, have brought in that little apparently irrelevant incident if he had not had some personal interest in it? No one of the evangelists or apostles was present to know anything about that incident, and it is difficult to understand how it finds place in his gospel, unless Mark was the young man.

This is about all we know accurately concerning Mark. In Hippolytus' *Philosophumena*, Mark is called by the nickname *ὁ καλοβοδάκτυλος* which means "the stump fingered." There was an early tradition that he cut off one of his fingers, being a Levite, in order that he would not have to go into the priesthood. Others think the name was given because he was very quick tempered, "stump fingered," in his spirit; others because his gospel is the shortest; others because of his poltroonery in running away from Barnabas and Paul. All that we know about Mark indicates him to have been just the man we should expect the writer of the second gospel to be.

Secondly, *How did Mark come to write a gospel?* Tradition tells us that he wrote it because Simon Peter could not, and asked Mark to write one in his place. Jerome says in his "Catalogue of Illustrious Men," that "Mark, the disciple and interpreter of Peter, wrote a brief gospel at the request of the brethren in Rome in accordance with what he had heard related by Peter. This gospel when read over to Peter was approved of and published by his authority to be read in the churches." Still farther back Eusebius tells us that though Peter "did not undertake, in consequence of excessive diffidence, to write a gospel,"—Imagine Peter troubled with excessive modesty!—"yet it had been currently reported that Mark, who had become his familiar acquaintance and attendant, made memoirs of Peter's speeches concerning the doings of Jesus. It is Mark, indeed, who writes these things, but Peter who testifies concerning himself, for all the contents of Mark's gospel are regarded as memoirs of Peter's discourses." Now, that is not unreasonable. Peter was the quickest man of the apostles to open his mouth, and yet he wrote only two epistles. Many a man is quick with his tongue who is slow with his pen. Simon Peter had so many times overstepped himself in saying things, that he made up his mind that he would not do it in writing a book, so he handed over to this young man Mark, who went with him in his missionary expeditions, the task of writing his gospel. There is a wealth of tradition substantiating this old connection between Mark and Peter.

Look at the gospel itself. It is not the gospel of Mark in any real sense; you might really write across it,—"*The Gospel of St. Peter.*" The gospel is full of indications that it was written to a large extent under the dominating influence of St. Peter upon Mark's mind and conceptions. In the first place, the gospel men-

tions the name of Peter when that name is omitted by the other evangelists, i : 36 ; xi : 21 ; xiii : 3 ; xvi : 7. On the other hand, the name of Peter is omitted in many places which reflect credit upon Peter. Mark omits all reference to Christ's saying, "Blessed art thou, Simon Barjona ; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The gospel of Mark omits all allusion to Peter's faith in walking on the sea, and to several other creditable incidents in Peter's life (Matt. xviii : 24-27 ; Luke xxii : 31, 32). On the other hand this gospel gives us the most particular account of his denial, and omits the palliating statement at the end, which Matthew adds, that he went out into the night, "weeping bitterly." It does not omit the stinging rebuke of Christ, "Get thee behind me, Satan : for thou savorest not of the things of God, but of the things of men." It is Peter's gospel that clears up the misunderstanding as to whom Jesus appeared first after the resurrection. You might think from some other accounts that he appeared first to Peter ; Mark tells us that he appeared first to Mary Magdalene. Mark's gospel tells us that in Capernaum Jesus went into the house of Simon and his brother Andrew. All the other gospels speak of it as Simon's house, but Peter gave proper credit for part ownership to his brother. And in the account of the Transfiguration, only Mark explains the blundering way in which Peter broke out. Peter said in telling the story, "I was confounded and overwhelmed by that experience ; I didn't know what to say, and so I ended by saying something ridiculous."

You can see also how clearly Peter's hand is shown in this gospel by the vividness of it. It is only Mark that tells us, when the little children were brought to Jesus, that Jesus put his arms around them. The other gospels said that he put his hands upon them. Mark alone tells us of the way he took Jairus' daughter by the hand and raised her up, instead of just speaking the word to her that she might be lifted up, as the other gospels have it.

This, then, is the first reason for this man's writing a book : He was associated with the apostle Peter, who wanted a gospel written, which for various reasons probably he was unable to write, and the writing of which he intrusted to his friend.

There was a second reason for his writing this book. The gospel of Matthew was written for the Jews, and the gospel of Luke for the Greeks, and whether they had been written yet or not, the Romans had no gospel written for them, and so, as one of the

traditions records, Mark was called upon to write for the Romans the gospel which Peter had been accustomed to preach to the Romans. Clement of Alexandria tells us that, "so charmed were the Romans with the light that was poured in on their minds by the preaching of Peter, . . . that they urged with the utmost solicitude on Mark, . . . who was Peter's attendant, that he would leave them in writing the record of the teaching they had received by word of mouth. . . . Thus they became the cause of the composition of the so-called gospel according to Mark."

The gospel is full of evidence that it was written for the Romans. In the first place it has little concern for the Old Testament. Matthew is full of quotations from the Old Testament and of citations from prophecy which substantiate the claims of Jesus. There are in the gospel of Mark only eighteen allusions to the Old Testament, and seventeen of these are found in the gospel of Matthew.

You notice also he has no concern for the genealogy. The Roman did not care the snap of his finger for that long list of names. He carefully explains every Jewish usage in order that the Romans may understand. He tells them the Pharisees washed themselves scrupulously before meals, and that it was that peculiarity of conduct which led to certain remarks that Jesus made. He suggests also to them what baptism is. The Romans naturally would not understand these things. He explains words which would not be understood by Gentile readers. He translates Christ's words from the cross, "Eloi, Eloi, lama sabachthani?—My God, my God, why hast thou forsaken me?" He translates Abba, Boanerges, and Bartimæus, and explains what "Talitha cumi" means.

It is only the gospel of Mark that alludes to Simon the Cyrenean, who carried the cross of Jesus, and says he is the father of Alexander and Rufus. Why should he mention that fact? Probably Simon's family afterwards moved to Rome. Possibly Alexander was dead, but Rufus and the widow lived there (Romans xvi : 13), and it was a pleasant thing, Mark thought, to put in that little personal touch for those still acquainted with that family in the Roman church.

Mark uses Latin words, which none of the other evangelists use. He tells us that the man at the cross, who was impressed with the manner of Christ's bearing in his death, was a centurion. He says that the money the widow passed into the treasury was equivalent to a quadrantes, or a farthing. (See also vi : 27 ; vii : 4.)

The gospel of Mark is full of evidence of its having been written

for a Roman audience. The activity and vividness of it show that it was written for a nation who were not a nation of readers. Nearly nine out of ten verses begin with the word "and." Mark knows that if he once loses the attention of a Roman reader, he will scarcely get it again, and so he packs his story so close together that a man who begins it must go right through. That is one reason for his writing a short gospel.

In the third place, *What kind of a gospel has Mark written?* First of all it was, as has been said, a "stump fingered" gospel. It is the shortest of all the gospels. Matthew has twenty-eight chapters, Luke has twenty-four, John twenty-one, and Mark has only sixteen. It is full of miracles; it contains about half the miracles of which we are told at all. It has almost nothing whatever to do with Christ's parables. Of all the gospels it is the clearest, most distinct, most vivid, most picturesque. What Mr. Lowell says of Carlyle applies very well to this gospel of Mark: "He is great in single figures and striking episodes. . . . He sees history as it were by flashes of lightning. A single scene, a single figure, is minutely photographed. Every tree and stone, almost every blade of grass, the attitude or expression of a principal figure, the gestures of a momentary passion, everything leaps into vision under that sudden glare."

Notice a few evidences of this peculiar vividness. Note its activity. Mark how many times the word "straightway" is used,—in the Revised Version. The Greek *εὐθέως* is used at least forty-two times, in this gospel, apparently in superfluous ways, Mark using it simply to make his whole story full of movement. His gospel is full of the historical present. He often uses the direct rather than the indirect form of expression, as in iv : 39; v : 8, 9; vi : 23; ix : 25. His language is dramatic in its liveliness. Sentences are apparently produced to represent the hurry of the moment in which they were spoken : i : 24; xv : 29. You get an illustration of it in Mark's description of the words by which the blind man describes himself as receiving his sight, "I see men as trees walking." If he saw men as trees, they were not walking. The blind man said, "I see, I see men as trees, standing,—no, I don't, I see them walking." But instead of using these different sentences, describing the different steps by which he got his sight, Mark condenses in this manner: "I see men as trees walking." For the sake of emphasis, Mark often repeats what he has said to heighten his meaning. At Lake Geneva

one night when we were in our tent getting ready for bed, some Western student came up and said, "Will you be at leisure right away, pretty soon, now?" There was no contradiction in his meaning. The gospel of Mark is full of duplications. At least eleven times in the gospel of Mark occur such duplications, free from all contradiction, of course, and introduced for the sake of vividness.

He is careful to mention places and persons and numbers in his gospel. It is he who tells us the name of the blind beggar at the gate of Jericho. It is he who tells us that Peter and Simon and Andrew and John followed Jesus out to the brow of the Mount of Olives, and asked him about the destruction of the temple. It is he who tells us that the number of the swine that went into the sea were two thousand. He tells where Jesus sat when he saw the poor widow, and where Peter went after the denial. How careful he is also to tell us at what time Jesus Christ did things. He helps us to understand the order of things on the day of Christ's crucifixion. He likes to point out that it was at sunset he did this, and at sunrise he did that, and at noontime he did the other thing.

There is a third little touch,—he is constantly using diminutives. I suppose many of us are accustomed to use the word "old." Little children use it. Two children are playing with each other, and one child has a new top which the other child wants, but the first one will not give it up, and the other child becomes angry and says, "Well, keep your old top, I don't want it." How many of us speak to our friends as "old man," not meaning ancient, but merely as a mark of familiarity. Mark uses "little" in somewhat the same sense, for the sake of vividness. It is he that tells us that when Jairus came to Jesus, beseeching his aid for his little daughter, he said that she was such a very little girl. And when Christ had that interview with the woman about the crumbs that came from the children's table, Mark has it that Jesus said to her, "Let the children first be filled: for it is not meet to take the children's bread and cast it to the little dogs." "Truth, Lord," said the woman, "but the little dogs eat of the little crumbs which fall from the children's table." It is in this gospel also that we are told that those fishes which the small boy had when Jesus fed the four thousand were very little fishes.

The vividness of the gospel is further shown in the fullness of minute detail, in Mark's description of incidents. For example, the

story of the bringing the man sick of the palsy to Jesus, and lowering him through the roof, and the description of Christ's calming the troubled sea. You get the best illustration of this in Mark's description of the feeding of the five thousand. They were all arranged there on the shore of the Sea of Galilee, and Mark said, "They all sat down in flower beds by hundreds and by fifties." The grass was all green, and there they were with their red clothes and green turbans, and all the colors an Oriental crowd would wear, and Peter noticed that they looked for all the world like a great company of flower beds, and when he told the story of the feeding of the five thousand he told it in this picturesque way.

And here it is suggested that when Simon Peter had denied Christ, he put his cloak around his head and went out into the night. Perhaps he wanted to shut in the face of Jesus as he had just seen it. Perhaps he could not bear to look anyone in the face, and when he told the story afterwards he said, "I was so ashamed of myself that I just put my cloak around my head and went out into the night."

Another characteristic of this gospel is its preservation of sayings of Jesus which we should not possess if it were not for this book. It is only here that we have the great axiom, the safeguard against all superstition and irreverence: "The Son of Man is Lord also of the Sabbath. The Sabbath was made for man and not man for the Sabbath." Only here are those words that have been spoken to more souls than were present to hear them on that troubled sea, "Peace, be still." Here is the most emphatic form of Christ's words, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

We have here quite as many peculiar facts in Christ's life as we have peculiar sayings. It is only Mark who points out that every one in that little upper room drank of the cup, and it is only he who pictures in unhesitating vividness the horrible indignities to which Jesus was subjected by his tormentors before his death.

What we most want to know, however, is, What conception of Christ did Mark have that God wished to put into a gospel? Why have we four gospels? Why not three? Why not five? Why were not all the four gospels condensed into one, so that we might be saved the difficulty of trying to harmonize four of them? You know perfectly well that no one man can tell you all of a thing. There

was an old king who wanted a bust made of himself, so he had four different pictures of himself painted, two profiles, one front view and one back, and then gave these to the sculptor from which to make the bust. So Christ has presented to us in the four gospels these four distinct pictures of himself that we may see him from every side.

Mark aims to show Christ "as the patient servant and sacrifice for others, spending and being spent to serve the sons of men." (Jukes.) "His aim is to picture Jesus the mighty worker, the powerful helper, and to impress his hearers with the rapid and ceaseless energy of the Saviour as he preached the message of the kingdom throughout crowded Galilee." (Lindsey.) "To present him as the incarnate and wonder-working Son of God, living and acting amongst men, to portray him in the fullness of his living, loving, self-sacrificing energy." (McLeod.)

Let us note what is left out in the book. It is quite as remarkable to observe what the Bible does not contain as to see what it does contain. So in Christ's life and the records that tell about it, it is far more remarkable to notice what is left out than what is put in. Trench states this great truth in his fine sonnet on Christ's self-restraint :—

"He might have reared a palace at a word
 Who sometimes had not where to lay his head.
 Time was when He who nourished crowds with bread
 Could not one meal unto Himself afford.
 He healed another's scratch, His own side bled,
 Side, feet and hands with cruel piercings gored.
 Twelve legions girded with angelic sword
 Stood at his beck, the scorned and buffeted.
 Oh wonderful the wonders left undone !
 And not less wonderful than those He wrought !
 Oh self-restraint, surpassing human thought,
 To have all power, yet be as having none !
 Oh self-denying love that thought alone
 For needs of others, never for its own !"

I ask you whether it doesn't appeal to you that some of the most wondrous things in Christ's life are the things that are not there. Isn't it far more difficult often not to do things than to do them? Much of the glory of Christ's life consists in the things that never happened in it. Some of the most significant parts of the gospel of Mark are what you do not find there, and its absence indicates just what Mark's purpose was in writing the book. As Jukes points out

there is no genealogy here, no reference to the miraculous birth of Jesus, no reference to his childhood in Nazareth, no reference to his pre-existence and divine glory ; on the contrary Mark begins with service as fruit and product of sonship. There is no sermon on the mount in Mark's gospel, no " Our Father " ; no long speeches here. It is doing, toiling, helping the needy. There is no sentence passed upon Jerusalem, no great sermon of woes, but in the corresponding chapter in this gospel Jesus is represented as sitting opposite the treasury and watching the poor widow. There is no reference to his authority to summon twelve legions of angels in the garden ; no promise to the thief on the cross, no notice of the resurrection and the appearance of the saints.

It is only in this gospel that we are told that of the day of the coming of the Son of man no one knows save the Father only. There is no place in the gospel of Mark where Jesus is called Lord, except in xvi : 19, which many believe to be a later though canonical addition. The old version has one other, ix : 24, but the Revised Version strikes it out. There is no gospel that shows Christ in such intense activity of energy and motion as this gospel. He is so seldom alone that whenever he goes off alone Mark points it out. He tells us that it was impossible to hide him ; so intensely anxious were people to see him work that great multitudes flocked to him ; that such was the energy of his work that he had to warn people not to say anything about it lest his fame should go further. The better people knew him, the more they were surprised by what he did, and so intense was their surprise that constantly Mark points out the astonishment, amazement, awe, that was produced by him and his deeds. And yet with all this, he tells us how loving was Christ's self-sacrificing constancy of service, that he had not leisure so much as to eat and sleep, that he went without his meals and his rest ; and not content with that, Mark pictures all the loving little ways Christ had in his service, as no other evangelist does except Luke. At least six times (iii : 5, 34 ; v : 32 ; viii : 33 ; x : 23 ; xi : 34) he tells us how Christ used his eyes. Of all the apostles Peter was the man who could recall what kind of an eye Christ possessed, and what kind of a glance Jesus could give. He had a revelation of it one night when he had a glance from that eye which drove him out of the room. And Mark's gospel is full of the way Christ used his hands. He touched people whom he wanted to heal, with his hands. He took hold of little children with his hands. There was a blind man by Bethsaida,

and he took him by the hand and led him out of the town and healed him. Mark delights to point out all the loving tenderness of Christ in dealing with those he wished to help.

And Mark shows us further his conception of Christ by the way he casts his gospel in the open air. Mark was presenting to those Romans such a comprehensive view of Jesus that he knew the only canvas that was big enough to contain that tremendous picture was the canvas of the open air. So Mark's gospel throughout is the gospel of the open air. He tells us constantly about his going to the sea, going to desert places, walking through the fields. He tells of his going into the country, of his love for the country, of his love for working in the villages rather than in the large towns. So constantly did Mark note Christ's being out in the open air that whenever Jesus went into a house Mark tells us of it in his gospel as an unusual thing, out of the line of Christ's normal method, which was to work out of doors under God's heaven.

If Mark's gospel is the gospel of mighty service, and his picture of Jesus the picture of the mighty servant, this service is crowned with the cross and stamped with the glory of self-sacrifice. Compare carefully Mark x : 21 with Matt. xix : 21, and Mark x : 30 with Matt. xix : 29. The peaceful service of him who made the lilies must give place to the painful but necessary fellowship with the sons of men even unto death. It was so with Christ. Is the servant above his Lord ?

"As once towards heaven my face was set,
I came unto a place where two ways met :
One led to Paradise and one away,
And fearful of myself lest I should stray,
I paused that I might know
Which was the way wherein I ought to go.
The first was one my weary eyes to please,
Winding along through pleasant fields of ease,
Beneath the shadows of fair branching trees.
' This path of calm and solitude
Surely must lead to heaven,' I cried
In joyous mood ;
' Yon rugged one, so rough for weary feet,
The footpath of the world's too busy street,
Can never be the narrow way of life.'
But at that moment I thereon espied
A footprint bearing trace of having bled,
And knew it for the Christ's, so bowed my head,
And followed where he led."

Now look for the present practical lesson of the gospel of Mark for us. I asked a little child one time what character in the Bible he would most wish to be, and the youngster said promptly, "Goliath." With the child's knowledge of Bible characters, his idea was not far wrong. Goliath stood to the child as the ideal of intense progressive strength. Mark's is of all the gospels the Goliath gospel. It is the gospel that shows Jesus working intensely, never restraining himself, counting his life not dear to him, so that he might finish his course, "who for the joy that was set before him endured the cross, despising the shame."

Tennyson sums up Christ's character as Mark pictures him to us in this gospel in the lines from *In Memoriam* :—

"Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove ;

"Thine are these orbs of light and shade ;
Thou madest life in man and brute ;
Thou madest death ; and lo, thy foot
Is on the skull which thou hast made."

We all say this. Shall not each heart lovingly add ?

"Thou seemest human and divine,
The highest, holiest manhood, thou :
Our wills are ours, we know not how ;
Our wills are ours, to make them thine."

Can the book which gives us this glorious picture be a human book ? Does it not glorify the Holy Spirit under whose control and guidance this and the other gospels were written, to see the human weaknesses over which he triumphed, and to note the human characteristics through which he worked ? And shall we not afresh study those inexhaustible pages, knowing that as we study them we are reading the words not which man's wisdom teaches, but which the Holy Ghost teaches, words which are living still with the life and power of him of whom Simon Peter asked, "To whom shall we go but unto thee ? Thou hast the words of eternal life."

He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service.—
A. J. GORDON.

OUTLINE STUDY OF THE GOSPEL BY JOHN.*

BY PROF. W. W. WHITE.

The accompanying diagram (page 160) indicates the standpoint from which the Gospel of John may be studied as the "heart of the heart of the gospel." For the testimony of the Father in the Old Testament scriptures glance at Messianic prophecy and so test the statement found in John v : 39, "*They testify of me.*" For the testimony of the Holy Spirit examine the New Testament from Acts to Revelation in the light of John xiv : 26 ; xv : 26, 27 ; xvi : 14 ; the sum of which is, "*The Spirit of truth shall bear witness of me.*"

Note, by way of illustrating the way each point should be studied, the detailed development of the first topic, THE TESTIMONY OF JOHN THE BAPTIST. It is necessary to omit the various diagrams presented in connection with the lectures ; these however will all appear in the published studies.*

I. TESTIMONY OF JOHN THE BAPTIST.

1. Note that in this gospel John the Baptist is always called only John. The writer being John does not need to distinguish from himself.
2. Note the prominence of the testimony of John the Baptist in this gospel. This is due probably to the fact that the writer had been a disciple of John the Baptist and was influenced by his words to follow Jesus.
3. John the Baptist's competency as a witness.
 - a. His mission—to call to repentance and righteous living.
 - b. His character—above reproach.
 - c. Testimony of the people—John x : 41, 42.
 - d. Testimony of Jesus—Cf. Mathew xi : 14 ; Luke i : 17.
 - e. Note the testimony of Jesus in contrast with John's testimony respecting himself—John i : 21.
4. Jesus appeals to the testimony of John the Baptist—v : 33.
5. It is declared to be the mission of John the Baptist to testify—
 - a. By the evangelist—i : 7.
 - b. By John himself—i : 31 ; iii : 26, 28.

* We give only the diagram and explanation and the expansion of the first head from Prof. White's four lectures on John, since the whole will be published in a few weeks and may be obtained from the Bible Institute, Chicago, Ill.

"LIFE"

"YE MAY HAVE LIFE"

"BELIEVING, YE MAY HAVE LIFE IN HIS NAME."

"MANY OTHER SIGNS THEREFORE DID JESUS IN THE PRESENCE OF HIS DISCIPLES WHICH ARE NOT WRITTEN IN THIS BOOK; BUT THESE ARE WRITTEN THAT YE MAY BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND BELIEVING YE MAY HAVE LIFE IN HIS NAME."
John xx 30, 31.

REDEMPTION OF



THE WORLD

Outline of Study of John, the Heart of the Heart of the Bible.

...Testimony...

Cf. Jn. V. 30-40.

- I [★] Testimony of John the Baptist.
- II Testimony of Jesus' mighty works.
- III Testimony of the Father.
- IV Testimony of the Scriptures.
- V Testimony of Jesus Himself.
- VI Testimony of various individuals.
- VII Testimony of the Holy Spirit.

...Belief....

- I Instances of Belief.
- II Instances of Unbelief.
- III Development of Belief.
- IV Development of Unbelief.
- V Secret of Belief.
- VI Explanations of Unbelief.
- VII Results of Belief.
- VIII Results of Unbelief.
- IX Duty of Belief.
- X Sin of Unbelief. ♣
- XI Time of Belief.
- XII Object of Belief.

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6. Testimony of John the Baptist to the Jewish commission—
i: 19-28.
 - a. Note use of word Levites as evidence that the writer is not a forger.
 - b. Note that John, so great as to be mistaken for the Messiah, says: "I am unworthy to unloose his shoe."
7. Testimony of John the Baptist next day to the Jews—i: 29-34.
 - a. Note what he called Jesus in the light of—xx: 30, 31.
 - b. Note his own account of how he came to recognize Jesus.
8. Testimony of John the Baptist on the following day to two of his disciples—i: 35, 36.
 - a. Note who these disciples were.
 - b. Note result of this testimony.
9. Testimony of John the Baptist when his disciples complain of the greater popularity of Jesus—iii: 22-30.
 - a. Note that this is the final recorded testimony of John the Baptist.
 - b. Compare his statements here respecting his relationship to Jesus with those in chapter i.
 - c. Study vs. 31-36 to determine whether these also are the words of John the Baptist, or only those of the evangelist, or those of John the Baptist intermingled with those of the evangelist.
 - d. Note the expression, "John was not yet cast into prison," and examine here the account, given in the other gospels, of John sending from prison to ask Jesus whether he was the Christ. See Matt. xi: 1-19; Luke vii: 18-30.
10. Results of the testimony of John the Baptist—John x: 41, 42.
It should be noted here that the first two disciples who followed Jesus were directed to the Saviour by John. See i: 35, 36. Moreover the results of John the Baptist's preaching were far-reaching in influence. See Acts xiii: 24, 25; xix: 1-7.

I am so impressed with the importance that God attaches to sweet voluntariness that I am often tempted to resolve never to beg a cent for God again, but rather spend my energy in getting Christians spiritualized, assured that then they will certainly become liberalized.—A. J. GORDON.

PHILIP'S PROBLEM.*

BY ROBERT E. SPEER, New York City.

In the fourteenth chapter of the gospel of John and at the ninth verse there is recorded for us one of the few personal questions which Jesus addressed to individuals. It was his last night with his disciples before his crucifixion. He had given them the magnificent object lesson in service of which none of them failed to catch some of the significance, when he girded himself with a towel and taking a basin of water stooped down and himself washed the dusty feet of his disciples. Judas had already been sent out into



ROBERT E. SPEER.

the night, most of the disciples probably knowing that he had fallen now from their number, and Christ had just said in the presence of all to Simon Peter that before the cock crowed twice he should deny him thrice. All this seems to have created a great deal of disturbance among the disciples. One of their number had gone out into the night, many of them knowing that he was a traitor, and they had just heard of another, the most prominent of them all, who was

going to deny Jesus within a few hours. One can readily understand that these things, added to the pain of the parting which they all indefinitely felt was near at hand, must have made that night to all of them a very anxious time.

That probably explains the words with which Christ begins the fourteenth chapter of John's gospel, "Let not your hearts be troubled." They were troubled because they knew he was going away. Their faith in themselves and their own fidelity to Christ had been very strongly shaken. "Let not your hearts be troubled," he said, knowing just what it was that they needed. "Let not your hearts be troubled; ye believe in God. Ye may have lost faith in one another, but ye believe in God, believe also in me. In my

*An address delivered Sunday morning, July 7.

Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go, I will come again and receive you unto myself, that where I am there ye may be also. Whither I go ye know, and the way ye know." He had something else in mind evidently that he was just about to say. He very clearly had a train of thought along which he wanted to lead his apostles ; but, just at this point, Thomas interrupted him. It seems to us that he did it rather rudely, but no doubt Thomas did it out of the brusque honesty of his heart. "No, Lord," he said, "we don't know whither thou art going and how can we know the way?" Thomas was a man willing to die for the faith he had. When Christ wanted to go down to Bethany where Lazarus lay dead, and his disciples endeavored to dissuade him, but found it impossible to dissuade him, Thomas was the first to say, "Let us go along that we may die with him." I say he was ready to die for the faith that he had, but he was not willing to profess a faith that he had not ; and the moment he saw that Christ was assuming that all the disciples were following him and assenting, he contradicted Jesus, wanting him to see that he could not follow him beyond that point. It was a natural difficulty, it was just like Thomas to speak it out. Many of us, failing to see the end, refuse to be satisfied with the vision of the way. Like Thomas we are not able to sing,—

"So I go on not knowing,
I would not if I might ;
I would rather walk with Christ in the dark,
Than walk alone in the light."

As always, Christ dealt patiently and lovingly with Thomas. He had answered Thomas's difficulty often before, but he turns to him to answer it once again saying, "Thomas, I am the way, the truth, and the life : no man cometh unto the Father but by me. If ye had known me, ye would have known my Father also : from henceforth ye know him and have seen him."

And then when he was about to go on, apparently with the line of thought which Thomas's question had suggested, poor stupid Philip breaks in with a remark even more vexatious than that of Thomas. He said, "Lord, show us the Father and it sufficeth us." Had not Christ just said, "Having known me, ye have known and seen the Father"? Where had Philip's mind been? Christ had just answered his question in the words he had spoken to Thomas, but Philip breaks in, apparently not having heard what Christ had

said, but only having caught the word Father at the end, and says, "Lord, show us the Father and it sufficeth us." If Thomas's interjection was characteristic of him, Philip's was not less characteristic of him. Every time we are shown Philip by himself in the gospels it is in circumstances that cast discredit upon his intelligence. The first time he comes into view is in his interview with Nathanael, whom he wants to bring to Jesus. Nathanael's first question was, "Can any good thing come out of Nazareth?" Philip might have told him that Jonah and a great many other noble servants of God had come out of Nazareth, but poor Philip was unprepared to answer him so and could only stammer out, "I can't say, Nathanael,—come and see." A little later Christ turned to the disciples, when he was about to feed the five thousand, saying, "Where shall we get bread to feed so many people?" John saw the point of Christ's question, that he wished to test the disciples, but Philip didn't see it and said, "Lord, two hundred pennyworth would not buy enough to feed all these." When some Greeks came up to the feast, wanting to see Christ, and perhaps because they had before had some association with Philip or his people, they found him first and said, "We should like to see Jesus"; Philip did not know what to do, so he found his brother Andrew and said, "Andrew, there are some Greeks here wanting to see Christ; what is the proper course to pursue?" And Andrew took the whole matter out of Philip's hands, not willing to trust his clumsy, bungling, left-handedness.

And here in John's fourteenth chapter we are shown him once more. Christ had told him all he wanted to know, and Philip asked for it over again. And Christ in his loving way tries to help him. It would have been a natural difficulty of course if Christ had not already cleared it up. What an unintended insult to Christ was in Philip's words! There he had been with those apostles for three long years attempting to satisfy them with himself, and now one of his pupils says, "It doesn't suffice us to have been three years with you; let us see the Father, then we shall be satisfied." How we blame Philip! We think if we could only have been there in that little upper room with Christ when he spoke those last loving words to his disciples, we should have said, "Lord, we are satisfied with thee, don't go away from us. Just stay by our side here and we shall be satisfied forever." And yet, was Philip's mistake such an uncommon one? Christ had said practically, "He that hath seen me, hath seen the Father"; yet Philip said, "Lord, show us the Father and it suf-

ficeth us." Isn't that just the mistake that the great majority of Christians all through our colleges and churches are making? There stands everything already in front of them, and they say, "Lord, show it to us." Philip had it all in front of him, enfolded in Christ; he asked for what was already there for him to see and take.

Have you ever noticed the gentle courtesy, divine in its perfectness, with which Christ answered Philip? "Have I been so long with you—" He didn't put the reproach on Philip, not that, Christ was too perfect a gentleman to reflect on Philip. He took all the blame of Philip's stupidity upon himself: "Have I been so long time with you, Philip, and yet have I failed to get this idea clearly into your mind?" He had come for just that purpose, to show men the Father, and here at the end of three years' careful instruction, one of the disciples told him he had failed in just what he came to do; and, instead of blaming his disciple for his ignorance in not having learned what he had been attempting to teach, he took all the reproach upon himself. It must have been with infinite sadness that he said these words, "Have I been so long time with you, and yet hast thou not known me, Philip?" Mark you: Philip had said, "Show us the Father," but Jesus says not a word about the Father,—“Have I been so long time with you, and yet hast thou not known,—not the Father, but *me*—” and then he adds his name, "Philip." There are, I think, only eight cases in the gospels where Jesus Christ speaks to a person that way by name. Five of them are in connection with Simon. "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren." "What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children or of strangers?" "What, Simon, couldst thou not watch with me one hour?" "Simon, son of Jonas, lovest thou me?" Once he called Martha by name, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her." And once he called Mary Magdalene by name as she stood by the door of the sepulcher and mistook him for the gardener. He waited until she was done with her question, and then said quietly, "Mary," and she wheeled about as though she had been shot, with the words. "My Master."

Whenever he wanted to draw a heart specially close to himself, he called it by name, but it was very seldom. "Hast thou been so long time with me, and yet hast thou not known me, Philip?" "Philip," he said, "any man that has seen me has seen the Father. Believest thou not that I am in the Father and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me." Now he had said that same thing doubtless a dozen times to his disciples. Time after time he had gone over just that lesson which he knew it would be hardest for them to learn, yet now Philip says he hadn't learned it. What does Jesus do? Get impatient? It is said that once a visitor was staying with Mrs. Wesley when Charles was a little boy, and Charles came in and asked his mother a question, which his mother patiently answered. In five minutes he came back and asked the same question and his mother patiently answered it. The third, fourth, fifth, sixth, and seventh time Charles came back and asked the same question and his mother answered it as patiently as she had the first time. The visitor said to her, "Why did you waste time in answering that impertinent boy's question seven times?" "Well," Mrs. Wesley said, "because six times were not enough." "She had learned patience in the school of Christ," who, when he found that his disciples could not catch the simplest truth in ten times repetition of it, was willing to give them an eleventh as he gave it here to Philip.

"Believest thou not that I am in the Father? Why I should have thought thou wouldst have been one of the very first to believe this. Thou wast one of the first to follow me, to call me Messiah. Thou wast one of the first to appeal to sight as an evidence of my claims, and to think that thou hast not known that the man that has seen me had seen the Father! *Believest* thou not that I am in the Father?" It simmered down to a matter of faith. The question was, did Philip believe? By belief here, Jesus did not mean intellectual assent to a certain set of propositions formulated for the intellect to pass judgment upon. Such assent is a fruit rather than an act of faith. He meant a personal, moral surrender to Christ, the appropriation of that which Christ has to give. If Philip believed in this sense, his difficulty would disappear. And then Christ comes down in dealing with Philip to the very grossest evidence that he ever offered to any man, and said, "Well then, Philip, if you haven't got enough of the Spirit of God in you to enable your spirit to answer back to my spirit

when I show you the Father, if your soul's spiritual response to me does not suffice, why don't you believe me for the works that I have done?" He came down to the lowest of all the evidence upon which his claims to be the true representative of the Father rested, and asked Philip whether if he couldn't come up to the high level where in spiritual fellowship heart of man answers to the heart of Christ, he was not willing to accept the evidence of his works.

"Have I have been so long time with you, and yet hast thou not known me?" I don't know any better question to ask of our own hearts in behalf of Christ than that. There are men who grew up in Christian homes, with this Bible open from their very earliest memories on their mother's knees, where they learned their first lessons in holy living, to whom Christ may fittingly speak that same question, "Hast thou been so long time with me, have I been so long time with thee, and yet hast thou not known me?"

Have you known him, fellow students, as the object of your speech, as the object of your thought, and as the object of your life? Ask these questions in order of your own heart. *Have you known Jesus Christ as the object of your speech?* Have you ever read through the Acts and the Epistles of Paul to find out what it was that the early Christians talked about? Luke tells us in his clear way, describing the early apostolic life in Jerusalem, that every day they ceased not in the temple and at home to talk Christ. He tells us that when Philip went to Samaria and spread the revival spirit there, he preached to them Jesus; then on his way back, when the Spirit of God put him down by the Ethiopian eunuch, he proclaimed to him Christ. Turn to Paul's writings and see what he preached as he went from city to city. He tells us clearly that whenever he came to a town, the first thing he did was to talk Christ to men. When he reached Thessalonica, he said, "I want to preach to you Christ." When he got into trouble at Athens it was because he preached to them Jesus; when he reminded people in his epistles what it was they had heard from him when he was in their midst, what was it? Doctrines? Yes, in a sense. Truths? Yes, in a sense. But he preached a Person. He says, "When I was in the midst of you, I preached Christ to you. Not myself, but Christ." Christ was the conversation of the early Christians.

Have you spoken one word about Jesus Christ this morning? Are there not scores of men who have not said to another man one word about Christ all this past year? Are there not many of

us who have never thought of making Jesus Christ the one object of our speech? I know that it is hard. There are many men born with a constitutional disinclination to speak the name of either God or Christ. In Patterson Du Bois's little book on "Beckonings of Little Hands," he tells the story of one of his children who has since died, whom he could with greatest difficulty only get to mention the name of God or of Christ. The child was born with this holy hesitancy. Somehow it was the holy place in the child's life, and he had not come to a position where he was able to open the doors of that place and let any profane gaze pass in; but when the child had died, they found a little note book which had been given him by his nurse, and there printed in great sprawling baby letters, right across the page, were these words, "God is love; he loves lambs." If the child had lived he would have fought his way to the place where he could have talked of the God who loves lambs. But he was born with a constitutional hesitancy about doing it.

Why did God make it so hard when it ought to be the very life of men to speak so about Christ? He did it because he did not want such speaking to be cheap, because he wanted each man to gain a victory each time he spoke the name of the great Victor. So he gives us the great joy of being victorious every minute over ourselves in the act of speaking and talking and teaching Christ.

Fellow students, has a Christian man concern with any other conversation than Christ? This whole land would be swept with the Christian life as no section of the world has ever been swept with it if men made it their business to talk Christ; if, when they walked with one another they talked him, if when they sat down for a conversation they talked him, if they came to know Christ as the object of their speech. Mr. Ruskin, I think, gathers up what the conviction of all of us must be in his "Notes on the Construction of Sheepfolds," when he says that it is the business of every Christian man, whether he be a minister or layman, to be constantly and incessantly talking Christ, not only indirectly but directly; to the servants in his home, to the men he meets on railway trains, to that man with whom he is thrown in touch in his work in life; it is his one business as a Christian man to talk Jesus Christ. Oh, the glory of the lives who have learned that lesson! Many of us have grown up to honor scarcely any American more than we honor though we disagree with General Robert E. Lee, who was one of God's own men. I read a story about him, told by a Presbyterian minister who

used to go to White Sulphur Springs in Virginia to preach. One Sunday he was there and noticed that the room was filling up and that General Lee had not come in. He knew that he was a very punctilious man about the little things of life and he wondered why he should come in tardily. After the meeting was over he asked some one why General Lee had not come in in time. He told him that he had waited as was his custom until he thought all the people who intended to come to the meeting had come into the room, then the old white-haired man, whom every Southerner loved, walked out under the trees, and over the verandas, and wherever he would find men he would lay his hands on their shoulders and say, "We are going to have a little service in here. Won't you come in?" He preached Christ. He did it through the war, and after the war; Christ was the object of speech to him.

Many of you who are studying for the ministry, some who have been in the ministry for some time, have not as yet learned what it is to make Jesus Christ the one object of your speech. I hope you will read those best stories in the English language, "Beside the Bonnie Brier Bush." Read especially "His Mother's Sermon," the story of a young Scotch student who came out from his divinity school intending to preach such sermons as we all intend to preach. He finally wrote his first one regarding "Semitic Environment," the childishness of adhering to the abandoned superstitions regarding the composition of the Old Testament books, etc., and got it all ready to lay before his people as the bread of life. The night before he was to preach his sermon, the Spirit of God recalled to him a promise that he had made to his mother on her deathbed when she said, "John, in the first sermon you preach in your own church, I wish you would speak a good word for Jesus Christ."

Do you make it the business of your life to speak such words, or do you do it now and then only? So many of us salve our consciences with,—a little piece of personal work in one month, and another little piece in another. Have we made it the great object of our lives to talk Jesus? "Have I been so long time with you and yet hast thou not known me as the one object of your speech?"

Have we accepted him, fellow students, as the object of our *thought*? You know what that means, you men who would be ashamed to let your mothers or your own sisters look into your minds. I never knew before this year that there was so much stain and corruption on the men who pass for Christian men in our Amer-

ican colleges. I remember one man who came to me once and said, as we walked late at night under the pure stars, "I would have both my hands cut off or my eye plucked out if I might be given the pure soul I had when I lay as a little child in my mother's arms." How truly this man voiced the longings of the hearts of hundreds of college men !

Oh the corruption of evil thinking ; the worthlessness of it ; the corroding degradation of it ! while all the time there stands one knocking at the door of each life and saying, "Have I been so long time with you and yet hast thou not learned to know me as the one object of all your thinking ?" You never can drive out the uncleanness of evil thoughts except by pouring in the clean, wholesomeness of the thoughts of Christ. We can cleanse these minds of ours from what we want them freed from only by flooding them with the light that shines in the face of Jesus Christ. Have you tried for one day to think no thought except Christ ? Have you made Christ for any length of time the one object of your thought ? Try it, you men who want to break loose from the shackles that you know are keeping you away from the great blessing of God, and from the pure sweetness of his free and holy life. What else is there to think about that is worth anything compared with Him ? All treasures of wisdom and knowledge are hidden in him. How it must grieve him who though he was rich, yet, for our sakes, became poor, to see us filling our minds with passing things, worthless things, dying after the fashion of the world, while Christ is crowded away into some bare and paltry place in our lives. Oh that we might learn to make Jesus and Jesus only the object of all our thinking ! If we did, how we would lose taste for much that pleases us now. How music that perhaps takes a large place in our hearts now would be put into a subordinate place. How the taste for certain classes of books or of studies or certain lines of thought would vanish into an insignificant place the moment we gave to Jesus Christ the place to which he is entitled in our thinking ! "Have I been with you," says he, "for the eight days of the convention, and yet hast thou not come to know me as the one object of your thought ?"

Have we come to know him, lastly, fellow students, as the object of our *life* ? I suppose that Philip didn't talk about much else than Jesus ; I suppose he didn't think about much else than Jesus, and yet it was to Philip that the question was addressed, "Have I been so long time with you, and yet hast thou not known me ?" He had been

with him for those three years, he had learned all that Christ had to tell him, he probably thought and talked nothing but Jesus, and yet Christ asked him whether he had not altogether missed knowing him. What did he mean? It would seem to be possible to associate intimately with Christ for three long years and to pass for his disciple and yet not really to know him. Of course what Jesus meant first of all was that Philip had not come to know him as the revelation of the Father; that, missing the knowledge of him in that particular, he had missed it in the first and most important particular, and no matter how much he talked about him or thought of him, Jesus might appropriately say to him, "Philip, you don't know me; I have been with you three long years, and yet you have failed to learn the very most essential thing about me." Isn't it true of some of us also? We have missed knowing Christ as the revelation of the Father, giving to each of us perfect power and perfect rest and *satisfying you wholly*. There are three grades of Christian life; there is, first of all, the dissatisfied life, the life that knows there is something it hasn't got, and that wants it, and that is perpetually discontented, and rightly so, with itself. There is secondly the life that is half and half, that now and then rises up to the Mount of Transfiguration and then paces for long seasons over weary wastes of whitened ashes. There is a third life of satisfaction and content and peace, and power, and rest, the life that has made Jesus Christ its one object, the life that every man lives who is able to say in the fine phrase of Ignatius, O Christ, thou art "my inseparable life." The soul that has made Christ its one object has entered into rest and has entered into power; it has entered into a life of activity which no foe can withstand, and of contentment which no storm can ruffle; for over all the seas where it voyages speaks that voice which quieted the turbulent waves of the Tiberian Sea, "Peace, be still." Nothing can overcome or disturb the soul that is hid with Christ in God and has made Christ the one object of its life.

Fellow students, do we know Christ? I believe in God the Father Almighty, Maker of heaven and earth, but what do I know about him? Christ declares, "He that hath seen me hath seen the Father. No man cometh unto the Father but by me." I believe in the Holy Ghost, but what did he come here for? Christ declares "When he is come, he shall testify of me." Fellow students, Jesus Christ is life, Christ is the center of life, Christ is the object of life, and, if Christ is not your life, you have missed the great thing that Christ has for you.

I wish I might make his loveliness stand out so clearly and distinctly that every man would love to be linked to Christ in such a way that nothing would sever him from Him, that he would simply talk Jesus perpetually, think of Jesus incessantly, and live Jesus forever and forever. For this Jesus longs and waits.

His word in the Apocalypse which we quote constantly with reference to non-Christian men, was not spoken to non-Christian men,—“Behold, I stand at the door and knock.” It is a picture which Christ draws of the relationship which exists between too many Christian souls and him,—himself without, the door fastened. “Behold, I stand at the door and knock : if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.” He knocks to-day at the heart of many a man. Will you let him in ?

“Oh Jesus, thou art standing,
Outside the fast closed door—
In lowly patience waiting
To cross the threshold o’er.
We bear the name of Christians,
His name and sign we bear ;
Oh shame, thrice shame upon us,
To keep him standing there !

“Oh Jesus, thou art knocking,
And lo, thy hand is scarred,
And thorns thy brow encircle,
And tears thy face have marred.
Oh love, that passeth knowledge,
So patiently to wait !
Oh sin, that hath no equal,
So fast to bar the gate !

“Oh Jesus, thou art pleading
In accents meek and low,
‘ I died for thee, my children,
And will ye treat me so ? ’
Oh Lord, with shame and sorrow,
We open now the door.
Dear Master, enter, enter,
And leave us nevermore.”

Will you say this now ?

The Spirit must convict before you can convert.

Conversion is instantaneous because choice is instantaneous.

Heart failure is what the church of God is dying of, not head failure.—A. J. GORDON.

QUALIFICATIONS FOR SERVICE.*

By D. L. MOODY.

The first thing a man must do if he desires to be used in the Lord's work, is to make an unconditional surrender of himself to God. He must *consecrate* and then *concentrate*. A man who does not put his whole life into one channel does not count for much, and the man who only goes into work with half a heart does not amount to much. We are living in an intense age, and if a man is to succeed he must set himself apart for the work, and throw all his energy into it. Let me speak also of five qualifications for successful service.

In the first place, he must be a man of *faith*, not only of faith in God, but to a certain extent in himself. I heard a Scotchman in 1873 remark, that there wasn't a man in all Saul's army but that knew that God *could* use him to meet Goliath, but there was a boy outside of the army that knew God *would* use him, and he went out and slew Goliath. There is all the difference in the world in believing that God can do a thing, and that he will do it. Those who believe that he *will* use them are the kind of men we want. There was nothing that pleased Christ on earth so much as faith. No one could get so much out of him as a man of faith. Some one has said that faith could lead him about and get anything from him. The greatest obstacle Christ met was unbelief, and the thing that cheered his heart and thrilled him through and through was to find faith. People have an idea that faith is something very mysterious. I like faith that has two legs and walks around, a faith that you can see.

The next thing we want is *courage*. I believe many a battle is lost because men lack moral courage. If the Spirit of God tells you to speak to a man, do it in the name of the Master. I don't believe God ever uses a man who has become discouraged. Let a man come into the pulpit to preach who has lost hope, and he would better get out of the pulpit or else get filled with hope and courage. Find a place where God has used a man that hadn't courage. When God called Joshua to take the place of Moses, four times he told him to be full of courage and he should have success all the days of his life. He was a victorious warrior from the beginning to the end. And in the evening of his life he calls around him the leaders of Israel, and says,

* An address delivered Saturday evening, July 6, 1895.

"Behold, this day I go the way of all the earth : and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof." He had tried God, and now at the age of one hundred and ten, as the old hero was passing away, he gives this dying testimony. That will be our testimony if we will take God at his word and test his promises. But the Lord won't have a man whom he can't test. After God had given Joshua his promise, he tested him. He is with us as he was with Joshua. Would that we had the courage which Joshua had !

Another thing we need everywhere, and which is lacking all over Christendom, is what we call *enthusiasm*. A great many people are afraid of enthusiasm. If a man is enthusiastic they raise the cry, "Zeal without knowledge !" I should rather have zeal without knowledge than knowledge without zeal. I know men as wise as owls, without any fire in their souls. Do you know what enthusiasm means ? It means "in God" ; and I can't understand how any man can realize his standing before God and not be on fire three hundred and sixty-five days in the year. Any man who goes into business and doesn't throw his heart into it, doesn't succeed. Now, why not go into the Lord's work as earnestly as into athletics ? I didn't admire Garibaldi's judgment in some things, but I admired his enthusiasm. When he was going towards Rome they put him in prison, and he wrote to his comrades, "Let a hundred Garibaldis be thrown into prison, but let Rome be free." Sheridan was worth more to the American army than ten thousand ordinary men. When it was noised around that Sheridan had been promoted and was going to lead a corps instead of a regiment, all along the line you could hear cheer upon cheer, because "Phil" was going to lead them ; and when the battle came you could hear the cheering because they expected success and not defeat. His enthusiasm was contagious.

I remember reading of a young general who went with five hundred men to attack a king who had thirty thousand. The king's men were greatly disorganized, something like the Chinese army. When the king heard that this general had only five hundred men, he sent a messenger to say that if he would surrender he would save his life and the lives of his men, but if he didn't he would exterminate the whole five hundred. The general heard the man through, then calling one of his privates he handed him a dagger and said to

him, "Press that dagger to your heart." He instantly did so and fell dead. Calling a second man he said, "Leap into yonder chasm," and the man instantly leaped into the jaw of death, and was dashed to pieces. Then the general said to the messenger, "Go back and tell your king what you have seen and say that I have five hundred more just like these. We will die, but never surrender. Tell your king that I will have him chained with my dogs before night." When it got noised throughout the king's army that such men were coming, they fled like chaff before the wind, and before the day had passed that king was chained with the general's dogs. "One shall chase a thousand, and two shall put ten thousand to flight."

You cannot find in history another such enthusiast as Paul, but that is the kind of men we want. A few years ago a five-story brick building was on fire; they thought all the inmates were out, and the flames had begun to devour the last staircase, and the firemen were working to quench the fire, and were having about all they could do to prevent its spreading to other buildings, when suddenly a child was seen in the fourth story crying for help. A lad went up on a ladder to the second story; the flames were all about him and he began to waver. Some one in the crowd shouted, "Cheer him," and cheer upon cheer went up; and, impelled by enthusiasm, up the ladder he went and saved the child. Do not be grumbling, it takes neither brains nor heart to criticise; but if you cannot go and rescue some perishing one, cheer some one else who will do it.

Another thing we need is what Spurgeon used to call *stick-to-it-iveness*. One of our failings is that we don't persevere. We are good in spots. We are good a few days or a few months in the year. We work pretty well spasmodically, but it is the long and steady pull that does the work, and we want men that are not simply passing through occasional revivals, but who are in a revival state all the time. I don't believe there is a man in all this republic so far gone but that if we will take time we can win him.

When I was a young man just starting out in Christian work, a friend wrote me saying that he had become interested in a young man in the high school whom he had been trying to get into my Sabbath school. I took his address and went to see him and found he lived in a saloon. I had never been in a saloon in my life. I walked by the door about a dozen times. I said, "I can't go there, people will think I have come to get a drink." But I had promised

that I would call, and so finally I went in. The old father was behind the bar, and when I told him what I came for, he said, "We won't have any canting hypocrites here," and I went out quicker than I came in. I went in a second time and again he drove me out. I went back the third time and the old man wasn't quite so drunk or quite so cross, but he said he would rather have his sons drunkards and his daughters harlots than Christians. I learned that he was editor of an infidel paper in Chicago, and that his saloon was a sort of headquarters for infidels. I made up my mind that I would show the man that I wasn't a hypocrite anyway. You have to make people know that you are real before you can reach them. So I kept going there that I might get acquainted with the father. One day I urged him to read the New Testament. He said, "I will read the New Testament if you will read Paine's 'Age of Reason.'" I agreed, but I confess he got the best of that bargain. Before I had read through the book I had to go there many times, and I became quite well acquainted with him. One Sunday morning I said, "I wish you would go to church with me." "Ah," he said, "I haven't been to church for eighteen years. No, I will not go, but you may have a church here if you want to." A *church in a saloon*—I was shocked. But I wanted to get hold of that man so I agreed. But I didn't know what the church people would do with me if they knew I went to a saloon and held a meeting, and I didn't want them to know it, so I set the hour at eleven o'clock in the morning, the same time that the church services were held. I was afraid he would back out, so I made for the door as quickly as I could. As I was going out, he said, "I want you to understand, young man, that you are not going to do all the preaching." I asked, "What do you mean?" He replied, "I may want to say something, and my friends may want to say a word; we won't let you preach all the time; we may answer back." I said, "Now you take part of the time and I will take part." He agreed, but said he wanted his share. I said, "How will this do, you take forty-five minutes and give me fifteen?" He said that was satisfactory. The fact was I didn't think I could preach more than fifteen minutes. Well, I went around, and there wasn't anyone in the saloon. I thought he was ashamed of his bargain and had backed out, but his wife told me that so many had come that they couldn't get in and had gone to a neighbor's, where there was more room. I was a scared man; I shook from head to foot. I went to the neighbor's and found two

rooms full ; there were atheists and pantheists and deists, no two of them agreeing. Some believed in God, and some didn't ; some believed in Jesus Christ and some didn't. They began to poke questions at me, but I said, "No, sir, you have got to preach forty-five minutes, so go ahead and let us hear you." They went at it. If you want to get sick and tired of infidelity, just let a lot of infidels loose and hear them talk. When the forty-five minutes were up I called them to order and I said, "Let us pray." I began to kneel down and one infidel said, "Look here, young man, you needn't pray. Doesn't the Lord say two must be agreed?" I knelt down and prayed, and they were talking and sneering and jeering all the time. When I finished a little boy began to pray, and with a pleading voice he prayed God to forgive those men for talking so against his dear Son. When the prayer was over and I got up, the audience was melting away. The old infidel that I had been after for months came to me and said, "If that is what you teach your children at the Sabbath school you may have mine"; and I had them that afternoon. One day I was leading a noon prayer meeting, when a young man came up and said, "Mr. Moody, you know about me, ask the people to pray for me, I would like to become a Christian." He was the oldest son in that saloon keeper's family, and it wasn't long before every one in that family was converted except that old father. He was one of the truest friends I ever had, and if he hadn't been lost in the Chicago fire I believe he would have been won to Christ.

We need not only perseverance but we need to have *love for souls*. A man can succeed if only he has love for men. If we go forth simply in a professional way we will not win men, but if I can convince them that true love brings me to them, I will break down the barrier between us. This poor lost world that has swung out into the cold and the dark, doesn't know anything about the love of God, and if we do not love men with the same kind of love that Jesus had for this lost world, we are not going to reach them. I wish we could rise to a higher plane of duty and let love be the motive power. How easy it is to work for God if the heart is filled with love, and if it is not filled with love let us pray God to fill it with love. What we want is to be baptized with the love of Christ for this world, and, if we are full of love for the perishing, we are going to succeed. If you don't love the Chinese, you need not go to China ; if you do not love the Africans, you need not go to Africa ; if you have no love for the

people of India, there is no use in your going to India. You must have love, and that comes from above. Oh, may the Spirit of God shed abroad the love of God in our hearts !

Let a man go into the pulpit who hasn't any love in his heart, and he may glisten like an icicle in the sun, his sermon may be filled with gems and sparkle with diamonds, but if God's love isn't back of those words, they are like sounding brass or a tinkling cymbal. A man may accomplish just as much in God's work by going into a Sunday school class and ringing a little tea bell as he can in teaching if he has no love for his scholars.

The next element is *human sympathy*. I believe there are very few men who cannot be reached if we can only lay our lives along beside them and let them know that we sympathize with them. Some people think this world is to be reached by a man standing off with a ten-foot pole to reach them. Not a bit of it. We must lay our lives alongside of the drunkards and gamblers ; we have to tell the lost of a better life and a better way in this dark world, and, when they see that we really sympathize with them in their fallen condition, we are going to reach them.

The parable of the Good Samaritan ought to be read in our churches and colleges about once in thirty days, with especial emphasis laid on these words, "*Go thou and do likewise.*" I can find about ten thousand priests and ten thousand Levites where you can find one good Samaritan. It is easy enough to talk about being a good Samaritan, but it is another thing to carry it out. If you can get into your colleges a few men who will be looking out for young men that are being led astray and warn them of their danger and tell them of the better life, they will be reached. Talk about consecrating yourself to God and getting a spiritual uplift—go about this kind of work, and you will be uplifted in the very act.

Hardly a day passes that you and I can't be a good Samaritan if we are looking for opportunities ; and it is the little acts after all that speak louder than a big sounding sermon.

I remember the first good Samaritan I ever saw. I had been in this world only three or four years when my father died a bankrupt and the creditors came and swept away about everything we had. The widow had a cow and a few things, and it was a hard struggle to keep the wolf from the door. My brother went to Greenfield and secured work in a store for his board and went to school. It was so lonely there that he wanted me to get a place so as to

be with him, but I didn't want to leave home. One cold day in November my brother came home and said he had a place for me. I said that I wouldn't go, but after it was talked over they decided I should go. I didn't want my brothers to know that I hadn't the courage to go, but that night was a long one. The next morning we started. We went up on the hill and had a last sight of the old house. We sat down there and cried. I thought that would be the last time I should ever see that old home. I cried all the way down to Greenfield. There my brother introduced me to an old man who was so old he couldn't milk his cows, etc., so I was to do his errands, milk his cows, and go to school. I looked at the old man. Boys can tell a good Samaritan. I took a good look at the wife, and thought she was crosser than the old man. I stayed there an hour and it seemed like a week. I went around then to my brother and said, "I am going home." He said, "What are you going home for?" "I am homesick," I said. "Oh well, you will get over it in a few days." "I never will," I said, "I don't want to." He said, "You will get lost if you start for home now, it is getting dark." I was scared then, as I was only about ten years old, and I said, "I will go at daybreak to-morrow morning." Then he took me to a shop window, where they had some jackknives and other things in the window, and my brother tried to divert my mind. What did I care for those old jackknives I wanted to get back home, to that mother and those brothers; it seemed as if my heart was breaking. All at once my brother said, "Dwight, there comes a man that will give you a cent." "How do you know he will?" I asked. "Oh, he gives every new boy that comes to town a cent." I brushed away the tears for I wouldn't have him see me crying, and I got right in the middle of the sidewalk, where he couldn't help but see me and kept my eyes right upon him. I remember how that old man looked as he came tottering down the sidewalk. Oh such a bright, cheerful, sunny face he had, and when he came opposite to where I was he stopped and took my hat off my head and put his hand on my head and said, to my brother, "This is a new boy in town, isn't it?" "Yes, sir, he is, just come to-day," my brother said. Then I watched to see if he would put his hand into his pocket. I was thinking of that cent. He began to talk to me so kindly that I forgot all about the penny. He told me that God had an only Son and he sent him down here, and wicked men killed him, and he said he died for me. He only talked five minutes, but he took me captive. It was just in the nick of time to reach

me. After he had given me a little talk, he put his hand in his pocket and took out a brand new cent, a copper that looked just like gold. He gave me that ; I thought it was gold, and didn't I hold it tight ! I never felt so rich before or since. I don't know what became of that cent. I have always regretted that I didn't keep it, but I can feel the pressure of the old man's hand on my head to-night. Nearly fifty years have rolled away, and I can hear those kind words ringing yet. I never shall forget that act. He put the money at usury ; that cent has cost me a great many dollars. I have never walked up the streets of this country or the old country but down into my pocket goes my hand and I take out some money and give it to every forlorn, miserable child I see. I think how the old man lifted a load from me, and I want to lift a load from some one else.

Do you want to be like Christ ? Go and find some one who has fallen and get your arm under him and lift him up towards heaven, and the Lord will bless you in the very act. May God help us to go and do like the good Samaritan.

SUPERNATURAL RELIGION.*

BY PRESIDENT FRANCIS L. PATTON, D.D., LL.D., PRINCETON, N. J.

No man goes through an American college without studying philosophy, and no man goes far in philosophy without coming to religion. No subject is so interesting at the present day to college men as religion—not necessarily religion in the sense we use the word ; but questions that pertain to religious thought are the burning questions of the day. Therefore I am not discussing anything inappropriate if I speak on SUPERNATURAL RELIGION.

All religion deals with the supernatural, and presupposes it ; that is to say, it presupposes the existence of God and the human soul in its relation to him. It is not simply because Christianity deals with the supernatural, that we call it a supernatural religion. The question is whether this religion that thus deals with the supernatural, has come to us in a supernatural way. The question regarding supernatural religion really involves three great inquiries.

First : Is Christianity a supernatural religion ?

*An address delivered Wednesday morning, July 3, 1895.

Second : Has it any obligatory dogmatic content ?

Third : How do we assure ourselves with respect to its content ?

First, *Is Christianity a supernatural religion?* We are living in a time when there is a very strong tendency, on the part of thinking men, to explain everything in a naturalistic way ; that is, at the present time the dominant philosophy is expressed in the main under one great word,—evolution. Of course there are two branches of this philosophy of evolution, one proceeding on a basis of matter and the other on a basis of spirit ; one being materialistic and the other idealistic ; one being symbolized as well perhaps under the name Spencer, and the other under the name of Hegel, as anybody else. I will speak first of the naturalistic construction of the universe, and then of the idealistic.

Of course the fundamental idea is that nature does nothing by leaps, that everything is gradual, and therefore that there has been an unbroken



PRESIDENT FRANCIS L. PATTON.

chain of ascent from the lowest to the highest ; that being the case, religion like everything else has been a slow growth, and you know the Spencerian philosophy of religion to be ghosts first, and gods afterwards. The objection to the idea is not that it explains the genesis of theism by a slow process ; it is not to a theory that beliefs have come to us slowly that we object, but that this theory when presented, makes the belief, after we get it, practically of no value ; for if your belief in God is after all only a transformed ancestor-worship, you may well question whether it is worth while to hold on to it longer.

The student of philosophy at present is apt to spend much of his time over Royce, Green, and Caird, and the man who is working with students in college is apt to think this man doesn't care much about religion. But he does, only he has a wrong philosophy to

start with and must be dealt with with reference to fundamental principles.

It is pretty evident to those who give any thought to these matters that there is a very close relation between philosophy and religion. You cannot separate them, and there never was a time when they were in such close juxtaposition as now. A man who wishes to be abreast of the times and to know how to deal with these questions must know the trend and the tendencies of modern philosophy. And then it is just as true that the philosophy of evolution has to reckon somewhere with the great facts of Christianity. You may eliminate miracle after miracle by way of concession to naturalism, but sooner or later you will have to come against the great fact of the resurrection of Christ. If that goes, then Christianity goes. Sooner or later, I say, this whole philosophy of evolution has to reckon with that fact, for that is a fact, and inexplicable by the theory of genetic relation of antecedent to consequent ; so that, that being the case, any mere attempt to minimize the supernatural, for the sake of minimizing it, is illogical and foolish. The bearing of that upon current controversy is very obvious. I do not deny to literary criticism a very large place in the study of the Old and New Testaments and that a great many questions as to the authorship of the Bible may be conducted in the terms of literary criticism, and that without reference to philosophical presuppositions, but I do say that a great deal of the current criticism has its original center in philosophical presuppositions, and that, if carried to its logical consequence, it will have no room for the Old or New Testament miracles, and that the outcome must be an utter denial of all the miracles in the Bible.

The question, therefore, as to whether the Christian religion is a supernatural religion resolves itself ultimately into an inquiry as to whether the resurrection of Jesus Christ ever occurred. Of course if you eliminate the supernatural from Christianity, you will at once get a new religion, a new Christianity, that has no reference to the next life, no salvation, simply a moral philosophy, a theory of life, and the present life at that ; a Christianity that is simply a philanthropy ; and the immortality of the individual having been given up, the next thing will be to give attention to the immortality of the organism. Hence it is that some men at the present time are saying very little about the salvation of the soul, but a great deal about the salvation of the life and the regeneration of society. Hence it is that a great

deal of practical Christian endeavor that used to be addressed to the question of making men sorry for sin, and leading them to seek pardon from God, is expending itself in providing soup kitchens, and more comfortable environment for the poor. Now, when we are told, as we have been, that the church doesn't understand Christianity, that the Young Men's Christian Association doesn't understand Christianity, that Christianity doesn't understand Christianity, the meaning is that those who make this allegation have a fundamentally false view as to the philosophy of life, as to the place that Christianity is designed to serve in our world's history. We must understand the underlying philosophy of these men if we would appreciate to the full their anti-evangelical attitude.

Of course if anyone reads the Bible with any respect for Paul, there can be no doubt in his mind as to what Paul's Christianity was. His religion was supernatural; he believed in all the great doctrines that crystallized around the person of Jesus Christ. But then, don't you see, if the Christianity of Paul is simply the bright consummate flower upon the tree of evolution, it makes no great difference what Paul thought. What we want is to be certified that when Paul held these views he had good reasons for holding them, and that what was good reason for him is good for you and me to-day.

It seems to me, there has been no question of greater moment in this world than this question which we are discussing. It is not enough that we shall know what the Bible says, but we want to know that the Bible has a right to be respected when it speaks; we want to know how it came into existence, and by what right it holds its present position in our thought. Of course apostolic Christianity has been supernatural Christianity, and prayer meeting Christianity has been supernatural Christianity, and ecclesiastical Christianity has been supernatural Christianity, and martyr Christianity has been supernatural Christianity, and the Christianity that is robbed of its supernaturalness will be a Christianity for which the world will have very little use after a short time. The question which men are raising therefore involves the inquiry whether the Christian world has been the victim of a great delusion.

There is a second question, whether this Christian religion, supernatural as to the way we come by it, *has any obligatory dogmatic content*. We do not ask now whether the Christian world, at large, holds in common a certain number of doctrines; as we know it does; nor whether, in the event of the Christian world abandoning the

great doctrines that it holds in common, Christianity as an institution, institutional Christianity, would keep alive ; for we do not deny that the great momentum which has been gained in the last nineteen hundred years would serve to maintain its being for some time to come. Nor do we now ask, whether it is necessary to the salvation of the soul that the individual should believe the truth of the doctrines that enter as part of the content of dogmatic Christianity ; for I distinguish very clearly between a *doctrine* as essential to salvation, and the *belief* of that doctrine as essential to salvation. I am sure that if Christianity is worth anything at all, there could have been no hope for you and me except upon the ground of the doctrine of the incarnation of our Lord Jesus Christ ; for it is the fact of the incarnation together with what is involved in it that makes salvation possible. But it is one thing to say that salvation is conditioned upon a doctrine and another thing to say that my salvation is conditioned upon my belief in that doctrine. I do not raise an inquiry here, as to the minimum of belief, though I hold some belief to be necessary ; but the question is whether there is anything of a dogmatic nature in the content of the Christian religion, which is obligatory upon all who profess and call themselves Christian.

Now, Christianity holds some things in common with philosophy and other religions. It teaches theism, and so does philosophy ; that is not therefore distinctive of Christianity. It teaches pure morality, but other religions have taught morality too, though less pure. It teaches that morality under the influence of a bright and shining example, but other religions have had examples too, though not so bright and not so shining. While there is a difference, it is one of degree and not of kind. It teaches that morality also under conditions peculiar to Christianity, but those conditions, however peculiar, are such as would still make Christianity different in degree rather than in kind from all other religions, except there be in the morality a supernatural element which they do not possess.

Now, Christ came into this world not simply as moral reformer, or as a moral philosopher, though he was both, but as a Saviour. Christianity is salvation, and the Bible gives us the plan of salvation. There is either no peril at all, in which case we do not need any religion, and need not trouble ourselves ; or there may be peril, and no salvation at all, in which case we may trouble ourselves, but it will do us no good ; or else "there is no other name given under heaven among men whereby we must be saved" ; and "other foundation can no man lay, than

that is laid, which is Jesus Christ." Now, we take that to be the true position, that we are in peril, and that there is a way of salvation, and that this is the only way. That being the case, suppose we are agreed about that, that the great function of the Christian religion is to tell individual souls how they can escape hell and go to heaven, if I may use such plain words,—that is what we mean. Can anybody doubt, the function of Christianity being to open the way to heaven, the most important question that can interest an intellectual being is, what is that way? How do we get to heaven by way of Christianity? If the Christian religion has anything definite to say on that subject is there any man whose intellectual curiosity ought not to be stimulated? A formulated expression about the way you get to heaven through the Christian religion is what we call a dogmatic statement. So, under those circumstances, it cannot be a matter of doubt that Christianity has in it a very important dogmatic element obligatory upon faith. But that is not all, for the Scriptures not only tell us that the Christian religion has come to inform us how we are to be saved, but that our faith in Jesus Christ conditions our salvation. It is not as it might have been, that the salvation came, and that we can get the benefit of it whether we know anything about it or not, whether we have any creed or not, whether we repudiate the whole thing or not, whether we believe in it or not. It is not like the tide that rises whether you care about the moon's influence or not. It is a question whether your destiny is connected not simply with a *fact* as recorded in the Bible, but is conditioned on your *acceptance* of it. How, then, am I to proclaim this salvation? For, believing it ourselves, we are commissioned with the responsibility of persuading other men to embrace that gospel, to believe that salvation, and to accept that Saviour. How are you going about it? Are you going to tell a man that he is a sinner and needs salvation, and that there is salvation provided for him, and that it is provided for him in the work of Jesus Christ? He says, "Who is Jesus Christ? Why should I trust him? Why should I believe in him? What could he do for me more than anybody else? By what right does he claim this high position of trust?" You might have to tell him who Jesus was before you could convince him; you might have to be satisfied yourself as to who Jesus was before you would put the destiny of your soul in His keeping. You have to know what the moral crisis was that brought Christ into the world, in order that you may understand

just why you should believe in Jesus Christ. So I say when men are clamoring at this present time for an undogmatic theology, when they are asking you to "preach the simple gospel," meaning a theology without doctrine, they are asking you to revolutionize the Christian religion and empty it of its contents which make it what it is and make it efficacious for the salvation of the human soul.

Understand then that there is no question of greater moment to you, in your intellectual life, than this obligation to believe something definite about Jesus Christ, as to what he was, what he did, and how the doing of what he stands related to the divine economy of men's salvation.

There is a third question : If it be true that Christianity is a supernatural religion, supernaturally given with an obligatory dogmatic content, that is to say, having something to say and something that you are required to believe, the question emerges, *Where do I find that dogmatic content?* How am I to assure myself of the truth upon these subjects? If Christianity were a mere philosophy you would spin it out of your own brain and then you would compare notes with other philosophers, you would write articles and reviews and defend your positions against others and they would defend theirs against you, and, when you got through, it would make, perhaps, very little difference whether you or they came out ahead. A great deal of philosophical discussion consists in a trial of wits, in sword play. If it were a matter of science, you would scrutinize the facts and by a process of induction generalize the laws that express the order of sequence in which these facts occur. When you get to Christianity, you are not dealing with either philosophy or science. A circumstance occurred last night outside of your knowledge, except as somebody conversant with the facts comes to you and tells you the facts. And upon the assumption that men generally speak the truth, when your informant tells you the fact in question, you believe him, and you call the recital of the facts to you on his part "a piece of information." Now, the Christian religion is *a piece of information* about something that happened outside of your knowledge, and that you never could have known under any circumstances, and that no process of thinking could have ever educed, induced, or deduced ; and the question is, supposing it to be a piece of information given to us on the part of God, where is that information lodged? Where am I to look for an authoritative statement of the information that the Almighty has seen fit to give me about the matter that most

concerns me to know? Will anybody deny that this is an important question? Will anybody, who takes for granted that he has a soul to save and who believes that there is but one way of salvation, hesitate to affirm that the question as to where authoritative knowledge upon the subject of salvation is to be found is an important question? Where do you find it? There are several places where it might be found. A man may say to me, "I have my intellect and my reason and I can get a great deal of religion through the simple exercise of my reason." I grant you that, and that you can get a pretty good theistic theory of the universe through the exercise of the unaided human faculties. But you will not be able to reason out beforehand the divine intention regarding man; you will not be able to think out a scheme of historic fact about the incarnation that will make the authoritative information about the incarnation unnecessary. Christianity, as I say, is a piece of information. Where is this information lodged? It might be that it has pleased God immediately to inspire every individual man with an amount of knowledge upon the subject of salvation that would make it inexcusable for him to reject that salvation. Has he done it? Why, there are multitudes of heathen who have never heard of Christ, and those who *have* heard of Christ do not claim that they got the knowledge by inspiration, but by direct historical contact either through the church or through the scriptures. Immediate inspiration of the individual is hardly tenable, I fancy, as a way of accounting for the information we have concerning Christianity. You have an idea on the subject of salvation that you say came to you by inspiration. But your neighbor hasn't it. No man can be white with another man's whiteness; as one of the old theologians said, no man can think another man's thoughts and no man can see with another man's eyes, and if he hasn't any certitude on the subject, you cannot impart your certitude to him by saying, "I feel so"; so that supposing you had it, it would be good for you but not for anybody else. You would be open to attack all the time. A man would say to you, "How do you know your own mental life isn't a falsehood?"

It might have been that God had lodged this information in a corporation. That is not an antecedently absurd supposition, and we know that a great many people do take that position, to wit, that such authoritative statement is to be found through the channel of the church. Now, I have very great respect for the witness of the

church, for her historic continuity, for the evidential position that she occupies, and for what she has done as the transmitter of truth through these nineteen centuries. I know there are many differences of view, first as to what constitutes the church, and, second, differences of view as to what the function of the church is in the way of salvation. Without entering into any of these discussions, I wish to say that no matter which of these views we maintain as to where the information is lodged, there is not a single theory of the church which does not need the Bible to support it, and that would not suffer irreparable loss if doubt were to be cast upon the truth of this Bible. I do not care whether it is the Roman Catholic or the Anglican church, or the Protestant church, or the theory of the Christian consciousness ; there is not a single theory on that subject that doesn't need the help of the Bible to make out its claims.

We seem to be shut up to the necessity of believing that if there is any authoritative information regarding the way of salvation it is to be found in the Bible. When we say this, however, we must be prepared for the question : "How do you know that the Bible is what it claims to be?" To answer that question is in the first place to go through a long argument, which constitutes an inductive process out of which we generalize the statement, that this collection of books that make the Bible was not produced under the influences that usually lead men to the writing of books, but was divinely inspired in such a sense that it is at the same time a human book throughout, and a divine book throughout, and therefore infallible. But we reach this conclusion by a twofold argument ; for there are two ways of vindicating the proposition that the Bible is the word of God.

One of these arguments is found in the *phenomena of the scripture*, and the other in the *facts of experience*. To give the argument from the phenomena of scriptures would be to go over all the grounds in proof of the inspiration of the scripture, or a very large part of it. It would be to go through the scriptures and show the claims they make, the organic character of scripture ; that its contents are of such a nature that they could have come only by way of revelation ; and so, building up an argument bit by bit, reach at the last the place where we can say that no prophecy is of private interpretation, but that holy men of God spake as they were borne along by the Holy Ghost. There are some people to whom that argument is strong,

sufficient, and unanswerable, and I am free to say that I belong to that class. I am perfectly satisfied that the evidence, fairly stated, comprehensively regarded, hospitably entertained, dealt with according to the canons of evidence that we employ in other matters, will make a man without excuse if he does not accept this as the infallible word of God.

But other men say they do not feel the weight of that argument. They quote Coleridge, who says, "The Bible does for me what no other book does, it explains my need, and helps me as no other book does, and because it does this for me it must be a divine book." And they say, "I am willing to let other men deal with the objective element, and other critics do as they like with the literary phases of the Bible ; I am satisfied, so long as I have this subjective sense of certitude about the Bible, which I call the 'witness of the Spirit.'"

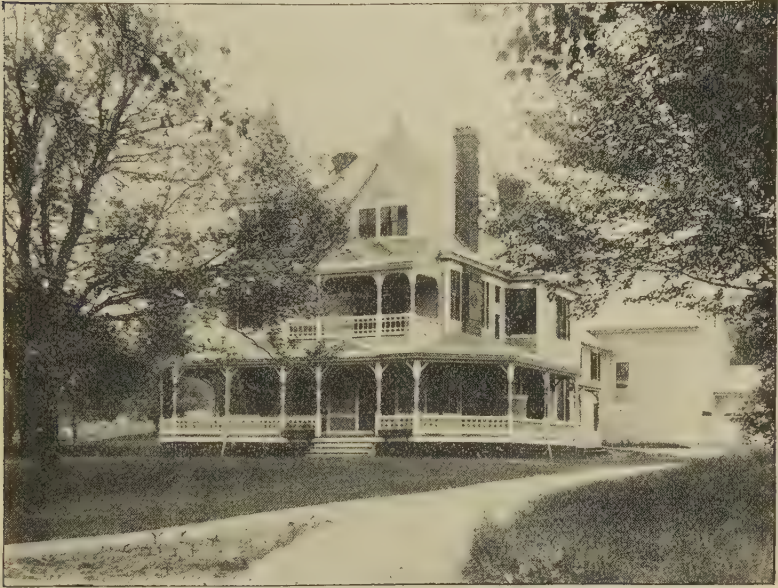
These two arguments—one based on the phenomena of scripture, and the other on the facts of experience—are not contradictory. It does not follow because you have one that you should not have the other too. Paul says, these things are spiritually discerned ; but, because a blind man cannot see an object when it is there, does it follow that a man with eyes can see it if it is not there ? In an act of vision there must be eyesight and an object to be seen ; Paul does not depreciate objective fact, he only insists on one subjective faculty. He says that you may make your argument as strong as you like, and present your facts in as bright an array as possible, and arrange the arguments in a way that will make them convincing to every man that can see, but you can accomplish nothing with a man who cannot see. There is no need of disparaging objective evidence because of what Paul says about spiritual things being spiritually discerned.

These two lines of argument not only do not contradict ; they *supplement* each other. You want not only the objective element, but when that has carried you within a certain distance to the point of high probability, you want that feeling that Cardinal Newman calls indefectible certitude. When a railroad comes within three miles of your house, you can walk the rest of the distance ; and when this logical railroad will bring you within so short a distance of absolute certitude, you may be very thankful, if the Holy Spirit is there to witness as to the fact that this is no other than the word of God. But it does not follow that you do not need the railroad to bring you within three miles of your house. You cannot walk all the way.

The trouble of our friends is right here : they say they have the witness of the Spirit. They impose upon you by their piety. The very subtlety of the way they speak of the Holy Ghost disguises their rationalism. They say it doesn't make any difference whether Moses wrote the Pentateuch or not, or whether David wrote a single one of the Psalms or not. They say they are entirely independent of this whole matter of grammar and lexicon and the philosophy of religion and literary criticism ; that they have the witness of the Spirit and make their own Bible. Ah, yes ! Now, how does that work ? Why, it will be the philosopher's turn to deal with these men who affect to be independent of the external evidences and who are relying upon the witness of the Spirit in defense of the Bible. He will ask : " How do you know that the Spirit witnesses to anybody ? How do you know that this emotional state of yours is not after all explainable in the terms of natural consequence, without any God or Holy Ghost about it ? " I think we shall find that if the theologians resolve the evidences of Christianity into subjectivism, the philosophers will not be slow to give a naturalistic basis to the subjectivism. There is, I grant, a place for the reason in considering this question about the information given to us about salvation, there is also a place for the church as the great agency in transmitting this information, but the great place, the conspicuous place, the supreme place, belongs to the Bible, and it will not do to say that the reason and the church and the Bible are co-ordinate, because they do not stand in any such relation to each other. It is very absurd to put the reason and the church in such relation to the Bible as to imply that either could be a substitute for the Bible.

A man gets a telegram to-day from his friend in China, sad or happy as the case may be, and he says, " I don't need any message, I have my own reason, and I can excogitate out of my own consciousness all that I need know of my friend in China. " " Oh, no, " you reply, " your reason is the condition of your being able to *read this message*, but it is no substitute for the information and will not give you the information which the message contains. " But he says, " I don't need any message, I have got an unbroken continuity of telegraph wire from here to the antipodes. " " No, " you reply, " the telegraph boy is useful and the telegraph wire is an important thing as making the connection between you and the message, but what you wanted is the *message*. " Your reason is the condition of your being able to read the message which your

heavenly Father has sent you and the church has performed a most important function in transmitting the message—and the Bible, my friends, is the message.



RESIDENCE OF MR. A. P. FITT, EAST NORTHFIELD.

THE BIBLE.*

BY PRESIDENT FRANCIS L. PATTON, D.D., LL.D., PRINCETON, N. J.

We have a way of saying that the Bible is the only rule of faith and practice. This gives us a good division to start with ; first the rule of faith, then the rule of practice.

When you consider the *Bible as a rule of faith*, the subject divides naturally into two parts, for the Bible is in the first place a judge of controversy, and in the second place a party to controversy.

Considering the Bible then as a judge of controversy, among the subjects very obviously suggested is this—the Bible, and the Reformation principles. Now as Protestants we believe in the great principles of Protestantism. We all understand something about

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the Reformation and what led to the establishment of the reformed church. I think we can put the Reformation in a nutshell, and embody in three ideas the sum total of what it is necessary for us to believe upon the question of the Protestant religion. We all understand that there was corruption in the Roman Catholic church, that reform was recognized as something very generally needed, that the effort at reform had been made, but that it had been ineffectual, and that it was conceded at last that no hope of reform existed until they could, as the lawyers say, secure a change of venue. There was no use asking the church to reform; hence, as the first condition of a successful reform, it was necessary that there should be an appeal from holy church to holy scripture, the recognition of the Bible as the sufficient rule of faith and practice, without reference to tradition, and without reference to the infallible church. That was the first *conditio sine qua non* of a reform in the church. We can easily understand that the thing being aimed at, a recognition of the scripture as the highest court of appeal in matters of controversy, became the necessary logical consequence and was born of the exigency of that time. You had not accomplished very much in that reform when you had simply changed your appeal from holy church to holy scripture if an infallible organism was ready to meet you saying, "We shall grant you the inspiration of the holy scripture and its authority, but what you need is an infallible interpretation of that scripture." Therefore the next step on the part of the reforming faction was to emphasize the statement that the individual has the right to read the word of God for himself—in other words, the appeal from the organization as the only authoritative interpreter of the scripture, to the individual in the exercise of his God-given right of private judgment; and that interpretation became the second necessary factor in the Reformation, and by logical sequence and natural inference from the first.

So there had been some progress made toward securing the end necessary toward reform. But that was not enough. Suppose you had succeeded in securing the Bible as a rule of faith and practice, and the right of the individual to read the Bible for himself without reference to the decree of the Pope of the church, nevertheless, if they should say, "No matter what you read in the Bible, and what the Bible says or you think it says, nevertheless you cannot get the benefits of the salvation offered in the Bible, unless you comply with the requirements of the church and seek salvation through

ecclesiastical channels,"—you would be as badly off as you were before. You would still be bound by your sense of dependence on the church. Another step then was necessary. That step is another mark in the direction of individualism, for Protestantism is individualism, and that last step was the doctrine of justification by faith. It was the doctrine that the individual has a right not only to read the Bible for himself, but has the right to transact the entire business of his salvation immediately with God. That is Protestantism.

Another idea seems to be based on this in connection with the study of the Bible, and having the Bible as the judge of controversy, and that is the relation of the Bible to confessionalism, for, as the Protestants broke off from the Catholic church and began to act independently with the Bible as the rule of faith and practice, there grew up of necessity the feeling that we must have some formulated statement as to what the Bible says about God and about man, about the relation of God to man and about the way of salvation. These formulated statements are what we call the creeds and confessions of the church. You had the Augsburg Confession, and the twenty or thirty reformed confessions; among them the Westminster Confession and the Thirty-nine Articles of the Church of England. The whole Protestant world settled down upon the idea that we should have not simply a single idea about salvation, but that we should teach the entire plan of salvation, conceiving of it as a plan which has a beginning and a middle and an end. The question was, How can we state it so that afterwards it will be intelligible, and part will be related to part, so that the whole thing shall constitute an organic stem? The answer to that was the confessions of faith.

Now we have gone along two hundred years or so, and we are at a period of the world's history when men are very seriously questioning the relation that these confessions of faith should hold with reference to our Christian life. Sometimes there is an effort to revise and sometimes an effort to reduce; sometimes a disposition to do away with them altogether. Putting aside other questions I just wish to say a word about the function of the confession of faith, because men are saying that these confessional statements, these formulas about God and man and Jesus Christ, and the relations of the subject are something that we have set up as barriers between ourselves and the Bible, and that we don't read the Bible because of them, and that it would be better to do away with the confession and go right back to the Bible itself. That is said with

such an air of plausibility, and with such apparent regard for religious life, that it may surprise you that I have the temerity to oppose that idea. Yet I think I am serving the interests of truth when I say what I am going to say about it. The animals of this world, the fauna, do not walk about in classified groups. The flora of the world do not by premeditated design grow up in a logical classification of plants, in orders and genera and species. We have to bring order out of chaos by the exercise of our own powers of logic in classification. What we do with regard to the facts of the physical world, whether in chemistry, botany, astronomy, or geology, is what we try to do with regard to the Bible. Dr. Krauth says, that to talk about doing away with confessions in order that you may get back to the Bible and upon the assumption that the Bible is quite enough for man is about as sensible as for a man to say, "We don't need the mathematical astronomy of the men who have made this subject the work of their lives, all we need is the stars themselves." We all understand how perfectly absurd it would be on the part of any professor to do away with the studies of his predecessors, to do away with the observatory, and simply say to himself, "All I need is a bright eye and a starlight night, and I can make my own astronomy." We all know how absurd it would be for a man to say, "I have no interest in the conclusions that any man has reached in geology before me. It is a mistake to bring in these highly classified scientific treatises. What I want is nature and a level head." So after all what it all comes to is this, that if the Bible has anything to say upon the subject of man's salvation, it is of great moment that you and I should know what it is, and we never can know too much as to what this Bible has to say. You sit down and put it in your own words and when you have done that you have made a confession of faith; another man does the same thing and the end of it is that when all these Christian churches do it, each striving to give a full and complete statement of the plan of salvation, the marvel is that they differ so little. Some think, "Well, people differ about this question of baptism, let us say nothing about baptism. They differ about this matter of the divine decrees. Oh, well, let that go. People differ about this matter of the Trinity. Oh, well, let us not discuss the Trinity." Of course you can reduce your creed and make it very small in that way, but the point is that when men differ, they can very well afford to have these points of difference brought out distinctly in order that each man may have what he thinks to be a

complete statement of what the Bible has to say to him on the subject of man's salvation. I think that in the interests of knowledge, in the interests of the conservation of those truths that we all hold in common, that doctrine of God and salvation which we all prize far more than the points of difference which separate us from our brethren, we should hold on with firmness to those great creed statements.

One thing more, and I think this is also a part of this subject, and that is the relation between the doctrine of inspiration and the perpetuity of supernatural Christianity. Of course when the reformation came men didn't formulate anew the doctrine of the inspiration of the scriptures, because the doctrine of the inspiration of the scriptures was not a new doctrine: The Roman Catholic holds it just as much as the Protestant. But the moment we fell back on the Bible, discarding the church and its infallible authority, and said, "This is the rule of our faith," it became more emphatically important than that we should understand the reasons for believing in this Bible. Therefore the doctrine of the inspiration of the scriptures came to the front more than it ever had before. Now, the question arises, in these days when the whole Bible is undergoing criticism and the question of inspiration is largely discussed, whether, in the event of our being obliged to take a lower view of inspiration than that which has been generally entertained, it would be possible for us still to hold on to our historic and supernatural Christianity. Whether, in other words, the fortunes of Christianity are so tied up to the doctrine of inspiration that in the event of the doctrine of inspiration giving way, the whole fabric of Christianity would tumble about our ears. There are some men who use this as an *in terrorem* argument in a very effective way, who say, "You must be very careful, for, if you weaken in the least on the subject of inspiration, down comes the whole of Christianity." I belong to that school of men who believe in the highest theory of inspiration, but I do not think that the doctrine of the inspiration of the scripture so conditions Christianity that there would be no authoritative Christianity of any kind except upon the basis of a plenary inspiration. It is a matter of great moment in arguing any case that we keep all the advantage of the situation that we can get. It is a very great mistake to give away your case. I am prepared to say that if upon the grounds of simple, historical truth, for instance upon the ground of the truth of the first three gospels, leaving out the fourth, and apart altogether from the way the scriptures were produced, I can prove

satisfactorily the resurrection of Jesus Christ ; with the resurrection of Jesus Christ comes the supernaturalism of Jesus, and the moral crisis that made it necessary, and you soon find yourself in a position where it is impossible to get away from the divinity of Christ. And if you cannot get away from that, you must accept certain great statements that are associated with it. So I should feel in a position where I would be entirely satisfied about two or three fundamental doctrines of Christianity, and I should not give up my faith in Christ, my hope of heaven, or my belief in the atoning blood, even though it should turn out that the doctrine of inspiration cannot be maintained, as I am sure it can be maintained. But if with three gospels we can defend the fundamental truths of Christianity, how much more can we with four? If with nothing but these New Testament documents coming as ordinary literary compositions, irrespective of the manner in which they were produced, I can defend Christianity as an historical religion, supernaturally accredited, still more can I do it, when I have these gospels and epistles, written under the divine guidance as I believe them to be. And if with the New Testament inspired I can do this, so much the more can I do it with both the New Testament and the Old Testament inspired.

Do you not see the advantage of this? Do you not see the great mistake men make? Do you not see they are not always the best advocates of the truth even though they may be advocating the truth very zealously? I like to hold the advantage of the situation. We have a strong apologetic position here which many seem to forget.

Now, let me speak of the Bible as a party to controversy, because there can be no doubt that it is a party to controversy. It looks as though we were trying the case before the judge, and at the same time impeaching the judge or denying the jurisdiction of the court. Let me guard against mistake, because I see that I did not guard against it before. It is true that fundamental Christianity, historical, supernatural, God-given, involved in the resurrection of Jesus Christ, would be true and would be defensible as true even though it were found out that the apostle Paul did not speak under the inspiration of the Holy Ghost, but was giving his religious experience as one born out of due time, in that miraculous conversion of which he gives account. Even if he were not inspired to write the epistle to the Galatians, and the epistle to the Romans, etc., then you might

say that we have fundamental Christianity given us in the great historic verity of the resurrection of Christ and the conversion of Paul ; but the question would arise whether Paul has given us a correct commentary—correct, and to be relied upon in all its details—with regard to the death of Christ, the atonement, justification by faith, the purpose of God, and the place of Christ in the scale of being ; whether we should be able to say that the epistles were a detailed and an authoritatively detailed account of the plan of salvation. This would be an important question, and in order that we might answer it in the affirmative we should need an inspired Bible. So that when you deal with salvation in its specific points and in its details, the question is as to how far you can trust this Bible. It is very much as though you were raising an inquiry about the shortest road from Chicago to New York. You take up a railroad-map, prepared by one of the great trunk lines, and you see that that is clearly the shortest route. But you would get a similar impression regarding any other rival line whose map you took up, for these roads take great liberties with the face of nature. You say, "This is the shortest road, provided the map I hold in my hand is correctly drawn." Now, the fact is, about this matter of going to heaven, that you want to go there by the shortest and safest road. We see from the Bible that there is only one road, and that is safe, and it is the only one that is safe. You say that that is clear, the map makes it perfectly plain, if the map is *drawn right*. That is the whole question, and that is the reason that the Bible at the present day has come to be not so much a judge of controversy, as a party to a great controversy concerning its truth and accuracy.

Two or three questions appear upon the very surface ; in the first place, have I any right to inquire into that subject ? Is it proper to ask whether this map is correctly drawn ? Have I any right to suggest the possibility that it may be disputed as to whether this Bible is true ? Some people say, "No, you haven't any right to do it at all." If nobody has any right to inquire, that would be as good as saying that there is no good reason for believing the Bible, or that we are receiving it without any reason. To receive anything without a reason I think is a mistake, so that we have either no reason at all for believing the Bible or else we have a good reason, and if we have a good reason there can be no harm in asking what that reason is. I think no one can dispute the right of a man to inquire. It seems to me the more confident we are

about the Bible, the more ready we shall be for people to inquire. What we want to know are the facts and nothing but the facts, and we have such supreme and unhesitating confidence in the ability of this Bible to vindicate itself against all charges that we welcome the largest kind of freedom in investigation. Very well, is there any likelihood that when you have handled the Bible in this free sort of way, you are going to have much of a Bible left? Certainly. Is there any likelihood that you are coming out with the Bible as the only rule of faith and practice, and prepared to say, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works"? Most certainly, and you will say it with a fuller, more intelligent knowledge than ever before. I think the strongest way to get truth is to see truth in sharp antagonism to error. The best way to present truth often is to present the error that antagonizes it, then, when you see the two face to face, the honest man will not hesitate between them.

I am free to admit that for the great mass of Christians it makes no difference at all what view people hold about the higher criticism. The higher criticism does not come near them. The only fear I have is that some people who do not study the subject will come to think that where there is so much smoke there must be some fire; so I think it would be a good thing if people could come to know just what there is of it, for I think when they come to know what there is of it they will see that there is not much of it. I admit that the controversy is, in a certain sense, peculiar, that it belongs to this time. We have had controversy in the church before, and the church has fought her way through. Men doubted the doctrine of the Trinity, and that went through a period of discussion. The doctrine of sin, the doctrine of justification by faith, had to be vindicated. But in all these discussions the controversy was this,—“You say the Bible teaches this about God or about Christ or about man. We deny it. We say it teaches something else.” The difference of opinion then was as to what the Bible said. Now, it is not so much a difference of opinion as to what the Bible says, as of one concerning what the Bible is. Men say now, “I admit the Bible says this or that, but I don’t believe it.” The debate of the present day is as to whether the Bible is true when it speaks; whether the Bible is worthy of any respect when it makes a declaration. The present

debate grows out of the exigencies of the time we live in, and of the forms of thought that are dominating the intellects of a great many men. This great question in the more intellectual classes of men in the next twenty-five or thirty years is going to be a question involving the philosophy of religion. Every man that believes in supernatural religion, whether he is a Roman Catholic or a Protestant, every man that owns the Lord that bought him; every man who believes that he is saved by blood, is a party to this great debate that deals with the right of the Bible to speak with authority and control the thought and dominate the lives of men. I think the most stupendous question that ever interested man is this debate about the Bible in which we are involved. It is a great thing to be a soldier of the Cross; it is a great thing to have the privilege to speak in behalf of truth as it is in Jesus, to use scholarship and the appliances of education in it. What is to be the outcome? I believe this Bible to be the word of God, and I believe it will vindicate itself to be the word of God, and I believe that all the philosophy and literary criticism and the study of history when rightly undertaken, and when they have been brought together, will constitute an overwhelming argument in vindication and in corroboration of this old truth that you and I were brought up to believe, and we may look for an age of faith just as we have seen an age of doubt. I look for the coming of a good time when men who now disparage and despise and set at naught this book will treat it as the inspired word of God.

The Bible is also a *rule of practice*. Many men recognize the practical value of the Bible, who do not believe in its inspiration. I will not raise the question as to the consistency with which men take this attitude, but I am thankful for what I can get in this world, and when men say, as they sometimes do, that they want their children to read this Bible and to believe in it even though they do not believe it themselves, I am glad for the children's sakes. In one sense it is true that there never was a time when the Bible was so much read as it is to-day; there never was so much interest in the Bible as there is to-day. There were never so many facilities for the study of the Bible as there are to-day, never so many organizations having for their object the promoting of the study of the Bible as there are to-day; never so many men, women, and children the world around studying the same part of the Bible in concert as there are to-day; and we cannot but believe that this

is a significant feature in the future of the religious life of the world. But that is only one side of it. Now it will be a great mistake if we forget that there is another side, and that if there are those who are reading the Bible, there are those who are neglecting the Bible, and that perhaps it might be safe to say on the other hand that there never was a time when the Bible was so much neglected as to-day, when there were so many things that have a tendency to supersede the Bible ; and that many people read a great deal more about the Bible than they read the Bible.

I think it would be easy to indicate some of the influences that are at work in the world, that world that is open to your inspection, some of those elements in social life and in the life of the world as we know it, that tend to draw away the minds of men and women from the study of the Bible in a devotional way. In the first place, there is the prevalence of doubt. I think that we cannot dispute the prevalence of doubt, we cannot question the fact that there is a more general disposition on the part of men to have a hesitating attitude towards the Bible than there used to be. We seem to be rowing up stream all the time, so that I confess that I am refreshed in spirit when I come sometimes to find people who are actually assuming the Bible to be true, and engaged in the devotional study of it, and not all the time defending it and inquiring whether it is true. To a very large extent the preaching in the pulpit to-day is preaching in defense of the Bible rather than a preaching that takes it for granted. We spend a great deal of time in making clear and clean the approaches to the temple, and a great many of us never get any farther than the vestibule door, and we spend so much time in this way that we do not have time to go inside and worship.

And then there is worldliness. Now I know this is an old-fashioned word, very much out of date, but it isn't an old-fashioned idea, for the idea is right up to date. I do not wish to express myself in any way unpleasantly or disparagingly in regard to the innocent pleasures of life. I should certainly be untrue to my life and principles if I did not have a generous word to say in the way of appreciation of earthly comforts, but I am sure I am saying what will appeal to the consciences of every right minded man and woman before me when I say that we are living under a materializing influence that is disastrous to a more serious and devotional view of life. If I know anything about human life at the present time, it is that in the minds of a great many good people the ideal of human exist-

ence is a great deal of material comfort and a large surplus of pleasure that can be purchased in the form of desirable surrounding ; and these ideals rise in the scale of magnitude and grandeur every year and men say, "When I can realize this ideal of earthly paradise, I am going to devote a great deal of time to devotional preparation for the next world." The only trouble is that they no sooner get their house on the seashore than they want a house in the mountains, and when they have that, they want a house somewhere else. They say, "Wait till my catboat grows into a sloop, and my sloop into a schooner, and my schooner into a steam yacht, then I devise liberal things—" But the "then" never comes. Meanwhile they have become so immersed in this world and so filled with the spirit of this world, and so absorbed in the pursuit of this world's pleasure and comfort, that they have no time to read this Bible as they ought to read it.

That is not all. There is the *literature* that people feed upon. We say that we are a reading people, and we are. We read a great many newspapers. We read a great deal of literature of a very ephemeral kind. We do not read large books of history, and serious books of poetry ; that is too hard work. We want a panorama of pleasant and not always the most wholesome ideas to be constantly passing before our vision. Now it is a book by Rider Haggard, now it is "Trilby," and now it is something else. We haven't time to read for ourselves, we need to be entertained, and when somebody said to me as she did say in far more honesty than good taste, that she did not read the Bible very often because after all it was such a very stupid book, she was only saying what a good many people think.

Then there is the fact that the infallible standard of faith and practice is being gradually superseded by relative standards and *lower standards*. We say this Bible is the only rule of faith and practice ; but is it the only rule of practice ? Do we take this Bible when any question of doubtful propriety comes up and ask ourselves what the Bible says on that subject ? Do we make the Bible the standard of our life ? Do we take that Bible when difficulties arise, and say, "How does Paul's teaching or Jesus Christ's teaching bear upon this ?" No, we are more apt to be governed by what people will say, what they all do, and what the law allows.

Now, I want to say just two or three things more with regard to the prospects of the Bible. They were never brighter than to-day ; we are engaged in a great discussion but I have the largest faith in the outcome. We don't want any better cosmogony than we have

in the Bible. We don't want any better theory of the universe than the Bible has given us. We don't want any better theory of ethical relationships than is given us in the Sermon on the Mount ; and we shall never settle these great social questions that are clamoring for settlement until men come to recognize that Jesus Christ was a master in morals as well as in theology. We don't want any better theory of social organism than that which is given by the apostle Paul. "Lie not one to another for ye are members one of another." Leslie Stephen expresses this idea of social solidarity under the phrase "social tissue." But the idea originated with Paul, not with Leslie Stephen. You can take any great generalization in moral science, any great thought of philosophy, and so far as it is true or worth anything I venture to say you will find it marvelously anticipated somewhere between Genesis and Malachi or somewhere between Matthew and Revelation.

Let us have a larger faith in God, and remember that with him a thousand years are but as one day ; let us so far read this doctrine of evolution into the study of history as that we shall realize as we never have done before that the Bible was given for a purpose. Here a little, there a little ; first the blade, then the ear, then the full corn in the ear. That is inspired evolution for you, and when we come to see that, we shall regard this Bible not simply as co-ordinating this doctrine and that and the other in a line of logical sequence, but as relating them to one another in a line of chronological sequence. When we come to do this, the Bible will appear to us inspired in a larger sense than we have ever supposed, and we shall come to feel that there is but one hypothesis that will solve the problem regarding its production, that will explain the facts which it presents to our notice, one key that will fit the lock, and that is the theory that we have been preaching, and that you believe in and that the church abides by, the theory of the plenary inspiration of Holy Writ.

Inquire diligently what blood mortgage there is on your property in the interest of foreign missions—how much you owe to the heathen, because of what you owe to Christ for redeeming you with his precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if he finds your wealth invested in superfluous luxuries, or hoarded up in needless accumulations, instead of being sacredly devoted to giving the gospel to the lost.—
A. J. GORDON.

DOUBT.*

BY PRESIDENT FRANCIS L. PATTON, PRINCETON, N. J.

I am speaking to college men who sit in a very representative capacity; and, knowing something of the currents of thought that are apt to flow through a college audience, and to influence undergraduate life, I feel justified in taking up an apologetic line of thought. I know that the men to whom I speak are not themselves troubled with doubts,—at least not many of them,—and that they themselves need no reinforcing, but they are going to exercise an influence over college students, and I could wish that something I might say might help in the influence that they would fain exert upon those with whom they associate. Therefore I shall speak on the subject of DOUBT.

First, THE NATURE OF DOUBT. There are two kinds of doubt, philosophic doubt and rationalistic doubt. *Philosophical doubt* means neither more nor less than suspense of judgment pending the arrival of the evidence. You know the story of Descartes who lived at the period in the history of thought when Aristotle was a sort of philosophical bible whose plenary inspiration no one called in question; he found himself growing up with a set of ready-made beliefs; and he asked himself whether these beliefs might not possibly be wrong. He set himself to inquire, and said, "First of all I will doubt." Through this process of doubt he began to strip off, as Huxley said, bit by bit, his philosophical raiment, until he came down to his bare self, and then expressed himself in that famous aphorism, "*Cogito ergo sum*," which being freely rendered means, "*I am here anyhow*." With that as a starting point and a new point of departure, he began to reinvest himself with the faith which he had for the time being put off. Now, that method of doubt has gone into the world of thought. It is the reigning method of investigation in all this world of thought at the present time. This method is perfectly legitimate. If a man has any doubt about the circulation of the blood or the rotundity of the earth, for example, it is his privilege and his duty to investigate. But I ought also to say, that while it is legitimate for a man to make this investigation if he wishes, it is not incumbent upon every man to embark upon this personal investigation. I say this because it is so

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common at the present day to hear men reflecting upon Christian faith and speaking in disparagement of Christian belief, because they say, "You have not personally investigated these matters; what do you know about these things? You take these things for granted; but how did you come to believe them? You heard them from your minister, you were brought up in the Sunday school, you had a pious father and mother, and your theology, your religion for that matter, is a merely traditional thing."

Now, when they say that, they tell the truth. It *is* traditional, you have not personally investigated, but how many of the ordinary matters which enter into daily life have you investigated? Cardinal Newman says that sometimes egotism is true modesty, and I will be egotistical in order that I may be modest, and say that for my own part I am so much indebted to what others have done that, if I should discard all the beliefs that I have not personally investigated, I fear I should discard a very large part of what I hold very dear. We are quite willing in all ordinary matters of science to pin our faith to the sleeve of those whose business it is to investigate these matters. *Cuique in arte sua credendum est*, we say. We recognize this in other things, why not then in matters of religion? It is a very large fund that we are drawing from, but there is a very small contribution that you and I are making to it.

Philosophical doubt, although it has done harm, has also done good; good results have come with the spirit of investigation that has been developed. It was no great credit to Thomas that he did not believe the resurrection of Christ as the others did, and yet what a wonderful chapter in the evidences of Christianity was opened by his skepticism. It was no great credit to men that they called in question the authenticity of the four gospels, but how their skepticism has stimulated scholarly inquiry and strengthened the defenses of the gospel narratives.

When the elevated railroad was first started in New York, the people were a little timid about riding on it, so the proprietors of the road took great pleasure in apprising the public of the fact that this road had been subjected to a most abnormal and enormous tonnage, and that consequently people of ordinary weight might deem themselves quite safe in traveling over that road. I feel the same way about the four gospels; that I can take my way to heaven above the din and dust of daily life, because this elevated road has had all Germany upon it and that, as yet, it has given no sign of instability.

Now in *rationalistic doubt* we are dealing with those who do not simply hold their judgment in suspense and say they do not have any belief upon the subject because they are looking for the evidence, but with those who not only do not believe the gospel, but who believe the *contrary*. Rationalistic doubt is very different from philosophical doubt. These rationalistic thinkers who disbelieve the gospel, and disbelieve the truth, are apt to make two great mistakes. The first is with regard to the proper office of reason in matters of faith, and the second with respect to the proper attitude we should assume in the presence of evidence.

First, then, with regard to the proper *office of reason in matters of faith*. There are men who tell us that a revelation from God is impossible. In answer to that, I simply ask them, How do you know? Because if God exists, it is not impossible; all things are possible with him.

In the second place, they say that the Revelation is not needed. If I should ask you for the time of day, and each watch in the audience should mark a different time, it would be difficult to tell which one was right; they might be all wrong, but it would be clear that only one of them could by any possibility be right. A man might claim the gift of infallibility for his own watch, which would not be modest; or we might say, "There is no telling what o'clock it is," which would be uncomfortable; or we might say, "It would be convenient if there were a big town clock by which we could all regulate our watches." What we want in this universal conflict about moral questions is a town clock to tell us the time of day.

Then others say that there is so much in the Bible that could not have come from God, that this or that, for instance, is not God's style. I don't know just what God's style is but it seems to me that what is fair for one, is fair for the other; and, when I ask that my verifying faculty be allowed the privilege of eliminating from the Bible what I do not like, I am fair enough to say that my next door neighbor may have the same privilege. It may turn out that his eclecticism has not hit upon the same thing to take out or keep in as mine has. Now when we have all taken out what we do not think could have come from God, I should like to know how much of the Bible would be left except that for which the bookbinder is responsible.

What is the office of reason in matters of faith? It has just three things to do. In the first place, it is the function of the human

mind to say whether two propositions do or do not contradict each other, and also to say of two contradictory propositions that one must be true, and the other must be false ; so that when a man says to me, as he sometimes does, with an air of sagacity and superiority, "I cannot believe contradictions," he need not think that he occupies any exceptional position. No human being in this world could ever believe contradictory propositions. It is the function of the human mind to say, when having assented to one proposition you are asked to assent to another, whether that other contradicts the one to which you have already given your assent, for if it does, one or the other must go.

In the second place, it is the function of reason to weigh the evidence which accredits any avowed revelation. When the Bible comes to me and says it is a revelation from God, and the Koran says it likewise is a revelation from God, there is one of two things I must do, shut my eyes and put my hands upon the one that I happen to touch and call that the Bible, or else open my eyes and see which of the two is best accredited. When I settle that this Bible is so accredited that I have no reason for doubting that it is the revelation of God, I have performed a very proper office of reason. God gave me a mind for use, and I know of no better use to put intellect to than that of inquiring whether, among the so-called revelations of God, there is any real one, and whether, if there is, this is real in such a sense that I dare not dispute it.

Suppose I settle the question that this Bible is the word of God. Then it is the function of the human mind acting in accordance with the canons of literary study with the use of grammar and dictionary, to interpret that Bible and ask what it has to say. It seems to me we ought to be satisfied with the functions here assigned to reason which has enough to do without going out into territory that it is not able to overtake.

The second great mistake that men make is with regard to the proper attitude they should assume in respect to evidence. Many seem to take it for granted that, if the Bible is true, or the Christianity of the Bible true, it ought to be capable of statement in such a form as that nobody could by any possibility go wrong in it ; that it ought to be as evident as that two and two make four. That is an error. Let us understand that we are dealing in religious matters with subjects about which it is possible to doubt. It must be possible to doubt or there would be no doubters. Nobody doubts in this world

that two and two make four. Mills said that in some other world two and two may make five; while we live in this world, however, nobody is going to doubt that two and two make four. But in dealing with religion, as in dealing with history and the inductive sciences, we are dealing with things about which it is possible to doubt; and if it were not there would not be any particular merit in believing. But the responsibility for believing resides in the fact that religion comes to us so accredited as that we ought to believe and yet with such an area of possible doubt open to us as that the responsibility for believing is a very serious one.

We should also bear in mind that, in dealing with religion, just as in dealing with most matters outside of mathematics, you are also dealing with subjects where the certitude is moral certitude and not metaphysical or mathematical certitude. It would be more accurate to express it as moral certainty or a high probability. All men are mortal. That is a very fair induction from probabilities—indeed it is morally certain that we shall all die. And yet Enoch did not die, Elijah did not die, and if the Lord should come we should not die. So it is with some reservation that we make even so general a statement as that all men are mortal. Now we are dealing with this subject in the terms of moral and not metaphysical certainty. Probability is the guide of life as Bishop Butler said. Men say, "We grant the force of your argument; we feel that the cumulative power of Christian apologetics is such that it is almost a certitude, but still isn't it just barely possible that some other theory is true? Well, suppose it is, what are you going to do about it? A man comes to me and says, "I am going to Europe and want to know what vessel I would better go on." I say, "That depends entirely on the kind of vessel you want to embark in. There is a vessel down at the wharf, which stands A. No. 1 at Lloyds, has a splendid record, safe cargo, a fine captain and picked crew; there is every probability that if you go in that vessel you will have a safe voyage. Here is another vessel that leaks like a sieve, has a drunken captain, and a mutinous crew. I don't think the chances of your making a safe voyage are very bright if you go on that vessel, but of course you can do it if you want to." "Well," he says, "I will think it over." The next day he comes to me and says, "I have been thinking over what you said to me yesterday. Did I understand you that you would make an affidavit, that you could prove with mathematical exactness that this Cunard steamer would go over all right?" "No," I say, "I

didn't say that, but I thought you would be very wise to go in that craft." "Did I understand you to say that this other vessel was bound for the bottom, and that you knew it?" "No," I say, "I don't know it, but I said there was very great likelihood of such a thing." "Well," he says, "I thought I didn't understand you to say that, but I have been thinking this thing over a good deal and I have made up my mind that if you could not prove that this vessel is going over safely and that the other is going to the bottom, I am going to take the leaky vessel." "Oh well," I say, "that is just as you choose. You are taking the risk. If you want to go to sea on a raft or an egg shell, go, but I have done my duty, when I have told you which is the best vessel to go on."

Again, I think we must recognize that bias of mind has a great deal to do with the conclusion a man reaches. You see this every day. The same evidence strikes minds differently, and I think we have to recognize this element of prejudice and bias sometimes in the matter of dealing with the gospel evidence. It is exactly what our Saviour said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." If the trouble had been a lack of evidence, then more evidence would have helped them. But there was a lack of something else. And when that is the case more evidence does no good. You cannot cure a man's eyes by operating on his ears. We understand that. Here is a president of a bank. He has his books and his securities and he locks up his safe and sets the time-lock for ten o'clock in the forenoon of the next day. He goes home and thinks of something he would like to get out of the vault. He goes down to the bank but he cannot open the vault. He has the combination, he may be president and cashier and stockholder and director, all in one, but he can't open that vault until ten o'clock next day. If he could only get inside, or if there were only somebody inside that he could talk to and tell him to change the adjustment, all that he would want then would be knowledge of the combination. But he cannot open it. That is what I think is really needed in men. They need some one to change them within—what we call regeneration. We may accumulate argument, and pound at men with the presentation of the truth objectively, but we won't do very much until the hour strikes for the soul's release, and, when the Spirit does his work, then the combination comes into play and men yield to the power of entreaty, and respond to the presentation of evidence and argument.

Let me say something about the SUBJECTS OF DOUBT. We may sum up a good deal of the world's trouble if we discuss these subjects of doubt under these three heads : First, science and religion ; second, science and Christianity ; third, science and the Bible.

In considering *science and religion*, we must first ask, what is religion ? Religion is simply communion between my finite self here and God's infinite self yonder. It is a bridge resting upon these two piers, and in the light of current discussion it looks as if the most important pier to take care of just at this time is the one at this end ; because if one is absolutely sure with regard to his own spiritual personality, he cannot help arguing from this self here to the God over there. Stand up then for your own separate, perdurable personality. I say that with the more emphasis because when you study psychology you do not study it now as it used to be studied when all a man needed was a level head and a dark room and the mental process was altogether introspective. Men are dealing now with what they call genetic psychology ; they are tracing the full grown soul down to the infant soul, and the infant soul down through the lower forms of life ; they are finding indications of soul life in the animal,—and I am afraid that they are carrying the processes of analysis so far that some of them are in danger of losing the soul itself. I am very anxious about the outcome of the new genetic psychology ; very anxious, because I feel that a man who teaches psychology is either buttressing, or else undermining, this pier that stands as the *conditio sine qua non* of religion, for when that pier goes down, down goes religion, too.

Now then, believe in yourself as a soul distinct, separate, numerically different from any other soul, related to the other soul, to God, and you have the basis of religion,—I don't say what kind of religion, but you have religion of some kind, and that is a great deal to have in these days.

The next class of doubts are those involving *science and Christianity*. It is one thing to have religion, and another thing to have the Christian religion. Christianity is Theism plus the Incarnation. You may hold what views you like about sin, about justification, about the second coming, about future punishment,—I don't mean to say it is unimportant what you think about these subjects, but men may differ over all this large area, and they may be Protestants or Roman Catholics or Quakers, or Anglicans, or Presbyterians, but the fundamental thing which makes them Christians is that they

believe in God, and in Jesus Christ whom he has sent. God was in Christ reconciling the world unto himself, not imputing unto men their trespasses. Our Saviour enunciated a great truth when he said as recorded in the 14th chapter of John, "Ye believe in God, believe also in me." That is a great thing to start with. You have an immense advantage. You can believe in Christ now, you could not if you did not believe in God. You will believe in him if you are logical, and if true to the logic of tendency you are pointing right. You must believe in him. What do you mean by believing in Christ and the incarnation? The belief in the incarnation stands or falls with the doctrine of the resurrection of Jesus Christ. You may just as well shut up the Bible, recall these missionaries, pull down the churches and let us eat, drink and be merry, for to-morrow we die and don't know what is coming next, if it be not true that Jesus Christ rose from the dead. I say that in all earnestness and sincerity, and with some knowledge of the trend of common controversy, and in spite of the contrary declaration of Mr. Matthew Arnold. This involves the discussions in regard to miracles. The great miracle is the resurrection of Christ.

When you are dealing with the resurrection of Jesus Christ, the argument must be carried along three lines. If a man should come to-night and say that a man who had been buried up here in the cemetery four days ago had been seen in the Northfield hotel to-day I should not believe it, and it would take a great deal of testimony to convince me. I am very free to say that I believe in the validity of testimony. I don't believe it is possible for men concertedly to lie, and on an ordinary question I will believe the testimony of men. But if a man should tell me that an ordinary man who had been in his grave four days had come out, I should say the presumption against it was enormous. What I am going to say may strike you as though I were reasoning in a circle. Don't be misled by the objections that meet you all the time about reasoning in a circle. We may approach now from this side, and now from that, for truth doesn't go in straight lines always, and therefore, while it is true that we take the specific evidence after the resurrection of Christ as an argument for that resurrection, it is also true that sometimes you have to begin with the Old Testament as creating a presumption in behalf of Jesus Christ in advance. But what we want to do is to put Jesus in a position different from the ordinary man; the ordinary man dying and going into his grave, it is presumable that

he will not rise from the dead. Jesus was not an ordinary man. Jesus stands organically related to the history in the Old Testament ; Jesus stands so manifestly as the climax of that Jewish history and is so organically related to that Jewish history that, when he came into the world, he came as an exceptional man, and when he died there was an antecedent presumption of his resurrection as was the case with no other man ; so that you can say as it was said of him in the Acts of Apostles, "It was impossible that he should be holden of death," and you may look for him to rise. The next question is whether you will be hospitable to the evidence that he did rise.

We can see that if the resurrection of Christ took place, the history of the Christian church is exactly what you would expect, and if it didn't take place, then the most stupendous fact in history stands to-day confessedly upon a falsehood, inexplicable, and with no possibility of a solution.

Now whether is it easier, to believe that Jesus did not rise from the dead under these circumstances, or to believe, in virtue of the congruous history following the story of his resurrection, and of the specific testimony to the resurrection, and the antecedent presumption in favor of his resurrection, that he did rise from the dead ? I think that we are pretty safe in believing the resurrection of Jesus Christ.

My third class of doubts has to do with *science and the Bible*. I am not going to discuss the question of inspiration. But let me say just two or three things. In the first place it is not strange, if you consider the enormous area covered by scripture, that it should be exposed to attack from so many quarters. Then we should recognize that the Bible is a book to be interpreted, and you cannot interpret it simply with the grammar and the dictionary, but when the Bible deals with the facts of the natural world, the scientific conclusions reached by scientific men may be very important helps in the exegesis of the Bible itself. It is not strange that when you have this book dealing with the physical world, and physical science is dealing with the same facts, that you should have a double interpretation of the same facts, and the double interpretation makes it all the stronger. We see that every day. I go early in the morning and make a very informal call upon a friend with whom I am very intimate. I walk in without knocking, it may be, and I say to the first one I meet, "Is so and so at home?"

I say, "Yes, he must be here, his hat and cane are here, and there is a favorite book he has left open; there are indications all around of his having been here within a short time." And answering my question himself, he says, "Yes, I will be down in a minute." I have performed a rapid and unconscious induction and then got the direct information from him. I go around this world and I investigate it, I interpret it, and say, "Is God here?" And I perform an induction which I call an argument for the existence of God, and while I am going through that process of reasoning I get a message from God himself—he says, "In the beginning God created the heavens and the earth." Is there any trouble about my inference reached one way and God's information given me in another way?

I want to say a word with regard to the CURE OF DOUBT. In the first place, there is the answer of *authority*. There are a good many people who feel there is no use for the human intellect to try to deal with this question in philosophy and who have made up their minds that we must relegate this to a great corporation that has a right to speak in the present tense, and is infallible and inspired. But it is impossible for reason to abdicate in favor of the church. Suppose a man does fall back on the church. Why should he go to the church? Did he do it without any reason? If he did, then he is a fool. Did he do it with a reason? Whose judgment did he depend upon? His own? If so, he became a Protestant, and had to fall back upon his Protestant position of the right of private judgment. He climbed up into the Roman Catholic church by a Protestant ladder. As Sir George Lewis said, "A man cannot leave the Protestant church to become a Roman Catholic except upon the basis of an appeal to the right of private judgment."

Then, if we refuse authority, there is nothing left for us except agnosticism. "We don't know." We don't know whether there is a God, whether there is a divine Christ, a Bible, or a future state. Why don't you know? I will tell you why. The reason is because you have adopted a philosophy. The premises of the philosophy that you have adopted and that is the very core of your agnostic creed make it impossible for you to know anything about God or religion. But when you have adopted that philosophy which makes it impossible for you to know anything about God, that same philosophy makes it just as impossible for you to know anything about anything else, and you must give up your astronomy, and biology, and geology as well. If you are going to be consistent in your agnosticism you will find

that you must be agnostic in regard to a good many things beside religion.

There is another way of settling this question and that is by a division of territory. It is said to us in the name of science, sometimes, "Let us distribute the territory in which science and religion claim undivided interests. You religious people may take your part, and we scientific people will take our share. We will be generous with you, we will let you have the unexplored dark continent of 'Don't knowdom' and we will keep the little island of ascertained fact." But Christian apologists very properly decline the offer. They say, "We are going to take possession of the entire continent of thought in the name of the Father and of the Son and of the Holy Ghost. Let us understand it, religion is not afraid, she does not ask for any specific arithmetic or grammar or exceptional canons of evidence; all she needs, as Chief Justice Gibson once said, is a common law trial and a fair jury.

Oh, my friends, the outcome is bright. Men have been carrying on this discussion, and I think they have made progress; I think in the lifetime of even the younger ones of us, we have seen a change of tendency from materialism to pantheism. They are moving on and on, and they will keep on until they shall have circumnavigated the globe of thought, these earnest men, these philosophical adventurers, these scientific discoverers, and, when they come back, as they surely will, to the old land from which they have set out, they will say with an earnestness they never knew before, "We believe in God the Father Almighty, maker of heaven and earth." And when they get so far they will go on and say, "And in Jesus Christ his only Son." The day of reconciliation between science and religion is not afar off. High authorities in philosophy tell us that agnosticism is on the wane. We look for the coming of the day which shall end the long estrangement when science shall confess "We know in part, but then we *know*," and religion will reply, "We know, but then we know only *in part*."

The Christian is to be like a fisherman, in that (1) he is to catch men; (2) he must go to them in order to gain them; (3) he must attract rather than drive; (4) he must use instrumentalities adapted to his purpose; (5) he must be patient.

THE LIFE OF PAUL.*

BY W. H. SALLMON OF YALE UNIVERSITY.

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 3. Sabatier, "The Apostle Paul."
 4. Matheson, "Spiritual Development of Paul."
- III. *Epistles* :—
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PAUL THE STUDENT.

- I. *Under Gamaliel*. Acts xxii : 3.
 1. Who was Gamaliel? Acts v : 34.
 2. Curriculum in a college at Jerusalem.
- II. *In the College of Experience* :—
 1. Early influences : (1) home ; (2) Tarsus.
 2. Later influences : Phil. iv : 11, 12.
(1) adversity ; (2) prosperity.
- III. *Study* : 1. The impressions on Paul's life from early surroundings.
 2. His great lesson in one word.
 3. The source of his knowledge.

PAUL THE PERSECUTOR.

- I. *His Spirit and Methods* : Acts viii : 1-4 ; ix : 1 ; xxii : 4, 19, 20.
- II. *His Own Explanation of his Attitude* : Acts xxvi : 9-11 ; Phil. iii : 6 ; 1. Tim. i : 13.
- III. *Study* : 1. Causes of Paul's opposition to Christianity.
 2. Effect of memory of the persecution on Paul's mind.
 3. His own sufferings and persecutions.
 4. Their effects on his character.

* Outline studies of the class in inductive devotional Bible study conducted daily, except Sundays, throughout the conference.

PAUL THE CONVERT.

- I. *The Conversion*: Three accounts of his conversion.
 1. By Luke: Acts ix: 1-18.
 2. By Paul on temple steps: Acts xxii: 5-16.
 3. By Paul before Agrippa: Acts xxvi: 12-23.
- II. *Study*:
 1. The journey: (1) country; (2) distance, etc.
 2. The light: (1) time; (2) how characterized, etc.
 3. The voice: (1) language; (2) who heard, etc.
 4. The effects: (1) on Paul; (2) on companions.
 5. Agreements in the accounts.
 6. Differences in the accounts.
 7. Explanation of differences.
- III. *Three References to Conversion in Epistles*:—
 1. Gal. i: 15, 16.
 2. Phil. iii: 5-7.
 3. I. Cor. xv: 8, 9.
- IV. *Study the Conversion with Reference to*:—
 1. Its reality.
 2. Its suddenness.
 3. Manner in which it affected his life and thought.
 4. The period between conversion and journeys.

PAUL THE MISSIONARY.

- I. *First Journey*: Acts xiii and xiv.
- II. *Second Journey*: Acts xv: 36-xviii: 22.
- III. *Third Journey*: Acts xviii: 23-xxi: 16.
- IV. *Study*:
 1. Reasons for each journey.
 2. Significance of routes.
 3. Striking incidents.
 4. Results of each journey.
 5. The missionary example.

PAUL THE PRISONER.

- I. *At Jerusalem*: Acts xxi: 27-40.
- II. *At Cæsarea*: Acts xxiv-xxvi: 58.
- III. *At Rome*: Acts xxviii: 16-31; Eph. iii: 1.
- IV. *Study*:
 1. Accusations against him.
 2. His occupations in prison.
 3. His deliverances from prison.
 4. Results of imprisonment.

PAUL THE PASTOR.

- I. *Glimpses of Pauline Church*: Acts xiv: 21-28; I. and II. Cor.
- II. *Pastoral Address to Elders*: Acts xx: 17-38.
- III. *Institution of Systematic and Proportionate Giving*: I. Cor. xvi: 1, 2.
- IV. *Study*:
 1. His supervision of the churches.
 2. His care for individual members.
 3. Personal characteristics of the pastor.

PAUL THE PREACHER.

- I. *Sermon at Antioch* (to Jews) : Acts xiii : 16-41.
 1. Historical, vs. 16-22.
 2. Promise, 23.
 3. Proofs, 24-29.
 4. Justification, 38-41.
- II. *Sermon at Athens* (to Gentiles) : Acts xvii : 22-31.
 1. The unknown God, 22, 23.
 2. Who is Creator, 24-27.
 3. Who is Preserver, 28.
 4. Who is Father, 29.
 5. Who is Judge, 30, 31.
- III. *Study*: 1. His one method.
 2. His spirit.
 3. The effects of his preaching.
 4. His convictions regarding essentials of preaching.

PAUL THE COMPANION AND FRIEND.

- I. *Trips with Luke, Barnabas, and Silas.*
- II. *Suggestions of Strong Affection*: I. Tim. i : 2 ; II. Tim. i : 2 ; Phil. ii : 19-30 ; iv : 1.
- III. *Study*: Special traits in Paul's character which would have made him a choice companion and friend.

PAUL THE APOLOGIST.

- I. *Regarding Mosaic Rites*: Acts xv : 1-35.
 1. The council.
 2. The decree.
 3. The results.
- II. *Regarding his Apostleship*: Gal. i. and ii.
 1. Salutation, i : 1-5.
 2. Introduction, 6-10.
 3. Apologetic, i : 11-ii : 21.
- III. *Study*: 1. His manner of defense.
 2. His method of defense.
 3. Reasons for strong position on these questions.

PAUL THE MIRACLE WORKER.

- I. *Healing a Cripple*: Acts xiv : 8-10.
- II. *Damsel possessed of a Spirit*: Acts xvi : 16-18.
- III. *"Special Miracles"*: Acts xix : 11-12.
- IV. *Restores Eutychus to life*: Acts xx : 7-12.
- V. *Cures Publius and Others*: Acts xxviii : 8-12.
- VI. *Study*: 1. Nature of miracle.
 2. Means used.
 3. Effects of miracle.
 4. Spiritual meaning and significance.
 5. Source of Paul's power as miracle worker.

PAUL THE SEER.

- I. *Visions*: Acts xvi : 9, 10; xviii : 9, 10; xxiii : 11; xxvii : 23, 24.
- II. *Revelations*: II. Cor. xii : 1; Gal. ii : 2.
- III. *Study*: 1. Purpose of each revelation.
 2. Subjective condition of Paul.
 3. Difference between these revelations and vision at conversion.

PAUL THE TRADESMAN.

- I. *In his Workshop*: Acts xviii : 1-3.
- II. *His Motives as a Laborer*: Acts xx : 33-35; I. Thes. ii : 9; II. Thes. iii : 8-12.
- III. *Study*: 1. Trades among the Jews.
 2. Paul's views of labor.

PAUL THE HERO.

- I. *Before the Mob*: Acts xxi : 30-40.
- II. *In Shipwreck*: Acts xxvii : 21-26; 31-36.
- III. *In Presence of Death*: II. Tim. iv : 6-8.
- IV. *Study*: 1. Paul's attitude in trying circumstances.
 2. His support.
 3. The source of heroic elements in his life.

PAUL THE AUTHOR.

- I. *Autobiographical References*: Gal. i : 15-17; Phil. iii : 4, 5.
- II. *Thirteen Letters*.
- III. *Study*: 1. Form.
 2. Style.
 3. Methods.
 4. Reason for letters.
 5. Letters as illustrations of Paul's character.

PAULINE PRINCIPLES.

- I. *Study*: 1. I. Cor. ix : 19-23.
 2. II. Cor. viii : 12.
 3. II. Cor. v : 9.
 4. Phil. iii : 13, 14.
 5. Gal. vi : 1.
 6. II. Cor. v : 14, 15.
 7. I. Cor. xiii.
- II. *Study "Godliness" in I. Timothy*.
- III. *Study how Christ is to Paul the Solution of Every Problem*.

PAUL'S INFLUENCE.

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| I. On History. | IV. On Painting. |
| II. On Literature. | V. On Poetry. |
| III. On Theology. | VI. On Music. |
| VII. On Daily Life. | |

CHRIST AMONG MEN.*

BY PROF. JAMES MCCONAUGHY.

The aim and plan of this class is Bible study with a view to and in connection with personal work, following the example, learning the teachings, and absorbing the spirit of Christ.

Some hints for *private study* of each incident from the gospels are: (1) Aim to make it speak to you—paraphrase it; make it live before you—picture it; make it work in and through you—practice it. (2) Read and re-read it in Revised Version, original, and in as many other languages as possible, noting on paper obscure points and helpful thoughts and lessons. (3) Examine references, concordance, Bible dictionary, and commentaries, until you understand its meaning. (4) Arrange the material in simple outline at least with reference to the attendant circumstances; the character and difficulties of the persons interviewed; the method and spirit of Jesus; and how we may best help similar cases. (5) Illustrate from other parts of scripture and from experience. (6) Apply yourself to your work. (7) Preserve results of study in a permanent note book.

As to *Actual Cases*: (1) Realize that personal work means helpful contact with another to awaken or promote in him the Christ-life. (2) Aim to put yourself in his place, and in Christ's place in relation to him. (3) Seek to learn what is his real difficulty; the truth he needs to realize; how to win an entrance for truth into his heart, and to find a parallel case in scripture.

The incidents studied were as follows: The first is given as developed in "Christ Among Men," the remainders are only given with their main headings.

I. CHRIST WITH MEN WHO TRY TO ENTRAP HIM WITH HARD QUESTIONS. Luke xx : 19, 20; Matt. xxii : 15-46.

1. *The Witness Stand.* (1) Truth's witness voluntarily testifying (John xviii : 37). In the place of testimony (Mark xi : 27; Matt. xxi : 23; Luke xx : 1); with full knowledge of the issue (Luke xiii : 33). (2) Meeting again the root question of his authority (Matt. xxi : 23). Shows that it is not with them a matter of evidence but of stubborn impatience (Matt. xxi : 24-27). They say, "We *know* not." He says, "Neither *tell* I you"; yet shows them from their scriptures how they might have learned if they would. (3) See how his parables are marked by the utmost directness, plainness, and urgency.

2. *The Cross-Examiners.* (1) The prosecutors (v. 15). Concerned not to know the truth, but to hold their position (Matt. xxi :

* An outline of the work of the Normal Bible Workers' Training Classes at the World's Student Conference. The course is completely set forth in Prof. McConaughy's "Christ Among Men," 25 cents, from the International Committee, 40 E. 23d Street, New York City.

25, 26), and to shut the mouth of the witness (Luke xx: 20). Piously praying "God forbid" (Luke xx: 16), and then immediately setting about its accomplishment (Matt. xxi: 46). Parables teaching the fate of neglecters and despisers only send them after allies in their murderous designs. How do men, now, instead of heeding Christ's gospel, attempt to discredit and silence it? What is the real cause of such opposition? (Acts vii: 51). (2) The associate counsel. (a) The politicians (Luke xx: 16-22), hypocrites, flatterers, schemers. How did this coin and the tax it paid differ from Matt. xvii: 24-27? Whose face was stamped upon it, and what inscription? Wherein lay the supposed difficulty? What sort of people are so troubled now? How did Christ remove the difficulty and at the same time condemn them? How did it correct their false view of the Messiah's mission? (b) Freethinkers (vs. 23-33). Animus of their question; the cause of their error; the truth that overthrows speculation; the convincing argument based on the character and revelation of God; the broad truth (Luke xx: 38) which Paul applies (Rom. xiv: 7-12). (3) The prosecuting attorney (Mark xii: 28-34). His training; his line of approach—test questions in social ethics and speculative philosophy having failed, he tries to lead Christ into the field of theological debate. The answer—direct, scriptural, comprehensive, searching. The lawyer's frank response—what did it indicate? How does his spirit differ from that of the lawyer in Luke x: 25-37? How does Christ encourage him? The one note of tenderness in this scene of storm.

3. *Truth's witness takes his true place as Examiner and Lord.*

(1) The universal test question, "Whose Son?" What does their answer imply? The argument from David's inspired word; the argument from conduct of the Christ in this scene; the future of his enemies. (2) The effect—upon the questioners; upon the people; upon his enemies he pronounces the tremendous climax of woes (Matt. xxiii) ending in its note of lamentation and the gleam of hope.

Study Hint: Review the whole scene to study throughout Christ's method of presenting the truth to its blinded and hateful opponents.

II. WITH MEN ON THE LOOKOUT FOR SOME NEW SENSATION.

John xii: 20-30.

1. The application; 2. The applicants; 3. The messengers; 4. The answer; 5. The effect.

III. WITH FOLLOWERS OF CHRIST WHO SHOW A FALSE SPIRIT.

Luke xxii: 24-30; John xiii: 1-20.

1. The saddest of nights; 2. The selfish rivalry; 3. The rebuke and promise; 4. The object lesson; 5. The application.

IV. SELF-CONFIDENT CHRISTIAN WORKER. John xiii: 36-38;

Luke xxii: 31-38; Matt. xxvi: 30-41; John xviii: 10, 11;

Luke xxii: 54-62.

1. The disciple in danger; 2. The friend in need.

V. A PUBLIC MAN WHO WOULD DO RIGHT IF IT DID NOT COST SO MUCH. John xviii : 28-38 ; Mark xv : 3-5 ; Luke xxiii : 4-19 ; Matt. xxvii : 19-23 ; John xix : 4-12 ; Matt. xxvii : 24-26 ; John xix : 13-16.

1. His hour of testing ; 2. His investigations ; 3. His light ; 4. His convictions ; 5. His evasion of the issue ; 6. His weakness and failure.

VI. ONE WHO HAS BEEN WORSTED BY SATAN. John xxi : 1-19.

1. The "stone" overthrown and made a rock of offense ; 2. The Master Workman fitting it into its place again ; 3. The "stone" on the foundation.

Besides the central training class with a membership of ninety-four from eighty-seven different institutions there were eleven group classes in which eighty-seven men studied this course, making in all one hundred and eighty-one regular students and at least fifty irregular attendants. Of these eighty-eight had never attended a training class before.

Of the eighty-seven institutions represented, fifty-five (including professional schools) have no Bible study in the curriculum. Of the thirty-two that have it, the general impression among the students regarding it is stated as follows : In thirteen it is generally considered interesting and valuable ; in five it is taken as a "snap," attended chiefly by sports, "spoken of with a smile" ; in one it is considered a farce ; in another despised ; in six, students are indifferent regarding it ; in one the teacher is not respected ; in four it is too easy and not considered of equal importance with other studies ; in one it is considered good only for men who are going to be ministers ; while in two others it is considered entirely as a secular study.

In stating the weak points in their training class work, sixteen mentioned failure to really *do* personal work ; fourteen, lack of real study ; fourteen, irregular attendance ; six, lack of time, amid other claims upon it ; one, ignorance of Bible truths ; one says the course undertaken was too extensive ; one, that the scripture passages assigned for study were too long ; two, incompetence ; one, sickness ; one, change of leader ; one, too critical a spirit ; one, lack of system ; four, failure to follow up cases ; two, lack of organized effort after class closed.

In stating their own hindrances to successful personal work, thirty mentioned diffidence, or lack of courage in approaching men ; two, fear of giving offense ; one, fear of ridicule ; one, fear of doing harm ; four, lack of faith ; three, lack of love for others ; nine, lack of spiritual power ; eight, lack of Bible knowledge ; one, lack of enthusiasm ; two, lack of time (one because first year in college) ; one, known sin in himself ; two, inconsistencies arising from thoughtlessness ; two, too much regard for self ; one, lack of earnest, definite prayer ; one, discouragement ; two, lack of persistence.

THE INTERCOLLEGIATE MOVEMENT.*

BY JOHN R. MOTT.

I. The number of associations has increased during the year from four hundred and forty-five to five hundred and thirteen, the largest recorded in any one year in the life of the Intercollegiate Movement. It is with unfeigned gratitude to God that we look over the student field of North America and record the fact that every institution of higher learning in Canada, save those of the Roman Catholic Church, has an association; that, barring three or four institutions in the Rocky mountain region which have not a sufficient number of Christian men to warrant effective organization,

every one of the forty or more state universities has an association; that, with the exception of the colleges of foreign speaking populations, and a very few others where the principles and methods of the association have not been fully presented, all of the hundreds of denominational and independent institutions have associations; that the large majority of the technical and professional schools, and many of the leading fitting schools, have associations,—in short, that the Intercollegiate Movement includes practically every prominent institution of higher learning on the continent.



JOHN R. MOTT.

II. Owing to the shifting character of our student population, and to the fact that the

college associations have no permanent secretaries, and that less than one in twenty-five of the college associations have a paid secretary, devoting the larger part of his time to the work, it is imperative that there be close and constant supervision of this important field by international, state, and provincial committees. Each of the thirty-six state and provincial committees should have a college sub-committee, and a secretary qualified to guide the development and

*Condensed report of the progress of the Intercollegiate Movement of the Young Men's Christian Association for 1894-1895, presented at the session on Friday morning, July 5, 1895. A fuller report may be had from the International Committee, 40 E. 23d street, New York.

activities of the college associations of its particular field. As a matter of fact, however, only about one third of these committees have college sub-committees or men under their direction, equipped for the successful administration of the college work. This places a tremendous burden of responsibility upon the college department of the International Committee. It will readily be seen that it is no easy task to supervise properly a movement which includes already over five hundred institutions scattered throughout a vast continent.

Mr. F. S. Brockman has continued to direct the work in the southern college field. Mr. C. C. Michener has devoted four months to the college work of the International Committee. During that time he visited every institution in the far West and many in the middle West. Mr. William H. Sallmon made a helpful tour during the winter session among the associations of Canada. Mr. Gilbert A. Beaver has at different times done much to insure the large achievements of the year. Messrs. E. Lawrence Hunt, Robert E. Lewis, and John L. Marshall have, by the suggestions and inspiration of their visits in the spring, prepared scores of associations for greater usefulness next year. One of the principal factors in the supervision of the field has been the work of Mr. Clayton S. Cooper at the central office. An extensive and useful correspondence has been carried on with hundreds of associations, and much other helpful and needed work accomplished.

III. (1) In no preceding year have there been so many additions to the college series of pamphlets of the International Committee. (2) *The Building Movement* has witnessed more progress than any previous year, notwithstanding the financial depression. (3) *Work Among Students in the Large Cities* has received special attention from the college secretaries. Associations were organized in eight cities in at least twenty-five institutions, having in them not less than ten thousand students. What a responsibility rests upon the twenty-five little groups of Christian men in these institutions for the influencing a right of their ten thousand fellow students! The most difficult part of the student field is the professional schools of our great cities. Prior to this year it has also been the most neglected. Surely there is no more important class of young men to be reached. It is encouraging, therefore, to notice such a striking step forward. The year's experience has made it very clear that the highest success of the student work in cities depends upon three things: (a) That a regular college association should be formed in each institution as soon as a sufficient number of Christian men can be rallied to maintain it; (b) that there be a competent secretary in charge of the work throughout the city; and (c) that there be held a training conference better to equip the leading Christian men of each institution for their responsible work.

(4) The progress of the *Volunteer Movement* should be noted because of its organic relation to the College Young Men's Christian Associations. This movement has been advancing steadily since its

organization was perfected in 1888 ; but at no time has it made such substantial progress as during the past year. Its secretarial force was increased from three to seven. This has made possible a much more thorough cultivation of the field. At least four hundred institutions have been visited in thirty-nine states and provinces. Seventy-five were visited for the first time by a representative of the Volunteer Movement. At a conservative estimate, 25,000 students have heard the missionary appeal. The educational department has been created, and already constitutes one of the most significant features of the movement. *The Student Volunteer*, which has done so much to promote the missionary department of the associations, has acquired a circulation of 3500 regular subscribers. Largely through the influence of this movement the students in our institutions gave to missions last year fully \$30,000.

(5) *The Crowning Work of the Associations* is that for several years there has been an increase in the number of college men won for Christ through the instrumentality of the associations. Eighteen hundred were won in the year 1890-91 ; 2200 in 1891-92 : 2850 in 1892-93 ; 3000 in 1893-94 ; and not less than 3400 during the year which has just closed. This is the largest number of students ever reached in any one year in the history of American colleges. Never have there been as many marked spiritual awakenings. Never has there been so much wise personal dealing on the part of students with their classmates. Never has there been such united and importunate prayer for the outpouring of the Holy Spirit upon the college associations. The outlook for this work next year is brighter than at the beginning of any previous year.

(6) *Christian Movements among the Students of Other Lands.* The past year has been one of unusual progress not only among the students of North America but of other lands as well. Even the briefest reference to this progress in foreign lands will be stimulating to all American students. In Great Britain the Student Volunteer Missionary Union has continued its work on the same well-planned, spiritual, and aggressive lines, and has made its influence felt in every student center in the United Kingdom. In Germany for the first time a strong man has been devoting his time to the promotion of spiritual life and work among the students of the foremost universities. At the same time the work inaugurated several years ago in the gymnasia has been steadily advancing. Progress is being made in broadening the scope of the Bible Circles of the universities so as to include not only Bible study but also personal work and missionary activity. In France, the main progress has been in that great student center—Paris. The Protestant Students' Association under wise and consecrated leadership has had a most successful year. Its membership is now fully 200, and it is a recognized social and spiritual force in the university. One of the most significant and inspiring facts of the year was the planting of the Volunteer Movement in France by Mr. Fraser, representing the

British Volunteer Union. Reports have been received showing most encouraging progress among the students of India, Japan, and South Africa. In short, the windows of heaven have opened during the past year as never before over all parts of the student world. This summer, Students' Conferences will be held in Great Britain, Germany, Scandinavia, Switzerland, and Japan.

IV. It will suggest many reasons for deep gratitude to God to take a backward view extending over a period of seven years. A comparison of the extent and condition of the work as reported in 1888 with that of the present year shows truly remarkable progress.

1888.	1895.
299.....Number of Associations,.....	513
19,000.....Membership,.....	33,000+
4.....Associations owning buildings,.....	23
2.....Associations having General Secretaries,.....	20
1,200.....Professed conversions,.....	3,400
2,280.....Men in association Bible classes,.....	8,000+
None.....Number in missionary study classes,.....	800
1.....Secretaries of Volunteer Movement,.....	7
2.....International College Secretaries,.....	5

V. The Intercollegiate Movement should by no means count itself as having already attained. There are on this continent a score and more colleges of foreign speaking populations without a Christian organization in them. Shall we take possession of these institutions which hold such an influential position in our cosmopolitan civilization?

There are tens of thousands of boys in preparatory schools, not to mention those in high schools, for whom we have done comparatively nothing. They hold the very keys to the colleges and universities. There are still fully one hundred professional schools without associations. There are one hundred and twenty-five universities, normal schools, and technical colleges under state control. These institutions have in them over twenty thousand young men. No church is in a position to cultivate this field. The majority of the five hundred college associations are in real need of regular and more frequent visitation by intercollegiate secretaries.

Is not one of the real needs of our associations not so much more members as higher standards of membership?

Are the associations the power they might be in purifying and elevating the social and moral life of our institutions?

Over thirty thousand new students enter the institutions where we have associations each year; and yet less than one half of the associations last fall put forth a special organized effort on their behalf. Worse than that, not one in ten of the associations carried their special campaign to a spiritual conclusion. While infinitely more is being done than a few years ago, shall not steps be taken which shall lead more associations to seize this most critical opportunity of the entire year?

Has not the time come for us to work and pray with confidence

for the federation of all Christian student organizations throughout the world? Who can measure the power of such a comprehensive student movement if permeated with the spirit of Christ and true to his purposes in the world? Should not more than one in forty of the Christian men of our colleges undertake a systematic study of the mighty enterprise of world-wide missions?

Although there has been a remarkable increase in the number of men in association Bible classes, shall we rest satisfied with less than one third of our members in classes for the practical and devotional study of the Word of God? Why were there spiritual awakenings in but one in twelve of the colleges last year? Is the power of God limited? Why did it take, on an average, six active members the entire college year to lead one man to Jesus Christ?

VI. As we face these questions, does it not make clear to us our fivefold personal responsibility?

First. To study these problems with increased faithfulness and perseverance.

Second. To throw ourselves with unselfishness and true heroism into the Christian work of our own colleges.

Third. To give to the point of real sacrifice, and yet joyfully, toward the \$12,000 needed during the year for the proper prosecution of this transcendently important work.

Fourth. To strive to offer "the effectual, fervent prayer of a righteous man," which "availeth much in its working."

Fifth. To be filled with the Holy Spirit; *for it is absolutely impossible to do the work of God without the power of God.**

CONFERENCES ON COLLEGE ASSOCIATION WORK.†

REPORT PREPARED BY MR. ROBERT E. LEWIS, BOSTON.

The real effectiveness of the World's Student Conference is revealed in these daily nine o'clock open parliaments. Here is begun the process of assimilation; the practical work of the association being so prepared and presented as to be readily adapted to the actual need. An outline of the topics discussed follows in the order in which the subjects were considered.

Bible Study: There can certainly be no division in our opinion of the place of Bible study; it is of transcendent importance. The conference was fittingly conducted by Mr. Mott. The strategic importance was shown by argument, and an appeal to the actual status of affairs in several colleges. One sentence uttered by Mr. Mott

*At the close of the meeting \$2,400 was subscribed for the intercollegiate work of the coming year.

†These Conferences met daily, except Sundays. The pamphlets referred to may be obtained from the International Committee, 40 East 23d St., New York City.

reveals its importance. "The day is past when a man can graduate from our colleges and universities and call himself an educated man without having included in his scheme of study, public or private, the Bible." Several definite things were shown by the experience of the colleges as necessary to a vigorous Bible department. (See pamphlet 304, pages 22-26.)

1. Definite, graded system or course.
2. Progress in the studies.
3. Manned by the right sort of a committee.
4. Outline formed before the fall term, say at Northfield.
5. Prayer for this department.
6. Secure visit of a college secretary to help launch the work when possible.
7. Hold a Bible Institute.
8. Thoroughly advertise.
9. A leader filled with Spirit of God.
10. Place responsibility on the class.

Work for New Students: In the discussion Mr. Mott made emphatic the facts that (1) the proportion of new students, entering last fall, in four hundred and fourteen institutions, was one third the total student body; (2) the scripture injunction "Seek ye first the kingdom of God" applies to college life; (3) secular agencies are putting forth great effort to reach the new men; (4) only one in four are ever reached if not won in the first few weeks of the college year. Be sure to read pamphlet 305, p. 10-12.

In the organization should be secured comprehensiveness, definiteness, continuity, speed, and power.

In the matter of preparation for the fall campaign, read pamphlet 305, page 13, also pages 16-20. Mr. Anderson, representing the Inter-University Christian Union of Britain, told of the special work attempted so successfully by Oxford students to reach the sub-freshmen. The college man has a strong influence over the fitting school student. A summer camp of preparatory men was started at the seashore; a retired military officer in charge, with a competent medical attendant, and a chaplain; besides these twelve or more university men. The camp lasts ten days. The daytime is mostly spent in recreation, with a concert in the evening, followed by a religious talk. Last year there were three camps, of sixty men each. Nearly every man was converted in the camp. Mr. Anderson knew about personally. In the summer the university men keep in close touch with the preparatory men, and in the fall a paper is edited by the college men, to keep the others together. In the line of hand-books Yale and Massachusetts Technology were referred to as samples.

Great stress was laid upon the spiritual conclusion of all this work for new men. (See pamphlet 305, pages 20-32). The experience of Yale was cited. There they have a committee of ten freshmen to work for the association among new men. Two hundred

men were secured from the freshmen class alone by this plan, and sixty were enrolled in Bible study.

We should pray and plan especially for the spiritual conclusion of the work for new students.

Missionary Department: Three phases of the missionary work were discussed by Secretaries Sharman, Luce, and Eddy.

I. The general mission meeting. Pamphlet 318, page 13.

1. One meeting in four, in the regular association course.

2. Care in choosing leaders, not always a volunteer.

3. There should be advanced plans, at least a month ahead.

4. Topics. The *Student Volunteer* contains a regular system of topics (twenty cents a year). A copy of "Religions of the World" should be in hands of the committee (forty cents).

II. Missionary study classes.

The study of missions, pamphlet 318, page 23, is an essential to student life. It is second only to the study of the Word of God itself. "Men must study missions from the point of culture."

III. Missionary giving. Pamphlet 318, page 26.

1. Carefully estimate how much the men in college can give.

2. Decide the object. From \$30-\$100 will support a native helper; from \$500-\$800 a regular missionary.

3. Suitable printed matter regarding object, results, and amount needed.

4. Hold a public meeting at opening of the year, and here present the cause.

5. Special prayer for man and field.

In the matter of giving, several things should be noted: (a) Money is needed; (b) interest must and can be aroused; (c) it deepens the spiritual life; (d) men thus can be trained to work in our churches for missions.

Religious Meetings: This is a topic which concerns every association, university, college, or fitting school. A very important pamphlet, No. 315, should be read in this connection. This conference was in the charge of Mr. Beaver, who had just come from Lake Geneva.

I. Purpose and character of the association meetings.

1. Special effort in work for new students.

2. Presenting and popularizing Bible study.

3. Regular devotional meetings.

4. Evangelistic meetings. Such should be often, and once a year a series should be conducted.

5. Purity and honesty meetings.

6. Missionary, one in four, in the regular weekly plan. Here it was noted that the majority of associations in this conference had made this provision.

7. Intercollegiate relations, especially the presentation of Northfield in the fall and also spring.

II. Place of religious meetings.

They are the "focal point." Through these and these alone the association has the opportunity of impressing on the college its various phases of work, as membership, Bible study, purity, etc., etc. Then, too, it is the great unifying factor binding all departments together.

Evils Prevalent in College: This meeting was partly an open parliament, and the representatives named these prevalent evils:—

1. Sabbath desecration.
2. Cribbing—cheating.
3. Gambling.
4. Impurity.
5. Drinking.
6. Questionable amusements.

After these and other vices were mentioned, Mr. Mott took up:—

I. Sabbath desecration.

The forms of Sabbath desecration most noticeable were: Studying on Sunday, doubtful reading, sports, etc. Now what can we do to meet this thing? (1) Make it the topic of a regular meeting. (2) Use our influence to get the holiday changed to Monday. (3) *Make men realize they can do as good work on six days of study.* Mr. Hunt of New York cited two remarkable cases of men, who, while only of medium scholarship naturally, by this steady practice made special mark in studies.

II. Cribbing.

This is a fearfully prevalent vice. How can it be met? At Princeton students are put on their honor, if a man is caught cheating the students appointed for the purpose fix the penalty and the faculty enforces it. So that the amount of cheating has been cut down to a minimum. At Wesleyan, South Carolina College, Lehigh, Colorado, and other institutions it works well.

Christian men must not do the thing they frown on others doing. Live it down by concerted example.

III. Impurity.

Among the various manifestations of impurity are vulgarity, low pictures, impure imagery, the solitary vice and others. These must be met by personal example—clean and straightforward. And these special means can well be employed: (1) Use the college press. (2) Series of mass meetings on impurity. (3) Occasional association meetings. (4) Have training classes give attention to this matter. (5) Circulate proper literature, as "Handbook for Young Men" by Dr. Scudder. (6) Emphasize the principles of the white cross army.

The Spiritual Awakening: The ultimate purpose of the College Associations is to effect spiritual awakenings among the students. The one essential condition of its existence is that it leads men to Christ, and helps to keep them anchored there.

I. Is there a need for such awakenings?

Although not a very large proportion of the colleges of the

country was represented, still startling facts, proving the need were brought out; and what is true of those represented is true in a greater measure of those not represented.

Only two colleges (Oberlin and Bucknell) could say that more than *twenty-five* men had been won during the last year. In about *ten* institutions, *ten* men had been won. In about *forty*, two or three had been reached. In about twenty-five institutions none at all had professed faith in Christ. These facts, although not accurate, are yet significant. One half of the college men are not Christians. Although 3400 men were won for Christ last year, still the testimony given shows that *not enough* by any means is being done.

II. Hindrances.

1. Failure to realize the supreme importance of personal work.
2. Lack of power in personal work through insufficient prayer and Bible study.
3. Inconsistencies of Christian men hindering their own aggressive work and bringing the name of Christian into disrepute.

III. Incentives.

1. The *constraining* love of Christ.
2. College men are open to influence; they come to college to hear testimony on all phases of truth.
3. The influence of college graduates is strong, either for Christ or against him.

IV. Preparation.

1. Get a *few* men to realize the awful need. Let them realize the *true* condition in their college; face the *facts* not glossed over. If Christ were there, what would he do?
2. Let the Christian men themselves be revived. It is necessary that there be intense self-examination aided by devotional Bible study. If a supernatural work is to be done, *God* must do it working through us by the power of his Spirit; therefore prayer is essential that we may have the Spirit.
3. Special prayer. Let it be definite and *united*; break up the cliques among Christian men and let them be together bent upon the successful work. Let it be *importunate*. The Oberlin men began at Northfield and kept on up to the day of prayer for colleges in January. Seventy-five men stand as evidence of their effectual prayer.

V. Means and agencies.

1. Regular gospel meetings. Pamphlet No. 315.
2. Special series of evangelist meetings. Brown, Cornell, and Wesleyan, as well as several others, carried on such meetings with success. In all but three cases these were entirely under the auspices of the Y. M. C. A.
3. Room meetings. Groups of a few men in students' rooms. Ten or fifteen institutions had worked along this line;

among others were Yale, Wesleyan, and Amherst. Four of these institutions carried on the work, although they had no dormitories.

4. Personal work. Most important. Let it be *organized*; let it be *delegated*; let it be made intelligent by the use of training classes. In four colleges a special committee was in charge of this phase of work.

VI. How to conserve results.

1. Delegate certain strong men to have an oversight over certain men.
2. Help the converts to make new associations.
3. Lead them to join the church and association.
4. Get them into a Bible class together with a strong, influential man. Put them to work.

Do we need an awakening? Do we desire it? Are we willing to pay what it will cost? Will we give up pet sins? Sacrifice time in Bible study and prayer?

THE MISSIONARY INSTITUTE.

CONDUCTED BY REV. H. P. BEACH.

The Missionary Institute held seven sessions during the conference with a registered attendance of one hundred and thirty-five. The number of educational institutions represented was seventy-eight, including one woman's college. Mr. H. P. Beach, the Educational Secretary of the Volunteer Movement, conducted the conferences, receiving invaluable assistance from his predecessor, Mr. D. W. Lyon, the general secretary, Mr. H. B. Sharman, Messrs. Luce and Eddy, the traveling secretaries, and Messrs. Anderson, Williamson, and Burgess, the British delegates. While the limited time and wide range of topics discussed prevented any thorough development of any one line of work, the general result of the course of studies was satisfactory. The important questions connected with the missionary department of the college association were taken up at the association conference and so are omitted in this outline of studies.



REV. HARLAN P. BEACH,
Secretary of the Student Volunteer Movement.

The *first session* was given to a presentation of "*The Educational Department of the Volunteer Movement*," which has been organized to serve the interests of the bands and of missionary study classes of the college associations. The reasons for the existence of the department were said to be (1) its necessity in order to the creation and maintenance of missionary interest among Christian students; (2) Its value to the candidate for the ministry and to the possessor of wealth; (3) Its peculiar importance to the missionary candidate; (4) The value of group study among students and the importance of a special secretary to organize such study; (5) The helpfulness of this secretary to the student not only in preparing such courses of study but also in a variety of other relations. While it is admitted that several of these advantages can be realized without such a department, they can be more certainly secured through its mediation.

The manifold purpose of such a department is (1) To plan a systematic and progressive course of missionary study adapted to students; (2) To secure the preparation and publication of these courses; (3) To secure, so far as possible, the preparation of *special* courses of study for volunteers and bands; (4) To effect the organization of as many classes as possible to pursue these studies; (5) To promote the constant and increasing efficiency of such classes by conducting a weekly correspondence; (6) To direct and stimulate the missionary studies of isolated volunteers; (7) To direct and stimulate special original study and research in the literature of missions, in the hope that it will ultimately result in the preparation of valuable monographs on missionary subjects.

General plans for the department are (1) The attempt to cover in a cycle of four years all important phases of missionary work, the first cycle, however, will consist of but two years; (2) To introduce variety into the work by presenting three or more different lines of study each year; (3) To make each course of study a complete unit, though necessarily not an exhaustive one; (4) To furnish a brief but accurate text-book for each course; (5) To conduct a weekly system of correspondence and reports in connection with each class.

The hour closed with a summary of the results of last year's work, when one hundred and twenty classes with over one thousand two hundred members took up one or more courses. Correspondence proves that the department is meeting a felt need.

The *second session*, conducted by Mr. Beach, was devoted to "*Courses of the First Cycle*." During the first year the eight studies of the fall term will be devoted to India, the eight studies of the winter term will be occupied with a study of the four principal non-Christian religions, Mohammedanism, Confucianism, Hinduism, and Buddhism; six studies in the spring term will be given to the Bible and missions. During the second year of the cycle the first eight studies will be biographical, the following eight studies will be historical and the remaining six will be given to missionary methods.

This cycle provides variety ; it is adapted to student conditions in that the series for the fall terms are calculated to attract new students, the middle series in each year require the most earnest work, while the studies of the spring term are lighter and so appropriate for the hardest term of the year and awaken an interest in such subjects. Completeness has been secured so far as a short cycle admits of it. The unity in variety was suggested by the title of the first cycle, "For the healing of the nations." Limitations were pointed out, but student conditions were largely the cause of them.

Students were urged to prepare for the first course coming next fall, when the topics studied will be, (1) The land of India ; (2) Its post ; (3) The common life ; (4) The real man and woman of India ; (5) Their religion ; (6) History of Protestant missions in India ; (7) Present plans of mission work there ; (8) India's claim on Christian students.

The department will endeavor to provide a text-book on India to be prepared by the secretary. Grant's "Religions of the World in Relation to Christianity," will be studied the second term, and a text-book will be prepared for the third term. Other aids will be the printed suggestions and mimeograph helps coming from the secretary. Maps were also spoken of, and Bartholomew's map of India recommended.

Hints to leaders were : Prepare generally three months in advance ; seek aid of the Educational Department ; prepare *fully* for each lesson ; use charts, blackboards, etc. ; get each student to buy a text-book ; give each member something to do ; aim at variety in teaching ; direct specialists ; prepare effective summaries ; *keep the standard of preparation high* or the class will lose interest and die out.

The *third meeting* of the institute was carried on by the general secretary, Mr. Sharman, and Mr. Luce, the southern traveling secretary. The topic considered was, "*Missionary Literature.*" Mr. Sharman stated the reasons for securing such literature. It is needed in order to foster a general and abiding missionary spirit ; it is essential to the monthly missionary meeting ; equally so in order to any missionary *study* ; necessary if the ultimate aim of the missionary department of the association is to be realized ; essential to the deepest spiritual life of the association.

The forceful presentation of the need of literature was followed by Mr. Luce's hints upon securing and using the books. They are secured in a variety of ways : by appropriation from library fund of the college ; through solicitation from students and professors ; from churches and young people's societies who are interested ; alumni give books oftentimes ; students bring them from home ; authors sometimes give copies of their works for this purpose ; they are gotten through yearly effort to increase the library.

How make the best use of these books ? Rightly locate them in

library or other *convenient* place. Have them well arranged, and different sections of the library labeled. The missionary committee should refer participants in meetings to proper books and portions of books. Speakers in meetings should call attention to striking passages in these books. Keep an interesting volume on the table to awaken remark.

What shall be secured for the library? was a question which Mr. Sharman answered. Secure new catalogue of books which can be had from the Movement. This will give general survey and best books. Buy reports of the two Volunteer Conferences at Cleveland and Detroit. Purchase books required for missionary meeting topics. Have text and reference books on study courses. Choose works of commanding interest, pre-eminently biographies. Choose books of world-wide survey and of comprehensive treatment. Add best new books and missionary reports. The value of periodical literature was also emphasized. Periodicals bring the freshest intelligence, the articles are short and suited to student needs. Every student should take the *Student Volunteer* without fail; also secure the *Missionary Review*; the organ of one's own Board, and a few of the best denominational papers. These books and periodicals should be ordered through the Volunteer Movement, as advice can thus be received and greatly reduced prices are obtained. Valuable suggestions from students present concluded the discussion.

The *fourth session* was led by Mr. D. Willard Lyon, who for the past year has been serving as the educational secretary of the Volunteer Movement. The topic of the morning was "*The Volunteer Band*." The threefold purpose of the Volunteer Band was first spoken of: (1) Fellowship in prayer; (2) Fellowship in aggressive work for missions; (3) Fellowship in preparation for the missionary life. These were mentioned as the three specific objects for the existence of the Volunteer Band in carrying out its one ultimate purpose of doing all in its power to fulfill the watch-cry of the Volunteer Movement: "The Evangelization of the World in this Generation."

The importance of Volunteer Band meetings to promote these objects was fully urged. The missionary class must not take the place of the meeting of volunteers alone for planning aggressive lines of work in college, for the practical and spiritual preparation of the volunteers, and for learning the deeper lessons in the great school of prayer. These lines of work cannot be successfully pushed anywhere but in meetings distinctively for volunteers. It was urged that these meetings be held weekly, and that topics such as those suggested in the appendix of the new pamphlet on "The Volunteer Band" be pursued.

It was, however, equally urged that every volunteer become a member of a missionary class. Following the analogy of the Bible classes it was strongly recommended that the missionary classes in each institution be placed under the immediate supervision of the

missionary committee. It is hoped that thereby a larger number of students may become enlisted in the systematic study of missions.

The work of the Volunteer Band as a recruiting agency for the enlistment of more volunteers was specifically discussed. The vitality of the band depends on this work. The volunteers owe it to their fellow students to give them all the light which they themselves have received in reaching a decision on their life work. They owe it to the unevangelized world, too, to do all in their power to secure more volunteers to witness the gospel among all nations. Chiefly, however, do the volunteers owe it to Christ to do all they can to lead other men to feel a burden for the heathen world. The importance of this duty of personal work for other volunteers is realized when we reflect that in all probability unless the volunteers in the bands do lead their fellow students to a decision on the supreme question no one will do it.

The *Fifth Conference*, led by Mr. Beach, was upon the topic, "*The preparation of the Volunteer.*"

The necessity and value of physical preparedness were emphasized. The exactions of an untried climate are more easily met by the strong man. His work in heathen countries requires a healthy body as well as a sound mind. A large use of the gymnasium was accordingly commended, especially as in some lands people are anxious to learn our methods of scientific exercise.

Practical preparation is demanded by the manifold work of a missionary, and hence students should watch artisans at their work. Cobblers, carpenters, masons, watchmakers, and upholsterers can furnish valuable aid to the one intending to become a missionary. So, too, a man will find himself a better equipped missionary if he learns how to milk, make a garden, and do the work of a universal tinker.

Educational fitness is also to be regarded, and all opportunities in college and seminary should be appreciated. A study of music is very helpful, as one needs to use his voice or some instrument in his field. In college work better results come from the broad curriculum rather than from a cultivation of some specialty, though that is desirable in some forms of educational work abroad. In the seminary, Hebrew and Greek exegesis will prove very valuable as a preparation for foreign service.

The preparation coming from participation in Christian work was insisted upon. The college field is a good place in which to train one's self, and vacations are a help to missionary candidates, if rightly used.

The spiritual life, being the most important element in the missionary's equipment, should receive especial care. The Bible should become a thoroughly digested book. Prayer and meditation should be habitual exercises with every volunteer. Failure at this point is almost destructive of Christian influence abroad.

The *sixth session* was given up to the *British delegates*.

Mr. Anderson of Oxford University gave a sketch of the rise of the British Volunteer Movement, its relation to the association work of Britain, and the beginnings of English summer schools. A hopeful progress was reported, and much thought is being given to the coming convention in Liverpool in January, 1896. This will be their first Volunteer Convention, corresponding to ours at Cleveland.

Mr. Williamson of Edinburgh University, who expects to go out as a medical missionary, followed, giving some account of the movement among medical men in Scotland. The greatest interest centered, however, around his description of the means employed to interest, in missions, students in the Edinburgh preparatory schools.

Large sums of money are spent in securing the attendance of these boys upon missionary meetings gotten up especially for them. It becomes a society affair, almost, and so more than one thousand boys are present. Such expense is justified on the ground that these sons of persons in the highest circles of society will prove powerful allies of missions, if won to the cause in youth.

Mr. Burgess of Wales gave a stirring account of city missions, young people's and temperance work as done by Welsh volunteers. The progress at Cardiff is remarkable for a four years' record and is not paralleled by anything we are doing through college students in America. Intemperance is yielding before these efforts and thousands are yearly being brought into the kingdom of heaven through the mission tents and halls.

The *closing session* was an hour for *deepening impressions*. Mr. Eddy gave a picture of the life of a true volunteer. He is enlisted for life and has a large part of his work to do while here in America. In the possession of this strong conviction, he should give himself to the task of raising funds for the needy boards. If possible, one should raise his own support before sailing. In any case he should do some financial work during the summer and at other times. Personal effort for other volunteers was a third point upon which emphasis was laid. To gain other men for the foreign field is to multiply one's own missionary life.

Mr. Lyon added that personal work for souls was a most important part of the volunteer's life. Let him learn how to be used here in soul winning and God will surely use him abroad. A second essential is to learn to feed upon the Word; not to read and study the Bible merely, but to inwardly digest it for personal use. Just so, the volunteer must learn to pray rather than to say his prayers. The Word and prayer are fundamental in every missionary's life and to learn their value in America is to increase one's usefulness.

Mr. Speer stated that the real cause for a board's declining candidates was not usually a lack of health and intellectual power, but rather spiritual unfitness for the work. He appealed for the three things which every candidate should possess: he should be *like Christ*, should live *with Christ*, and find the fountains of his being *in Christ*. Christ can, through such lives, win the world to himself.



ROUND TOP.

ROUND TOP LIFE WORK MEETINGS.

HELPS IN DECIDING LIFE WORK.*

BY MR. J. R. MOTT.

The first help I mention would be to *recognize the things which hinder*, and among them we observe: First, selfish ambition; second, the flattery and discouragement of relations and friends; third, ignorance, or a narrow horizon; fourth, indolence or drifting; fifth, indecision; sixth, disobedience; then, seventh, that hindrance which works through some of these as well as by direct intervention, and that is Satan. Satan tried to hinder Jesus Christ from entering his life work. He hindered Paul. Satan would like nothing better than to keep us out of the life work which Christ wants us to enter. Then let us keep in mind these hindrances, and we shall find it by no means an inconsiderable help.

The second help is *personal investigation*—investigation of the fields; how is a man going to know the will of God without knowing the needs of man? We should investigate, further, our personal qualifications. Investigate the fields, the lines of work, and our personal qualification. How shall we do it? One way is by the use of books and proper literature; I know of no better class of literature than biographies. Then there are many leaflets issued by various agents that are helpful. Study not only books, but study

* Saturday evening, June 29, 1895.

men ; talk with men, interview men. What an opportunity we have for this at Northfield. We should not go to men for advice, but for information as to needs, as to possibilities, as to opportunities, and then alone with God get that counsel from above which makes possible decisions in the right directions, decisions that endure.

A third help is a careful *study of the Bible* with reference to this question of life work. There is one passage of Scripture that I wish might burn right home to your hearts : "Hear and understand what the will of the Lord is." The will of the Lord is revealed only in the sacred writings. There is another passage which we have all memorized many times, "Thy word is a lamp unto my feet and a light unto my path,"—and it is literally true. How shall we study the Bible that we may gain help in determining our life work ? One way is the study of the men of the Bible, and then the study of the life of Jesus Christ. I would suggest some simple outline. Take up men like Moses and Paul and Levi ; study the call of each, his qualifications, his preparation, his difficulties and hindrances, his achievements, the secret of his enduring success and influence.

I mention as a fourth help, *definite and continuous prayer* ; not simply one act of prayer, but as nearly as we can pray without intermission, that we may live the prayer life which leads into the atmosphere of God where we shall know his will. There is one promise we often think of : "If any man lack wisdom, let him ask of God." How many of us ever spent as much time talking with God about our life work as we have talking with men ? Some of us have not come to know what it is to pray.

Another help is the *guidance of the Holy Spirit*. The Holy Spirit guided Jesus Christ, according to the direct statement of the evangelists. He guided Paul, now restraining him, now thrusting him forth, now clearly leading him ; he has guided man after man who has been pleasing to God. The Holy Spirit guides into truth. Is there any more important truth that God wants us to be guided into than this question of where we shall spend our lives in the way most pleasing to Almighty God ? In this connection, might I suggest that we pay most careful and prayerful heed to addresses which bring before us the wonderful third person of the Trinity ? If we can have him absorb us and control our heart strings, we shall have help for our lives here and the life beyond.

A sixth help, *act on the light you have*. Begin to act on it now and continue to act on it, investigating, sifting, testing, letting the Spirit sway, guide, and transform. That man who receives light and will not act upon that light might as well stop, he will not get more.

A seventh help, *conclusive thinking*, and if you would advance beyond that—conclusive thinking expressed in writing. I have found it extremely valuable in two critical points of my life to shut

myself in my room, take a piece of paper and, after spending some time on my knees, with pencil in hand, commence at one point and be honest with the evidence, and see where it would land me. I imagine that what is in the way with most men is not want of facts, want of information, but this want of deciding upon the evidence that we now have. That is the great need everywhere. We have information, we have light ; the point is, are we thinking conclusively upon the evidence? I wish you would all read John Foster's essay on "Decision of Character." You will thank God for the day you read that essay. It is written with power.

As the last help I will mention, *live near to God*. That man who persists in living in known sin, or indulging in questionable practices, entertaining doubts about things that he would be certain about if he woke up, is not in a position to decide his life work before God. Near God. Why? That we may be near enough to hear his voice. His voice was not in the great wind, nor in the earthquake, nor yet in the fire, but in the still, small voice, or, as the Revised Version puts it, the "sound of gentle stillness." We hear the noise of rumbling, the voice of birds, and other voices of nature ; if we shut these out, we listen to the voice of man ; if we shut those out, we hear the voice of selfish ambition. How hard it is to get down to that point where we hear the voice which the sheep always know ! I would rather hear the voice of God once than to hear all the words spoken at Northfield gatherings. I beseech you, be not content until you have heard that voice. Keep near to God.

And yet "we would see Jesus, for the shadows lengthen," we would see him. I know of no greater help for a man in determining his life work than to center his studies on the life of the matchless Son of God. How can I learn to walk as Jesus Christ walked unless I have that matchless life always before me ! We would see Jesus, and having seen him and having heard him say, "Follow me," we would pray more fervently, and be more obedient, cost what it may, because only in that way can we please him, and in that last day find out that our work endures.

BY REV. H. P. BEACH.*

In the tenth verse of the first chapter of Jeremiah, when God gives that prophet a twofold commission to go out among the nations, the first was destructive ; he was to root out, cast down, destroy ; but that was not all. He was also to build and to plant. In deciding our life work, there is a destructive work to be done first. There are pre-possession in the minds of many, which prevent their deciding rightly. I will mention three things that must be cast down before we can do constructive work.

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Self-consciousness is the first thing. We are to pull that out of our very being. Many of us decide our life work with self in mind,—where can I best secure culture? What will be the pleasantest? We practically leave out of account Him whose we are. We are not our own; we are bought with a price. Leaving the position of self-consciousness, we are to believe that God has absolute control of our lives. Cast self-consciousness out and let Jesus reign.

The second thing which we are to root out is a *sense of irresponsibility* for those about us. Many who enter the law, medicine, teaching, or even the ministry, ask themselves, "How far am I responsible for my fellow men? I am my brother's keeper in a sense; a few persons come under my immediate influence, and for them I am responsible." But very frequently the eyes have been allowed to rest upon the advantages of a country like America; we haven't looked to the slums of the city; we haven't taken into our being the sense of responsibility for other men that Christ wishes us to have as we decide upon our life work.

A third thing which we must root out is what we may call *parsimony in fruit-bearing*. We are bidden to bear fruit. We are thus to glorify the Father. We are to bear *much* fruit; an old German adage says that the good is the enemy of the best. We are not to be satisfied by doing a little good, when in another calling we can perhaps do more. A sentence that impressed me more perhaps than any other of my student life, was spoken by Dr. Chamberlain when I was at Phillips Exeter; he said, "Boys, make up your mind in going through the world and choosing your calling in life, to do the greatest amount of good possible, to the greatest number of people possible, and for the greatest length of time possible."

Look now at the constructive side of the question. What are some principles which ought to help us in choosing a life work? We may reverse the order of the first three obstacles. We were first to turn the gaze from self up toward God; then to turn it outward, away from self to humanity; thirdly we were to look inward, and ask, "Am I bearing as much fruit as I can for his glory?"

Let us first look inward in this constructive work and ask the very proper question as to *fitness*. All the professions come into consideration. Fitness must be determined by some experience. Don't be discouraged at the outset, for in almost any trial of strength there is not perfect success at the outset. But a man generally feels an utter aversion to some things, and a great desire to go into other things.

A second thing which we ought to bear in mind is the matter of the *need*. What work in the world most needs to be done? I don't want to throw any cold water on the doctor, but when I see the number of shingles out in some cities, I wonder how they pay their rent, to say nothing of supporting a family. I suppose this is true of the lawyers. One should ask himself the broader question, not what professions does New York, or Boston, or any city in the East

demand, but what does the West demand? Then ask what profession needs us most in America. What is the greatest need? The need which is eternal is the greatest need. The one need is that more men should know Jesus Christ, before they go to their graves.

Now, look upward and ask, "Do I propose to follow that profession I have chosen as my best method of serving Christ?" Any manual labor entered upon in that spirit is a sublime piece of work, which God rejoices in. It isn't so much the work as the worker, and the spirit in the worker. If you take up any work in America for Christ's sake, God will certainly be pleased and his benediction is resting upon you every day. But if we do not concern ourselves about Christ being pleased or displeased, then we are not his true servants.

THE MINISTRY AS A LIFE WORK.

REV. THEO. L. CUYLER, D.D., BROOKLYN, N. Y.

There are three great choices before young men. The most important of all I trust you have made, and that is the choice of the Lord Jesus Christ as your Saviour and your Master for this world and for the next. Two other very important choices before young men are the choice of your occupation in life, and the choice of your companion for life; both of them have a most vital importance in reference to your usefulness, your happiness, and even your eternal well-being; and the choice you make you must abide by. I hardly think it wise for anyone to enter a profession or occupation in a tentative manner, as much as to say, "I will try it, and if I don't like it I will try something else." That is not the way to face the great question of the choice of your occupation for this life.

A great many men who have come into the ministry have made a first choice of some other occupation. More than one has begun the practice of law, and then been led by the Spirit of God to devote himself to the ministry. That was the case with that master of assemblies, Charles G. Finney. He was not converted until he began to practice law, and he found it a real aid in his ministry because his training at the law helped to fit him for his work in the ministry, as a master logician; for Finney's preaching was logic made red hot with holy emotion. Some men have gone into the ministry from mercantile occupations. Two young men in my church went into the ministry, one from a countingroom and the other from making chairs. The one who went in from the chair room is one of the most successful ministers in New York. Both of these young men were anointed to God for the ministry, but it took some time to find the vocation that God had in store for them. Now, while it is easy comparatively to go from the law or from mercantile or mechanical pursuits, it is a different thing to enter the

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ministry from some other occupations. So it is important to understand just the step you take and why you take it. Good intentions are not enough. How many have entered the ministry with the very best intentions and have found, too late, that they had made a cardinal mistake and that God had not called them. One of the most pitiable cases in the world is a minister who has mistaken his calling. I recall a most beloved and godly man who for years has been asking me to help him find a settlement; all these years he has wandered, for the simple reason that God never called him to the ministry, and he cannot preach.

What are the QUALIFICATIONS FOR THE MINISTRY? First of all is the physical and mental *ability to speak*; the simple act of fluent, direct, effective utterance. What is the use in having good thoughts if we cannot express them? A great many men are full hearted and full headed, who have no gift of speech. Washington Irving was one of the most brilliant writers of his day, but he could not make a speech to save his life; two or three times had the most humiliating experience and finally gave it up in despair. One of the foremost men of science in America, when joining the church at Princeton, made this one condition, that his pastor should never call upon him to speak even in prayer meeting. This shows that a man may have abundance of thought but no power of expression. Sometimes there is a physical difficulty, an impediment, sometimes that lack of the capacity of putting thoughts into shape and sending them out in such a way that they command the attention of an audience. If you try over and over again, and find it impossible to become ready, effective speakers, make up your minds that God calls you to serve him in the laity and not in the ministry.

In the next place is a *hunger after truth*. How can you feed souls if you haven't any food to give them, and you must have hunger for truth enough to study. Never trust to any extempore gift. Therefore you have not only to possess the ability to give utterance but sufficient power of application to make you search for the truth and love it, and when you have found the riches in it to rejoice as one who has found great spoil. No man ever became a Bible master until he was in love with his Bible and rejoiced to put his rod down as Jonathan did and touch a hidden spring in the woods that enlightened his eyes. While you find everything else in this world running dry, you will never find your Bible running dry. Many texts not yet hammered and preached upon will bear your investigation.

My next point is, a *love for the Lord Jesus Christ*, an overmastering love that will make you say, "Oh, blessed Lord, what wilt thou have me to do? Where wilt thou have me to go?" Then be ready to go to the humblest corner in the vineyard, if necessary. That love of Jesus, as the master purpose and passion, must be your continual motive in the face of every discouragement and difficulty. Do you love Christ so much that you are ready, if need be, to lay down your

life for him? That is one vital qualification for the minister or missionary.

You must not only have the ability to speak, a love for souls, and a love for the Master, but you must be filled with *love for your fellow men*; something that will make you say, "Lord, give me souls, souls, or I die." That feeling which made John Welch get up in the middle of the night, and, when his wife reproached him, he would say, "Ah, there are three thousand souls in the parish for me to answer for, and I ken not how it is with mony of them." It is that feeling, "Woe is me if I preach not the gospel." That is what I call divine compulsion, and I tell you, young brother, if Almighty God with the push of his providence and the propulsion of his Spirit send you not into the ministry, you had better not stir an inch toward it.

A fifth requisite is an immutable and *immovable faith in that Book*, every line of it,—never more needed than now. I pity a minister that is so hamstrung that he goes trembling into his pulpit, doubtful whether he has any Bible to preach, and setting everybody's teeth to chattering with his own doubts. Suppose you have doubts, so have I, so has everybody sometimes. What are you going to do with them? Bring them before your people? No, every minister ought to burn his own smoke and not smoke his people with it. If you have difficulties settle them on your knees and leave them in your study; never bring them before your people. One of the godliest men I ever knew, Dr. Thomas H. Skinner of New York, I heard say once in our circle of eminent ministers when we were discussing skepticism, "Brethren, what do you suppose I care for all the public assaults on God's word, from Huxley, Spencer, and others, when none of them can suggest difficulties as great as have arisen in my own mind? And with the grace of God I have conquered every one of them." Wasn't that a glorious utterance? What cared he for the assaults of skeptics when he had been able to overcome all the assaults of Satan in his own life? Therefore, if you have that faith that will make you tonic speakers, strengthening, not enervating, count that as one of the indications that God has in store for you the blessed ministry of Christ.

If you believe you have these qualifications I will give you three or four REASONS FOR ENTERING THE MINISTRY.

One reason is that *the gospel is the divinely ordained means and method for the salvation of men*. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" In addition to the assertion of God's Book, the experience of the world promises that the preacher of the gospel has committed to him the highest calling to which any human soul can aspire, or to which God can delegate any of his children.

Another reason is a very practical one: *the supply of ministers just now does not begin to equal the demand*, in our own country, to

say nothing of the enormous mass of outlying heathendom. A large number of the professions are already overcrowded. I suppose that if an advertisement were inserted in the New York papers, from any town in this land, asking for a lawyer, doctor, editor, merchant, or engineer, a train-load would start within twenty-four hours. On the other hand any young man who has the heart and the ability to preach need not wait twenty-four hours in this country for a field of labor. There is a constantly growing demand for the right kind of man for the blessed work of preaching Jesus Christ, and the saving of souls. Our country is outgrowing the supply of ministers, to say nothing of that enormous territory still overspread by heathen darkness. When I go to the college commencements and see men of brilliant scholarship, culture, and intellectual gifts beckoned away by the temptations and worldly inducements of the bar and other professions, I feel like saying, "Where are the nine?" Worldliness draws off some of the strongest and choicest men into other professions. In my Master's name I say, first stir thought and see whether it will settle toward the ministry. Give Christ the first chance. Doesn't our Master deserve the best, and not to be put off with the candle ends?

Another reason for choosing the ministry is that *it is the happiest lot on earth*. Perhaps you will say that is selfish. No; it is the highest, if rightly served the holiest, if rightly wrought out, it is the happiest. Do not listen to those whining, groaning weeping prophets who talk about the trials of the ministry. Trials, temptations? Aye. Peculiar to the ministry? Yes. Don't you know that when the Lord sends his servants into a place of peculiar trial or temptation, he always sends peculiar grace for it? Martin Luther said that prayer and temptation made ministers. We do not want ministers that cannot face trial. Down underneath the tempest of trial may be the deep calm of the soul's sweet peace with God; and if a man is frightened out of the ministry by the apprehension of trials, he is never called of God to that holy office. Old John Bunyan said, "I have kingdoms and lordships in those places where dwell those whose souls I have brought to Christ. Their heaven is two heavens to me, and the soul of each one is two souls to me." Did Paul swing in a hammock? Did Paul ride to heaven in a parlor car? Did he journey to Europe for pleasure? No, Paul said, "I rejoice in trials, I thank Jesus Christ my Lord for putting me into the ministry." The ministry with him meant perils, shipwrecks, attacks of the devil and finally the loss of his good gray head outside the walls of Rome, and yet the grand old man went home to glory shouting. There is a model for you, young brother. There is the Pauline spirit. If you cannot go into the ministry without a feeling every time you preach that you would rather preach than have a dish of strawberries and cream in June, you are not called to the ministry. When a man says he wants to preach for me, I say, "You might as well ask to eat my breakfast to-morrow morning for me."

Then last of all *the reward*. Wordsworth said,—

“I’ve heard of hearts unkind, kind deeds
With coldness still returning;
Alas! the gratitude of man
Has oftener left me mourning.”

If a minister ever feels ashamed at the sense of his unworthiness, it is when people come and thank him for what he has done for their souls, and I tell you, young brethren, at the end of fifty years of ministry that I would not exchange the joy I have ever had when some man has thanked me for his salvation, under God, for all Astor’s wealth and Vanderbilt’s millions. What are the achievements of a Webster in the senate, or a Choate at the bar, or the millions of a millionaire, in comparison of the sweetness of joy that the poorest rural pastor or the humblest missionary feels at the thought of having plucked a soul from hell to heaven and won a star for the crown of his rejoicing! Reward! Oh, God is an infinite paymaster, for he pays us full measure, pressed down, heaped up and running over. “They that turn many to righteousness shall shine as the stars forever and ever.”

There are four arguments for the ministry, the state of man, the inadequate supply, the joy of it, and the reward of it. Put them in one balance and put into the other balance any worldly consideration, and see which kicks the beam and weighs for eternity. Young brother, you have only one life to live, and I pray God it may not be a wasted one. Think on this one question: God has given me just one life; I cannot rewrite the record; what shall it be? Who shall have me? What shall be my last reward in the last account? You hear a certain click or cackle in these days about the pulpit losing its power. I have heard for a great many years about dead lines, and I have made up my mind that the dead line means the line of laziness. I have heard often about the pulpit losing its power, but I cease to be disturbed about that scarecrow. Certain pulpits never had any power to lose. Every pulpit that is built and manned in the power of God is just as effective as it was in the days of Luther or Wesley or Jonathan Edwards or Spurgeon. There never was a greater hunger in the popular heart for God’s truth, applied practically to the everyday affairs of men and their spiritual welfare. Never. Therefore, if the pulpit loses its power, it is because it is hamstrung by lack of faith, lack of zeal, or lack of the power of the Holy Spirit. Pay no heed to that backbiter who says that the pulpit has lost its power. On the contrary, there never was a more earnest demand for men and women who can go out and carry this precious gospel not only to the cultured but to the slums and into the dark domains of heathendom than at present.

You ask, how you are to DECIDE the QUESTION? It is a vital question. Young man, *study yourself* earnestly and not partially or in a self-conceited way. Look yourself in the eye, if I may use such

an Hibernian expression, gauge yourself, cross-examine yourself, go down with a probe to the bottom of your heart ; and do not be afraid to vote yourself out if candor and common sense and necessity require it.

Then, in the next place, *pray*. Ask your Father in heaven, your blessed Master who redeemed you, what he made you for, what he converted you for, and to what use he will put you. Pray, then *watch providences*. Human life turns on very small pivots. The two greatest decisions of my life turned on five minutes, and on comparatively minor events.

How did I get into the ministry ? I will tell you, because an ounce of experience is sometimes worth a pound of theory. My godly, widowed mother with an only son, gave me to God for the ministry, she tells me, when I was an infant. She didn't say much to me about it, but she talked to God about it. When I graduated from college and went to Europe, I came home with a good deal of literature lying loose and a decided drawing toward the bar, my father's and grandfather's profession, and behind the bar a natural love for politics, and some of my relatives were inclined to push me into the profession of law,—and, boys, I tremble to think how near I came to being a lawyer. I had even thought of whose office I would enter in Philadelphia, because the pressure was that way, and God had to hedge me up in that direction. One day a kinsman came to see me and said, "Theodore, there is a revival in our little village five miles away ; won't you go down and attend the meeting to-night ?" I went and found about thirty or forty people gathered in a private house seated on boards over chairs. They called on me to speak. I spoke ten minutes, urging souls to Christ, and afterwards talked with one or two inquirers. Some of them came up and thanked me. As I was riding home and came to the road that turned up towards our country church, this thought come into my mind, "Speaking to-day ten minutes seems to have done a little good ; how much more if I were to preach every Sunday ; I will be a minister." It was settled in five minutes, and that was the process. I went home and said to my dear old mother, "Mother, I am going to be a minister." She took it just exactly as you and I would take it when we get to heaven, as what we have been expecting all along,—we shall not be surprised except to wonder that they will let such people as you and me in. She said, "Well, Theodore, I will write to Brother Ford and engage a room in the seminary."

Brothers, I believe in a special providence that comes down to the counting of hairs, and the falling of the sparrow, and the ordering of every step. If I did not believe that our heavenly Father looked at little things, what would become of such little folks as you and me !

Oh, that I could describe the ecstasy that awaits the minister of Christ if, when he passes the pearly gates, some soul comes out to meet him and says, "But for you I might not have been here."

Think of that! You say, "We have obstacles." What does God put obstacles in people's way for except to test their faith and prove their strength? "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." That is the way to overcome the obstacle. The most earnest ministers are those who have had to face obstacles. Ready to endure any hardship, ready to wear coarse clothes, ready to work or suffer, ready to bear anything if they can only have the joy of preaching Christ,—that is the kind of ministers we want. Do not be discouraged with obstacles, do not be disturbed with the thought about trials, do not be disturbed with any fear. Simply settle the question, did God make me, and Jesus Christ convert me, to be a minister? Stir thought and see how it settles.

THE CALL TO FOREIGN MISSIONS.*

BY MR. ROBERT E. SPEER.

So general is the distribution of intelligence regarding the missionary need, and so widely has the call to missionary work been sounded out through this land, that any large body of students most probably has in it representatives of three distinct classes: first, men who have decided to stay in this country; second, men who have decided to go to the mission field; third, men who are still weighing the question of their duty and their work in life.

The first and the second classes may be divided into two other groups. Of those expecting to go to the foreign field, there are those who have reached their decision in conformity to the will of God, and those who are going without the sanction of God's Spirit. I have been surprised during four years' association with the Presbyterian Board, to see how many have erroneously concluded that they should give their lives to missionary service. Not only have men who intend to preach the gospel made a mistake, but many have taken a medical course preparatory to missionary work, whose decision God clearly has never sanctioned. A man wrote from Missouri saying that he had thought the matter over and had about concluded that he would "like to take this trip." Another wrote from a medical school in Philadelphia saying that he had decided to go, with the understanding that he was not to teach the doctrines of religion. Some time ago I met a man whom I knew to be a forger, who had applied to be sent to the mission field. I asked him why he wanted to go. He replied that he thought if only he could break loose from the influences here and go into the mission field in company with men who were in God's service, he could straighten out his life. If you have decided this question contrary to the clear

* Sunday evening, July 7, 1895.

indications of God's Spirit, and without the sanctions of that Spirit, reconsider it now.

Of course you do not doubt that among the men who have decided to stay at home scores have done so contrary to the will of God. What did Jesus Christ command? The world's evangelization. How is it to be done? By the disciples of Jesus Christ. What power do they need to do it? He has given them all that they need. Why then has it not been done? Because they have refused to go. Then it must be that enough men have clearly refused to do the will of God and have stayed in this country and in other Christian lands, to have been sufficient for the world's evangelization. Dr. Nevius once said that he never had come back to the United States without meeting scores of men who said they had committed a great sin in not obeying Christ's voice calling them to the mission field. Only a few years ago the General Assembly of the Presbyterian Church issued a call to all the ministers in the Church asking them in view of the great needs of the world to reconsider the grounds on which they had decided to work in the United States, and to ask their own souls in the presence of Christ whether or not they could give an adequate and sufficient reason for not saying to him, "Lord, set down my name."

Let me first say one word to the men who have made up their minds with clear consciences to stay in the United States. Too many times such men have forever absolved themselves from the large measure of responsibility for the evangelization of the world which those assume who surrender their lives definitely to that great enterprise. You could not make a greater mistake. First of all you must arouse the church at home until it thrills through and through with sympathy with Christ's great purpose; the men who stay in this country are to do it. Yet the average student going out from our colleges or theological seminaries, or the average man in the Christian ministry, knows not one tithe of the facts sufficient to start the interest of one little child in the world's evangelization. There is great need for missionary instruction in our colleges and seminaries. We need to recall the advice that Bishop Wescott gave to the clergy in his diocese, when he said that it is the business of every Christian man to study the annals of the present conquests of the Cross of Christ. I was surprised to hear last summer one of the missionary committee of the Free Church of Scotland say that every year a third of the members of that committee went out of office, and they filled it up with new men. I asked if it didn't play havoc with their work. "No," he said, "it does not; every Free church minister is supposed to be so familiar with the missionary enterprises of the church as to be able to take his place, without further instruction, on the committee that governs its foreign missionary operations."

There is another duty, fellow students, that men have who stay at home. You are not going to escape that everlasting controversy waging between the missionary and the advocates of the

antagonistic faith. Those who stay at home with their hands on the pulse of the Christian church owe just as great a debt to the world's evangelization as those who give their lives definitely to the foreign field.

The reason the class of men who run away from the missionary call is so large is found in their forgetfulness of and their disbelief in four plain simple facts.

The first is, that *the work of the world's evangelization is a matter not of option, but of obligation.* We all acknowledge this in theory. Christianity is not worth keeping unless it obliges us to pass it on. What makes Christianity worth having is that it brings to us the message of life found nowhere else. If that is so, then this very fact places us under obligation to give the message to all the world. A religion that does not place its adherents under the obligation to give it to every creature is not worthy of retention by those adherents. The moment a man says that his Christianity does not require him to give the gospel to the world, then he hasn't a Christianity at all. We believe that God sent his Son from heaven, and that the Son gave his life for the world's life upon the cross; that he came not to judge, but to save the world; that God was in him reconciling the world to himself; that he told his disciples to give the message of his life and his death and his blood to every creature; that you and I are his disciples; and that apart from his name there is "no name under heaven given among men, whereby we must be saved." Does not this belief carry with it the obligation to spread the knowledge of these facts around the world? There is not a man of you who does not believe that it is a matter not of choice but of compulsion to carry the story of Christ to every creature. Yet here we sit. How many of you know even now that Christ's voice is not speaking an appeal to your heart, and you have been steeling your heart against it. Imagine Simon Peter standing on the shores running up from the sea of Galilee, with a loaf in one hand and a fish in the other, while five thousand poor starving people lie about on the grass, and saying, "What a pity it is that these poor people are not given something to eat! What a nice thing it would be if some one went out and fed them!" Would Christ have allowed him to go about with a misty sort of sympathy for a world that was dying for a practical knowledge of Christ? No, he said, "Give *ye* them to eat." The work of evangelizing this world, not for the Church alone, but for every young man, is a matter he cannot run away from. It is a matter of personal, inalienable obligation.

The second fact is, that *no one race is peculiarly dear to God nor peculiarly essential to his plans.* There was a time when he had his chosen people, and there is a type of scholarship which professes to believe that the Anglo-Saxon race is made up of descendants of the lost tribes of Israel. We talk as if God had a larger place for America in his heart than for the other nations and that therefore we are entitled to something which the other nations are not entitled to. You never

heard a missionary coming home from the missionary field with his head full of this Anglo-Saxon conceit. They know that other nations in the world, measured by the qualities that are in Christ, are nearer to the types of God than we are. And yet we hold the fallacy that in some way our race is entitled to more of the gospel than other races, and therefore the moment the missionary appeal is sounded in the ears of young women and young men nowadays, we are told of the great need at home.

Fellow students, there is great need here. Let no man in his zeal for the mission field minimize the need for Christian activity in this land. With a hundred thousand drunkards going down every year from the drunkard's hovel to the drunkard's hell; with a million voters unable to read the votes they cast; with four million children out of the public schools, which means two million voters, and if the women vote, as it seems likely they will, four million voters who will not be able to read their votes; with thirteen million children out of the Sabbath School; with seventy-five per cent. of our young men never entering a Christian church;—God knows there is need enough for Christian work in the United States! But enough for what? Enough to make us *ashamed* that there should be so much after two centuries of Christian activity? Yes. Enough to make us bow our heads in humiliation that there should still be so much sin, and the devil have such a strong grip on this land? Yes. But *not* enough to justify us in nullifying the last command of Christ. Some of you may have been saying to Christ as he has sounded the missionary call to you, that there is enough work for you to do here. Whose fault is it that there is so much work to be done in the United States? Is it the Hindoo's, or the Chinaman's, or the African's fault? By what right do we shut them out of the kingdom of God because of a state of affairs for which they have no responsibility at all? The gospel was not given to them on condition that there was no need in America for the gospel. It was given to "every creature." We have no right to rob our brothers around this world of the glad tidings of God's love and of Jesus Christ, because there is still work to be done here. I do not wonder that Phillips Brooks declared in scorn, that the common excuse, that there were heathen enough at home to whom we should give attention, grew to his mind more pitifully mean every year. He said, "It seems to me like an orphan, who has killed his father and mother, whimpering before the judge, and saying, 'Please, judge, have mercy on me, you know that I am a poor orphan.'" Of course he was, but by whose hand had his parents been slain? Of course there is need for Christian work in the United States, but at whose door is the responsibility to be laid? God's? "He is not willing that any should perish." The heathen's door? They have not known there was any such country as this. It is at our door that the responsibility for this great need lies, and we make our own past disobedience the excuse for further disobedience, our own failure at home the excuse

for more extensive failure abroad. No man can hide himself behind the sophistry that God's peculiar love for our nation, or the peculiar need for Christian work in this land justifies us in neglecting the untold millions who wait that light whose dawning maketh all things new.

A third fact can be stated simply. *There is no branch of Christian service so distinct from other branches as to justify a Christian in demanding for entrance upon it, a call different in kind or degree from that kind of a call with which he is satisfied to enter upon any other branch of Christian service.* We have fallen into an old pagan notion that some things in life are more sacred than others. We talk about the sacred ministry. No Christian man has a right to enter any calling unless it is God's work for him. It is downright unchristian to set aside the ministry or the missionary work and say that we will not enter them unless we get a different kind of a call, or a larger call, than that which we expect in entering upon law or medicine or any trade. All a man needs in any branch of life is to know it is God's will for him. So that men who say they have had no special leading in the missionary direction, demanding as a condition of entering upon that work what they do not demand if they look forward to the practice of law or medicine or preaching the gospel in this land, these men occupy a position that is unreasonable, unscriptural, and unchrist-like. Let us be honest with Christ and his world. I believe with all my heart that Keith-Falconer put the thing truthfully when just before he left Scotland to die for Christ in Southern Arabia he said that while vast continents are shrouded in the most utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of truth rests upon every man to show that the circumstances in which God has placed him were meant by God to keep him out of the foreign field. A missionary from my old school, who died afterwards in Turkey, said that he went out into the night with his Bible open to that verse, "Go ye into all the world and preach the gospel to every creature"; and kneeling down and reading that verse he said, "Lord, I know what this means; this means that it is thy desire to have the whole world know thee. I can find no reason why I should not go to some portion of the world that doesn't know thee, therefore to-night I surrender my life to thee to go." I cannot see how a Christian can get away from that position if he has any capacity for honest thought. He does not need for service that most pleases Christ larger justification than for a work that pleases Christ less.

There is another fact, that *the work of the world's evangelization is a matter of immediate urgency.* Oh, fellow students, if we might only realize that God actually wants us to be flames of fire in this world striving for its immediate evangelization, think how our lives and our circles of influence would be changed! Why is it that in this world men will work the very flesh off their hands, will work

until they fall down dead in their tracks, while Christian men stand idle in a day of glad tidings, holding their peace, and Jesus Christ waits to see of the travail of his soul and be satisfied.

Great Britain spends every year upon her army, and as much more upon her navy, more money than all the Christians of America have given to the world's evangelization since 1800. Even the little Argentine Republic gives every year three times as much money for the maintenance of her army as the whole Christian Church of America gives to the work of the world's evangelization. We do not believe in Christ, let us not go out telling men that we do, unless our hearts are aflame with love for him and a passionate desire to have him see of the travail of that soul of his and be satisfied. Why has the Christian church, with men and money more than enough for the world's evangelization, not accomplished this? while there sweeps the great unnumbered throng from the world's stage, year in, year out, into the presence of him who loved them so that he gave his own Son for their salvation. Fellow students, knowing what Jesus Christ means to Christian men, are we ready to pledge ourselves to a new effort, an effort that shall hold nothing back from Christ, who held nothing back from us, looking toward the immediate evangelization of this world for which Christ died? Oh, it would be the glory of our lives if we might with not one drop of life withheld, throw ourselves into this great movement. The love of God is as universal now as in the day when Jesus Christ said it included every man; the needs of the world are as intense to-day as when they pierced the very heart of God and drew his only Son down to earth to die for the sins of men. The pathetic appeal of the poor lost world as it staggers blindfold around the great altar of God is the more pitiable because it doesn't know it is blind, and calls us to an immediate and an undaunted effort to undertake at once operations which shall secure before we die the evangelization of this world.

Will you throw your lives into this work? Some are to practice law, some medicine, some are going into business, some think you will get wealth and help the missionary enterprise. Will you look Jesus Christ steadily in the face, and, knowing perfectly what his will is, say, "Oh, my Master, I know thy desire. I haven't much, but I have something; I am not many, but I am one, and what is better still I will be one with thee in thy desire, and thine unceasing effort to spread abroad over all this world the story of thy undying love."

MR. FRANK ANDERSON,* OXFORD UNIVERSITY, ENGLAND.

Canon Liddon says, "An absence of anxiety for the spread of the truth implies spiritual paralysis if not spiritual death." Is

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there not in our colleges and in our own hearts an absence of this anxiety? In a friend's room in Oxford there hung this sign : "The firm is dead which does not advertise." If we do not advertise the church of Christ, very probably that church is dead.

All intelligent inquirers want to know if the duty and need for foreign missions is imaginary or real. Three great principles underlie the claim of foreign missions upon our attention.

1. Heathen religions are insufficient to meet the deepest need of the human heart. They may in one way or another teach or anticipate Christian truth, but they are utterly incapable of bringing man out from under the penalty and power of sin.

2. The religion of Jesus Christ is a universal religion. Christ came to save the world and his is the name, and the "only name under heaven given among men whereby we may be saved."

3. God requires and has ordained that human witnesses shall be the means of bringing the gospel to the knowledge of men. A woman in Edinburgh told Mackay of Uganda, that if God wanted to save Africa, he could do it without his help, but that is not the way the Almighty works.

Some of the main reasons for calling for men and women to go out to labor in the foreign field are :—

1. The command of Christ. This is the most important and explicit reason, and unless we are prepared to erase this oft-repeated command from our Bibles we are bound to execute it.

2. There is the great fact that at least one half the world as yet has not *heard* the name of Jesus Christ. Think of these millions living in beliefs, religious systems, degrading customs and errors that blight their lives and ruin their souls !

3. The world is now open to the gospel as never before; revolutions have been worked; prejudice has been removed. God has given the opportunity to reach the world; we have the knowledge of philology, science, and every branch of study to aid us in this work, and the responsibility now rests upon us to make use of these for the advancement of his kingdom.

4. If we do not carry on this work the purposes of God are being delayed.

5. We are called to this work because man is man. As Kant said, we must treat humanity whether in our own persons or in the person of another as an end not as a means. Look on a native of China as Christ looks upon him. It is worth the life blood of every one here to live for the salvation of one man.

6. Because so few are devoting their lives to this great work. Each man should go where he is most needed. Should it be that one in seven at Northfield are thinking of the foreign field; or one minister in seventy-seven or one in five thousand Christians in the United States are working abroad ?

I wish that we could all have a deeper, whole hearted consecration to Jesus Christ; then these questions would not be so hard to

decide. Have we not been fabricating excuses and obstacles? If we can get rid of self God will make our duty plain. Can we not reach the degree of consecration of David Brainerd, of Henry Martyn, of David Livingstone; can we not say with Christ, "My meat is to do the will of him that sent me"? Are we living to finish the work of Christ, living day by day that God's will may be done on earth as it is in heaven?

MR. SHERWOOD EDDY, REPRESENTATIVE OF THE STUDENT VOLUNTEERS OF AMERICA.*

A vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Acts xvi: 9, 10.

"And after that he had seen the vision, *immediately* we endeavored to go into Macedonia." Paul's life was keyed upon *obedience*. He lived up to the light that he had. Such light as he had he lived up to when he stood by at the stoning of Stephen and when he journeyed to Damascus to persecute the Christians there. He met Christ in the way and for three days was in the dark with God. Then the light broke and he was true to that as he had been to the dim light of the past.

Contrast with Paul's life-story, so full of suffering, peril, and persecution, ending in a martyr's death—but withal a glorious success—that of one of his contemporaries, a young man whose path crossed that of Christ and brought him for a moment into the light, but who went off in darkness. When Christ answered his question, "What shall I do that I may inherit eternal life?" he couldn't stand the test to give up his earthly possessions. He failed when God wanted his life. For many there is here a parting of the ways. There are just two paths to follow—one is a path of thorns and suffering, the other is the way of self; one of light, the other of darkness; one of joy, the other of sorrow; one of victory, the other of defeat. You must take one or the other. The one ends in Christ, the other in self. Down Christ's path awaits you a needy world, a calling as grand as that of Paul—the same missionary calling; there are native Timothys waiting to be raised up and sent forth; there are hungry lives needing to be fed with the bread of life; heathen homes needing you to bring Christ into them. Jesus loved the young man for his soul's sake and for his possibilities. He looks upon you and loves you, seeing your possibilities and he longs to possess your life. Do you say you have not been called? It may be because you have not been within calling distance. Are you praying for light? Some of you are fighting battles and are in the dark. God grant that not one of you may go

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away without having gained the victory over self and being fully surrendered to the Lord Jesus Christ.

By L. D. WISHARD.*

If we look out upon the world, how surprised we shall be to find how perfectly accessible the field is, and how simple the mission enterprise has become. There are three things involved in it, humanly speaking : In the first place we need *a force of men to finish it* ; in the second place a fund of money ; in the third place executive capacity.

How many men are needed ? Probably thirty thousand missionaries would evangelize the world in a generation. About a billion people are practically unevangelized, and if the churches for the sake of finishing this great work will only combine more, I believe that thirty thousand people could reach these billion people. They would not Christianize the world probably. We haven't Christianized America, though we have been working on the problem ever since the Mayflower landed. We haven't Christianized England yet, though we have been working on the problem ever since Augustine landed. We only need to raise one in thirteen hundred in our churches. That is not as large a number as laid down their lives on the field of Gettysburg. That is not an unreasonable demand.

Another element needed, equally feasible in its outlook, is *a fund of money*. How much ? We spend about twelve hundred dollars to each missionary ; about twelve hundred times thirty thousand is our part of the great fund needed. Thirty-six million dollars, less than one a year for every church member.

Another thing needed is *executive ability*. See how perfectly feasible this is from the standpoint of the executive capacity which we already possess. No nation has ever exhibited better executive ability than the Anglo-Saxons. We want to just bring into play the executive capacity that is being shown in business and in military achievements ; and because of the evident feasibility of the achievement of this great enterprise which the church has been working on for eighteen hundred years, there is a plea such as never before came to young men to engage in this work.

It does look as though the young men were going. Not only is this work beginning in Europe, but it has already taken hold of the young men of Asia. We have in America the Student Volunteer work for foreign missions, but the logical outcome of it is a Student Volunteer movement for home missions in China, in Japan, in India, in Africa, and in every land that has heard the name of Christ. These thirty thousand that we shall send forth must have associated with them five hundred thousand natives, that will do the

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work better than we can do because they know their people better, and they will do it quicker and cheaper than we could do it. We cannot overtake the work without their aid.

Now is the time to put in twenty or thirty or forty years for Jesus Christ, and may the Lord grant that from Round Top, which has become the Olivet of the Student Movement, men may literally go to the very uttermost parts, and among all the nations of the earth.

THE NEED OF INDIA.*

BY MR. DAVID MCCONAUGHY, CALCUTTA, INDIA.

Standing on Round Top just six years ago, with the cry of India's fifty million young men ringing in our ears, we sought to point out the unparalleled opportunity and the proportionally great responsibility presented to the students of America by that great company of young men in India. Then it was as one that scented the battle from afar, a field which he hadn't seen ; now it is as one who comes straight from the seat of war, and who knows whereof he speaks, because he has identified himself with those young men, who have become as brothers, in the country of his adoption and their birth, and of them I want to speak to you to-night.

The young men of India have a peculiar claim on the young men of the colleges of America, for several reasons. They are our brethren, they belong to the same Aryan race, many of them, to which we belong.

The Young Men's Christian Association has ceased to be an experiment as regards those young men. Already there are some eighty Young Men's Christian Associations, with a membership of between four thousand and five thousand, scattered over the great empire of India. In Madras and Calcutta and Bombay, we now have experienced secretaries, giving their undivided attention to the leadership of these young men. Not only have the native Christians responded readily to the appeal made when the association was established, but the non-Christian young men have entered into the membership open to them. In Madras about half the members are non-Christians, who have joined as associate members, who come to gain the privileges they may, but who also come into the religious meetings, and put themselves in contact with our active members.

Five men have been sent to India ; four from America, and one from England ; four of them college-trained men, who have gone out with a burden on their hearts for the student class of the young men of India.

Five years ago, after a few months in India, we could find only eighteen Young Men's Christian Associations in all the country, and

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those had no connection with each other. To-day they have a National Union, which binds together the eighty associations.

There is one door that has been thrown wide open to the college students of America. In our rooms, which are small and very unattractive, we are having an average daily attendance of more than two hundred young men. They flock to our rooms, and crowd them to suffocation. These men are open to influence. They welcome you with open arms. Their caste prejudices are breaking down, the old order is changing in India, and the whole country is in a fluid state, and in a few years the destiny of India will be determined. It is not a question between Hindooism and Christianity. Hindooism has no life in it, and will not last. The young men of India themselves have ceased to believe in Hindooism; they are cutting away from it almost *en masse*, and are drifting out upon a sea of godlessness, losing respect for their parents, losing even the social restraints that held them in the past. They are passing through that state of upheaval which must inevitably precede the new order of things. This is a time of crisis in India. It is now that the future of India is to be determined, and of the young men of India; those young men that are to be found to-day at the great university centers are the makers of India, the men who are to determine her future.

One man, stationed at Madras, one at Calcutta, and one at Bombay, will not overtake this work in a century, and we want young men, not to be secretaries of the Young Men's Christian Associations in these cities, but to go out as college men, not necessarily ordained, and to come in contact with this student class. We want in India a settlement of young men who will go out and give themselves to personal contact with these men, and who will lead them to Christ. We want the reincarnation of Christ in his disciples; we want a settlement of Student Volunteers in Madras, in Calcutta, in Bombay, and in many of the cities of India.

THE CALL TO CHINA.*

BY MR. D. WILLARD LYON.

We have before us, fellow young men of this decade, the greatest opportunity that has ever faced Christian young men in Christian America, or in the world. Some fifty-five years ago, there were less than twenty missionaries working in China, and they were not permitted to set foot on China's soil, but were living on the great islands near the empire. Fifty-three years ago, a treaty was drawn up that opened five cities to foreigners, so that from 1842, we date the opening of that country to the gospel. Thirteen years later there were only a few missionaries working in only four of the eighteen great provinces in the empire. In reality the country was not yet open, so God by another war, and the treaty of Tien-tsin,

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opened the remainder of the empire. These two wars give us a prophecy of what this recent war is to accomplish. I believe that it was God's plan that those Japanese should conquer China, that the country might be prepared in a peculiar sense to receive the great outpouring of blessing which he has in store for it. I believe we stand at the opening of a new era; a new China is before us, which we shall have the opportunity of seeing developed. Some of us may have a part in that development. We have the privilege of molding those four hundred millions into a new empire, that shall give glory to the Lord of lords.

The war is overcoming the greatest obstacle to Christianity in China, namely, the isolation of the Chinese. For centuries, the Chinese have cut themselves off from the rest of the world. Isolation is doomed, China is to be opened, not simply to the commerce of the world, but to the gospel.

Who in China will have a prominent part in the accomplishment of its progress in the next few years? Not the present leaders of the empire, but the students now in the educational institutions and the mission schools of China are to have the reins of power. The strategic point, then, is the students of China; reach these students and we reach the new empire.

Two obstacles stand in the way, which make the task not an easy one. The first obstacle with the Chinese student is that as things are constituted to-day, he is compelled to be an idolater. A man who passes the examinations of the empire must worship the gods of the empire. Teach him Christianity, and he is bound to give up the laurels and the rewards of the examination. This is no small obstacle, one of which we perhaps can realize the force, when we consider how ambition is holding men in this country. Men, we must fight with the power of God, if we are to reach these men in China.

The second obstacle is that scarcely any of these educated men have been brought to Christ; we can count almost on the fingers of our hands those who have been converted from this student class.

Fellow students, will you not find it your greatest joy, the greatest opportunity of your lives, to go and to teach in these educational institutions that are being built up; to form Young Men's Christian Associations; to bring the students into the mission schools that they may be evangelized? Is not this the greatest opportunity that has ever been before you? May not God himself want you to have a hand in the transformation of heathen China to Christian China?

THE CALL TO MEDICAL MISSIONS.*

BY MR. WILLIAMSON, EDINBURGH, SCOTLAND.

Mr. Ruskin says, "There is no true potency, but that of health; nor true ambition but the ambition to save." The reason why

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medical missions appeal to us so strongly is because of that ambition to save bodily as well as spiritually. There are several reasons why this line of evangelistic work ought to appeal very strongly to students.

First, because it was *Christ's method*: David Livingstone said, "God had but one Son, and he made him a medical missionary." If he gives us that example, it is surely one worthy of attention.

There is a second reason, because medical missionaries can accomplish a *permanent work* as perhaps no other evangelist can. A missionary goes through a large number of villages and preaches to many people, and they get interested in the truth, but it may be months before he can revisit that village, and after so long a time they must begin right over again. The medical man has forty or fifty patients in the hospital, some of them for eight weeks at a time, and all that time he can give them systematic instruction about the great truths that are so much to us personally, and good results can be achieved because of that lengthened period of instruction, which can never be obtained by mere itinerant work.

The third reason is because it *captures the key positions* and key men. Key positions are constantly being gained by a medical man which could never be gained by a theological student.

The fourth reason is because of its *wide influence*. An English writer said that the earth requires about eight thousand miles to stand in, but five hundred million miles to fly in. The medical mission may not take up much room itself, but its orbit of influence is tremendous. Medical work has the widest influence of any kind of evangelistic agency.

Then *the need* is tremendous. In that little book "Martyred Millions" the author says that when an African has a pain in his foot they burn a hole in it. In Arabia, the constant practice is to dissolve a piece of the Koran in water and then drink it. In India the eyes become inflamed, and every year hundreds of people lose them just for the want of proper attention, because we in Great Britain and in America stay to practice among fellow men who have already so many doctors around them. Should not we who have, or shall have in a year or two, the power to serve them in a way that shall draw out their hearts and give them the very strongest reason for believing in our Christianity, should not we go to them?

The mission field requires the very best men there are in the world. So let no man who has brilliant attainments think that by going he is throwing himself away. How can we throw away a talent by giving it to Christ, by following in the footsteps of our Master? We must make our preparation thorough because it is for God, and because we cannot have the privilege out there of consulting with brother physicians. There you must take the responsibility alone.

The opportunity is great from another point of view; we have a great opportunity of doing a great and noble thing, and the very

best thing that could come into some of our lives is for God to ask us to do something tremendously hard.

The most perfect life ever lived on earth, the life of Jesus Christ had to be laid down. It is not merely the sin of our lives that has to go, but the highest aspirations of our lives have to be laid at Jesus Christ's feet in order that we may bear much fruit for him. Consider the great aim we have in view, the completion of Jesus Christ's kingdom on earth, and then decide if you are carrying out God's purpose in your life.

REASON AND FAITH.*

ARTHUR T. PIERSON, D.D.

God has made us with two eyes, both intended to be used so as to see one object. Single vision with double organs—binocular vision—is the perfection of sight. There is a corresponding truth in the spiritual sphere. Matt. vi: 22, 23.

For example, we have two faculties for the apprehension and appropriation of spiritual truth: *Reason* and *Faith*; the former intellectual, the latter largely intuitive, emotional. Reason asks a reason—why, how, wherefore; faith accepts testimony and rests upon the person who bears witness.

Now reason and faith often seem in conflict but are not. Reason prepares the way for faith and then both act jointly. We are not called to exercise blind faith—"Fides Carbonaria"—but to be ready always to give answer to every man who asks a reason. Blind belief may be credulity.

If God gave the Bible, it must bear his signature and seal, and it does. For example, Messianic prophecy with its three hundred and thirty-three predictions of coming Christ, in the hands of the Jews more than four centuries before Christ came, is one undoubted seal of God, attesting both the scriptures as inspired and the Christ as divine. Such seals of God are put on the word that reason may be satisfied when it weighs the evidence.

There are three questions which belong to reason to answer: First, is this Bible the book of God? Second, what does it teach? Third, what relation has its teaching to my duty? When these are settled, faith accepts the word as authoritative and no longer stumbles at its mysteries, but rather expects God's thoughts will be above our thoughts. Thus where reason's province ends, faith's begins.

Now, as to truth, it is spherical; and in any sphere only one half is toward us and visible. Yet we do not distrust the fact that there is another half. So we must learn that we see only half truths, but that the half we do not see is no less real and important.

* Wednesday evening, July 3, 1895.

Let me give two or three illustrations :

1. *Body and spirit.* In Genesis we read that God made man out of the dust of the ground and breathed into his nostrils the breath of life. And in Ecclesiastes, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Here is the only satisfactory explanation of man, of life, and death. As John Hunter taught, "Life precedes organization and is the cause of it, not the result of it." Man is composed of body and spirit, spirit independent of the body and capable of subsisting apart from it, in the image of God's independence and intelligence and immortality. This is the only theory of man which answers all the problems. From all excursions into man's philosophy we return at last to rest only in God's.

2. *The temporal and the eternal.* Compare II. Cor. iv : 16-18. There is a world of matter and a world of mind : One is visible and tangible, the other subtle and comparatively unreal because invisible. How any man with both eyes active can fail to see this unseen realm is hard to understand. Life is a ladder, resting on things grossly material, but as we ascend we leave matter below and get nearer to immaterial yet indisputable verities ; we find substances that five senses can test; others that can be tested by only four, others by only three, such as water ; by two, such as air ; and by but one, as life ; and analogy would show that if we still ascend we shall find other forms of existence as real, yet entirely beyond sense. As soon as we accept the reality and verity of the unseen, we get out of difficulty. The eternal is not future but present : we are living in two worlds at once—part of us, the inward man, pertains to the eternal ; part of us, the outward man, to the temporal. Here again God's solution is the only one in which we can rest. Ecclesiastes is meant to teach us that "under the sun" we get only a half view, vexatious and vain ; only he who gets high enough to look above and beyond the sun can see the "whole of man."

3. *Self and others.* Here are two other half truths that constitute one sphere. We must look at both to get God's idea of life and joy and service. Compare xvi : 25 ; John xii : 24, 25. The temptation is, as self is the half toward us, closest in contact, to live for self, to gather selfish gains, seek selfish pleasure, advantage, advancement. But the word of God teaches us that the very seeking of self is a loss of the higher self, gains are for the end of enriching others, whether the gains be in money or culture. He only knows the highest object of riches, who uses wealth to enrich others ; he alone understands the use of learning, who instructs ignorance. The miser and monk have this in common, that a cell is big enough for either. Christ had a holy horror of abiding alone,—he would rather die, to bring forth fruit, and we here to-day are a part of his firstfruits.

Take these three lessons together. Man is body and spirit, belongs

to two worlds, the temporal and eternal, and is to live for self only so far as he can also live for others ; and what lessons they are to learn and put in practice !

For example, consider their bearing on service. We are not independent of each other. Every man helps or hinders every other man. We all know how much we are affected by our environment. If it be unfavorable we have to resist it, if favorable it assists and uplifts us. Now, the highest duty and privilege is to furnish the *best possible environment* for every other man of the race. This is the simple secret of missions. Missionary is apostle spelled Latin-wise and reversely : both words mean one who is *sent*. What is our mission ? To help create for the rest of our race a set of surroundings favorable to their best good for time and eternity ; and so much more important is the race than the individual, that the individual is to be content to lose himself in others—to sink his own pleasure, treasure, and even profit, in the larger welfare of the family of man. When this is the actual spirit guiding us, we are missionaries, whether in Northfield, Chicago, St. Louis, London, or in Canton, Calcutta, or in Constantinople. For this God supremely calls—not for the field we are in, but for the manner of men we are, and the manner of spirit we are of.

Regard your spirit as the immortal part, and the unseen world as the highest verity ; look on yourself as only a contribution to the race's uplifting and salvation, to be sacrificed for others' good. Selfishness reverses this law and sacrifices others for self. Settle forever the question that wherever God calls, and to whatever, he shall find you obedient. If he guides you by his counsel, the glory will follow even while you obey as well as afterward. Selfishness is the magic skin which shrinks with each indulgence. We grow narrower and more contracted with each gratification that terminates on self. We grow greater, larger, nobler, with every sacrifice accepted for others.

Those who have visited the great library of San Lorenzo have perhaps been shown the Bible which Savonarola studied. Its broad margin is written all over in the small, neat, careful notes which enable us to follow the diligent study of the scriptures that in those dark, degenerate days made this monk the mighty man he was, and prepared him to be the martyr he proved for the truth's sake.

It is now four hundred years since the fires went out at that stake. His persecutors found that though they had burned Savonarola they could not extinguish him. In fact they only fanned the fires of his testimony and scattered the sparks to light other fires of holy witness. The followers of the great Florentine were wont to come secretly and kiss the spot where the cruel flames had reduced all that was mortal of him to ashes. Then the reigning duke, Pietro di Medici, learning of this fact, devised a scheme to put a stop to a custom which not only annoyed him but served to perpetuate the memory of the martyr, and glorify his witness. So he had erected on the very spot where the stake had stood, a statue of Neptune,

surrounded by a circular basin, where a fountain sends up its crystal jets, to sprinkle the sea nymphs that cluster about its brim.

Now, he thought he had by an ingenious expedient put Savonarola's memory into a tomb of oblivion. But the very effort which the duke used to obliterate all recollection of the sacred spot and the tragedy there enacted, served only to identify it, and perpetuate his name and fame to all generations. And, whatever doubt might have existed as to the exact locality, it is now forever fixed by a monument. Pilgrims from every land turn toward the hallowed spot, and say, "There was burned the martyr of Florence, one of God's missionary apostles who kept up the sacred succession in the age of the apostasy."

THE CALL TO CITY MISSIONS.*

BY MR. R. BURGESS, WALES.

What I have to say, I hope may unstop some ears to the sighs and sobs of humanity, and cause some of you to enter the work of city missions during vacations for the sake of God and man. The enterprise is not an undignified one. Angel slummers went to Sodom and surely labor of the same character is not beneath the notice of Christian students.

Why *city* mission work? The answer floats down the centuries: "Arise, go unto Nineveh, that great city (Hebrew means "a great city to God"), and preach unto it the preaching that I bid thee." (Jonah iii : 2.) Christ wept over Jerusalem, and should our tears not mingle with his for the cities of sin? Satan has his headquarters in the city because he sees its strategic value. Capture New York and London for Christ and you have gone far to capture America, Britain, yea, and the whole world for him. If I could echo the bitter wail of the slums none of you could turn a deaf ear to its appeal.

Why *city mission* work? Because the student gains an all-round experience in practical methods of Christian work, which cannot be gained in any other way. It includes:—

I. Earnest, uncompromising preaching and bright singing of the gospel on central squares, side streets, in tents, cottages, halls, hospitals, workhouses, factories, churches, chapels, or wherever the Lord opens a door.

II. Inquiry meetings. Here the net is drawn to shore; here persons are dealt with who are under conviction of sin.

III. Children's special services.

IV. Systematic house to house visitation. This personal work is productive of splendid results.

V. The supply of trained nurses for the sick poor. Such an agency is indispensable in the slums.

* Friday, July 5, 1895.

VI. Police court mission. The idea is to put a missionary in the court of justice, in whom the judge may have confidence, and to whom he will often hand a prisoner of promise. This has saved many a moral wreck.

VII. Prison gate mission. A band of early rising workers meet the discharged prisoners at the gate and welcome them to a free breakfast. This occasion provides for personal dealing, and an incredible amount of good is accomplished.

VIII. An attempt to secure work for the honest unemployed.

IX. An effort to follow in the wake of Jack Frost and to supply food and fuel to the most deserving families.

X. Other agencies for the uplifting of the lower classes as the need of the vicinity decides.

Christian *students gain much* by spending their vacations in city mission work :—

I. We are made aware personally of the ravages of sin.

He who throws himself into this work with alacrity will secure “a peep behind the scenes.” The explanations of pens and lips are futile in comparison with the experience gained by positive participation in this work. The student will discover for himself how firm a grip the Prince of Darkness has on the children of men.

II. We solve the great problem of “how to *reach* the masses.”

Men will not come to church, therefore the church must go to them. Into the street we must go and, if the doors are closed, ring out the story of Jesus, so that it will go through the open window, and keyhole, that the submerged mass may hear the gospel and be saved.

III. We solve the problem of “how to *lift* the masses.”

Generations of legislators have been slow in learning that Christianity is the only power that will lift the masses or the classes. Laws touching sanitation and education are spending their strength and the masses are still in the mire. Not until Christ is recognized as the chief factor in reform can we hope for ultimate and eternal success. It will be a grand thing for *future* generations if the students of *this* generation have burned into them that the deepest, saddest cry of the outcast is for Christ.

These “journeys to the deeps” will also prove to us, better even than the Bible, that however low the race of Adam may sink in this world, they are still men, and as such are redeemable by the blood of the Saviour. When the student sees with his own eyes men emaciated by sin and emancipated by grace, it sets him thinking. The best place to study Christian evidences, apologetics, dogmatics, and evangelistics is in the slums where Christ is preached and accepted.

IV. We learn that the best avenue to homes of vice is through the children.

Special methods have to be used to *win* them, and *very special* methods to *keep* them. The little ones are quick to know those who

love them. The church has yet to figure out the fact that energy invested in preaching Christ to children is by far the most productive of conversions. Homes and hearts, otherwise impregnable, are easily captured through the child.

A fine sphere of work presents itself among boys between the ages of twelve and eighteen years. The Boys' Brigade is an organization which seems best to meet the case. It will shortly outlive criticism and prove itself an organization which makes for righteousness. Military terms and uniform are only used to win the lad and thus bring him under Christian instruction.

V. We discover that the slums call for consecrated women.

The student slummer soon learns his own helplessness. He is too wise to attempt a work for which he knows God has not fitted him. I appeal to the ladies on behalf of unfortunates whose wails have entered my soul.

In the wars of this century in Europe and America there were ladies of rank and title who left their homes to make the wounded and dying the objects of their care. Friend and foe alike felt the hand of sympathy. Around us, almost at our doors, the battle of life has made sad havoc. Broken hearts, wrecked lives, and sorrow too deep for words or tears, cry for the smile, the voice, and the hand of loving sympathy. Shall a less heroic spirit display itself among the women of to-day?

VI. We are taught to contend with interruption.

In ordinary church work things generally run smoothly. In mission work, however, interruptions constantly occur. Drunken men, gin-shop proprietors, socialists, skeptics, and others, frequently try to block efforts to preach Christ. To hold the reins firmly when there is confusion in the air is a gift which can only come by getting into the heat of the battle. If any task for God teaches that "*He is a present help in time of trouble,*" it is city mission work.

VII. We set a value on music.

Equal in power stand the gospel spoken and the gospel sung. Every Christian student should cultivate this power. Music acts like magic on the man who sings and the people who hear.

VIII. We store up a fund of precious memories for college days.

Everything in life will be different to the student after he has engaged in such noble and ennobling work. Vacations thus spent will form an integral part of the character; the experience will enter the soul and throw light on many a mystery, otherwise insoluble. Books will be interleaved with memories of missions of love. Days and duties will be punctuated by the consciousness that the torch of truth was carried to spots where gross darkness covers the people. No session can be monotonous with slum exploits back of it.

With emotion too deep for words, with earnestness which calls for action and not argument, with a zeal which cannot brook with trifling excuses, I pray of you to "throw out the life line" to these tempest-

tossed mariners in the surging sea of sin, and, if you are led to be spent thus, I shall not have pleaded in vain.

MR. S. H. HADLEY, WATER STREET MISSION, NEW YORK.

I have heard of a Saviour, whose love was so strong,
To save a poor sinner like me,
That he turned his back on the glorified throng,
To save a poor sinner like me,

The angels, they sent him from glory,
I am glad that they told him the story,
He came from on high, to suffer and die,
To save a poor sinner like me.

My sins rose as high as the mountain,
They all disappeared in the fountain;
He wrote my name down, for palace and crown,
Bless his dear name, I am free.

I have been asked a good many times this past year if I believed in miraculous conversion and a personal devil. The last three verses of the second chapter of Second Timothy read, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." That sounds very much like a personal devil, doesn't it? Dear brothers, as you have been going around through Boston and New York and other cities, and seen a thief in the hands of a policeman, being dragged to the station house; or a poor drunkard shuffling along the streets, or a poor lost girl talking to men late at night, did you think that was their choice, or did you think that some unseen foe had captured that soul, that was just as good as you, and led it captive, not at its own will, but at the devil's will? This unseen foe of human souls is seeking to destroy men. Some one asked me the other day "Why does God let sin exist in the world?" Because he couldn't help it. God could make us choose Christ but if we couldn't help it where would be the morality of choosing him? He wants those who love him because they choose to, because of what he is. It is Jesus we love, the friend of the lost and the dying.

I wonder if some of you will lay yourselves out for Jesus in our great cities. In New York and in all our cities, the great throng will not go to church. Every device is tried to get the people under the influence of the gospel, but the great throng passes by.

Drunkenness is the source of unlimited crime. Thousands of men go from the country into the city who ought to stay in the country, and in the saloon, which is the poor man's club-house, they begin to drink and learn everything that is vile; almost all the

people in our mission are ex-convicts, thieves, murderers, bums of every description, men whose ruin has been brought about by rum. The majority of the people that are converted in our mission are men that have come from good positions, from good families, and have perhaps, at some time or other, had a business of their own. We do not get many young men, but we have had a few fellows converted, eighteen, nineteen or twenty.

A man came there one afternoon who was a skillful forger, but who had never drank, and he heard the testimony of the converts. He went out on the tail-end of a ferryboat, and dumped his whole kit, with some ten thousand dollars in counterfeit money, into the river. He came and knelt down, and gave his heart to God. He had never worked; his hands were soft and his clothing was fine. He went to work at a dollar and a half a day, digging holes in the ground; his hands became blistered, and his clothing dirty; he brought his wife into a tenement house garret; you can't get any Waldorf apartments in the city on a dollar and a half salary either. One of his chums came down to see him, and said, "Oh, John, this is too bad; have you gone plumb crazy?" He said, "No, I haven't, I have given myself to Christ." "Well," he said, "we have got the best thing we ever had, there are thousands in it, and we will let you in on the ground floor. What surroundings these are for your wife and child!" John declined emphatically, so his friend said, "Well, now, if you won't do that, let me help you;" and he pulled out a roll of money. John said, "No, sir, I have taken Jesus Christ, and I am going to stand by him, sink or swim." "Well," his chum said, "come and walk with me to the hotel." He went with him, bade him good night, and came back to his rooms, and put his hand in his pocket and found three hundred dollars worth of bills. For a moment the devil said, "Ain't that nice! Ain't that splendid!" But he put on his hat and went to the hotel, and up to his friend's room, and said "I can't take money that is crooked money; I am going to take what I get from Jesus, and no more." The fellow broke down, and said, "I would never steal again, and I would give every cent I have, if I only had what you have."

We have such a terrible crowd that come to us, they are so clearly beyond human help that we are compelled to fall back on the Lord for our help. If they were any less in the power of Satan, we might undertake it ourselves, and get terribly disappointed. Friends, I employ from fifty to seventy-five ex-thieves and drunkards all the time. They handle thousands and thousands of dollars that I am responsible for. All of them are converts of the Water street mission, and every last one of them have been thieves or drunkards, and have wrecked every possible remnant of manhood that ever belonged to them before they came to our place. I had one fellow that was a tremendous pick-pocket, very sharp, he would go through a crowd and have every watch in it without anyone being the wiser. He isn't converted yet. I got acquainted with him

in the penitentiary—I was on the outside, praise the Lord, and he was on the inside—and I said to him, “When you get out, I want you to come and work for me.” He came and worked for me, and handled a thousand dollars a month of my money, and a thousand dollars that didn’t belong to me, and I never watched him, I just trusted him. One day he got tired and went on a trip. When he came back, I had no place for him, so he began to work for another man, and stole the very eyes out of his employer’s head. He was arrested, and I went to see him. Said I, “Ike, why did you steal from this fellow?” “Why,” he said, “I *had* to steal from him, because he watched me. I couldn’t steal from you, because you trusted me.”

Brothers, there is the big secret : humanity loves to be loved for itself, and under those ragged shirts and soiled dresses there is a heart that wants love just as much as you want love, and a good deal more, because they haven’t had it, and you have.

THE STORY OF THE CONFERENCE.

BY NATHAN A. SMYTH, YALE UNIVERSITY.

The tenth annual World’s Student Conference, which began at Northfield Friday evening, June 28, and closed Sunday, July 7, was one of the largest and most successful yet held. The wide influence which this yearly gathering exerts can only be partially estimated from the fact that one hundred and eighteen different institutions were represented by the five hundred and thirty-six registered delegates present this year. In addition to the students, crowds of visitors from Northfield and many other parts of the country attended the meetings. The influence is deepening, as well as broadening. Institutions which have been represented before almost without exception, sent larger delegations this year. Of the colleges, Yale, as usual, stood at the head of the list with her undergraduate representation increased to about fifty. The movement seems to have taken the strongest hold in Pennsylvania, which state sent over a hundred delegates. Of the whole number of delegates 136 expect to enter the ministry, 45 to be missionaries, 47 to be teachers, 35 physicians, 13 lawyers, and 172 were undecided.

Thanks to the untiring efforts of Mr. Moody and his associates, the beautiful new auditorium was ready for the use of the conference this year. In spite of the large attendance the hall was at no time entirely filled. With wise foresight the building has been made large enough to accommodate the increased numbers expected in future years.

Old visitors say that the meetings this year were even better than in former years. They were so many and so stimulating that few found it advisable to attend them all. It was suggested by

many that the length of some of the platform meetings might be cut down to advantage. One especially inspiring address at a meeting is all that the average student can listen to with profit. There is such a rush of new ideas and of questions demanding settlement that the mind is often overwhelmed and much of the benefit lost.

Of the platform speakers, the one who made the deepest impression was undoubtedly Mr. Moody. His aggressive common sense would not fail to exert a strong influence on all who had the privilege of hearing him. The charm of his simple, hearty manner served only to strengthen the affection which the delegates already felt for



PROF. D. B. TOWNER, Musical Director.

him as the man whose efforts have made these conferences possible. Of the other speakers, Robert E. Speer, with his enthusiasm and intellectual force, stirred many to renewed consecration. The interest which was aroused by his lecture on Mark, showed that the student mind is eager to enter the new fields of thought which are being thrown open by the consecrated efforts of modern critical Bible study. To many, the keen logic of Dr. Patton's address on "Doubt" will prove of invaluable assistance in meeting the questions which continually assail the college man, both from within and without. The words of Bishop Hall on the three temptations of

our Lord and his applications of them to our own lives were also especially helpful. But the most impressive meeting of all was the last, in which Mr. Moody spoke on "Besetting Sins." It was preceded and followed by informal prayer meetings. From the earnest petitions offered at the latter one would judge that many will never lose the impulse towards a nobler, purer life, received in those closing hours.

The meetings on "Round Top," the most unique feature of Northfield life, were conducted by Rev. H. P. Beach. Their aim was to help those seeking to solve the question of their life work. To this end different phases of Christian work in its evangelical forms were presented. The most striking address in the series was that by Dr. Cuyler on the ministry. By other speakers the opportunities and needs of various mission fields were emphasized. It is difficult to estimate the deep and permanent influence of these open air meetings. Many undoubtedly received here the impulse which afterwards, in cooler moments, will determine their choice for life.

Some decisions were probably reached under these very trees. But to many an influence deeper than the words of any speaker was the sight of five hundred consecrated young men, gathered on the hill-top in the worship of their common Master. In the memory of all will linger the vision of God's love and power, pictured in the hills and river under the hallowing glow of sunset.

Fully four fifths of the delegates attended the Bible classes. For those interested in personal work Mr. James McConaughy conducted a normal training class, following some of the outlines in his "Christ Among Men." In the normal devotional class Mr. W. H. Sallmon gave an interesting and helpful course, based on the life of Paul, in which he illustrated the methods best suited for use in college devotional classes conducted by the students themselves.



BASE BALL GAME ON CONFERENCE GROUNDS.

The volunteers present found much of practical help in the sessions of the Missionary Institute, conducted by Rev. H. P. Beach and others.

A very practical, helpful feature of the conference in a practical way was the Association Conference. Under the wise leadership of Mr. Mott—whose great executive ability was admired by all who saw how he did his part towards making the conference a success—representatives from all the colleges met every morning to discuss the questions which strike home to the college association. In the delegation meetings in the evening these same ques-

tions were discussed in relation to the life of the local college. The most important subjects taken up were "College Evils," and the "Deepening of Spiritual Life in the Colleges."

But the conference was by no means all work. A healthy tone was preserved by devoting the afternoon to recreation. Baseball and tennis were the most popular amusements, with the exception, perhaps, of swimming in the refreshing waters of the Connecticut. Several bicycle runs were held, and many took long walks and drives among the hills. The climax of fun was reached on the Fourth. In the afternoon the athletic games called forth enthusiastic but

friendly rivalry between the colleges. The meeting in the evening, which was addressed by President M. Woolsey Stryker of Hamilton college, was brought to a close by the customary songs and cheers from each of the colleges, and the day closed with fireworks and a wild war dance around a huge bonfire.



PRESIDENT M. WOOLSEY STRYKER.

One of the most beneficial opportunities offered by this conference was that of making and enriching friendships. A spirit of hearty good fellowship united even members of rival colleges. And the old friendships became new as one friend read the deepest convictions and aspirations of another. Under the simple, earnest atmosphere of Christian devotion,

all reserve melted away, and the soul gave free expression to the best within it.

But the story of the conference cannot be told in words. To read it one must turn to the lives of those who were present. What the story will be can be judged in part by the testimony of those who felt its immediate influence. To some it gave an impetus to more honest and deeper self-examination, to others it meant firmer faith and more enthusiasm for work. The contact with such personalities as Mott, Speer, and Moody, illustrated to all the power which comes from Bible study and prayer. Greater consecration, more entire self-surrender was the universal testimony. As one put it, "Christian service, formerly a duty, has become a love."

To the satisfaction of all, the conference this year was removed from the plane of mere emotion, and put upon the basis of thought. Almost all of the speakers seemed to realize that it is not the sudden

resolve, formed upon the crest of a wave of impulse, but the thoroughly thought-out conviction, which gives undying impetus and enthusiasm. The conference is advancing steadily towards the ideal we earnestly desire. Mr. Moody is not alone in praying that Northfield may become a great religious center. The time seems near at hand when he will be able to gather around him, for the instruction of the earnest Christians of our colleges, the best preachers, the most representative scholars and thinkers, and the most competent and consecrated Bible students that the world can afford.

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PROGRAMME OF THE CONFERENCE.

We append a full programme of the conference with references to the pages upon which the various addresses, conferences and classes are reported.

Friday, June 28, 8 P. M. J. R. Mott, "How to make the most of the Conference." J. W. Chapman, D.D., "His Secret Counsels."

Saturday, 8 A. M. Missionary Institute.* (See p. 230.) Bible Training Classes.*

9 A. M. Conference on College Association Work.* (See p. 225.)

10 A. M. Normal Devotional Bible Study Class.* (See p. 214.) Conducted by Mr. William H. Sallmon. Normal Bible Training Class.* (See p. 218.) Conducted by Prof. James McConaughy.

11 A. M. Theo. L. Cuyler, "Some Lessons from the Young Men's Christian Association Jubilee, London."

2-6 P. M. Recreation: Baseball, tennis, swimming, cycling, etc.

7 P. M. Round Top Life Work Meetings, Rev. H. P. Beach and Mr. J. R. Mott, "Principles and Helps in deciding Life Work." (See p. 236.)

8 P. M. J. W. Chapman, D.D., "Sealed for Service." (See p. 85.)

Sunday, 10 A. M. Exposition of Ephesians i, Major Whittle.

11 A. M. T. L. Cuyler, D.D., "Summons to a New Departure." (See p. 79.)

12 M. J. W. Chapman, D.D., "Ivory Palaces of the King."†

4 P. M. Mr. Frank Anderson, "The Volunteer Movement in England." Mr. Williamson, "The College Man as a Revolutionary Power."

7 P. M. Dr. Cuyler, "The Ministry as a Life Work." (See p. 240.)

8 P. M. H. C. Mabie, D.D., "Student Evangelizing." (See p. 95.)

*Daily except Sunday.

†See "Ivory Palaces of the King." By J. W. Chapman. F. H. Revell Company, New York.

- 9 P. M. J. W. Chapman, "The Holy Ghost."*
- Monday, July 1,* 11 A. M. D. W. Whittle, "Filled with the Holy Ghost." (See p. 118.)
- 12 M. Dr. Cuyler, "Effective Spiritual Life." (See p. 125.)
- 2-6 P. M. Recreation and Athletics.
- 7 P. M. Mr. Sherwood Eddy, "Full Surrender to Christ." (See p. 253.) Mr. Anderson, "The Claims of Foreign Missions." (See p. 251.)
- 8 P. M. Bishop Hall, "The Temptation of Christ," I. (See p. 101.)
- Tuesday,* 11 A. M. Bishop Hall, "The Temptation of Christ," II.
- 7 P. M. David McConaughy, "The Need of India." (See p. 255.)
- D. W. Lyon, "The Call to China." (See p. 256.)
- 8 P. M. D. L. Moody, "Power of Little Things."†
- Wednesday,* 11 A. M. Dr. Francis L. Patton, "Supernatural Religion." (See p. 180.) Bishop Hall, "The Temptation of Christ," III.
- 7 P. M. A. T. Pierson, D. D., "Reason and Faith." (See p. 259.)
- 8 P. M. Dr. Patton, "The Bible." (See p. 191.) D. L. Moody, "Daniel."‡
- Thursday,* 11 A. M. Prof. White, "Studies in the Gospel of John," I. (See p. 159.) Pres. Patton, "Doubt." (See p. 203.)
- 3-6 P. M. Field Sports.
- 7 P. M. College Exercises. President M. Woolsey Stryker, "Duty to God."
- Friday,* 10 A. M. J. R. Mott, "The Power and Progress of the Student Movement." (See p. 221.) Gilbert Beaver, "Association Movement in America."
- 12 M. Prof. White, "Studies in John," II.
- 7 P. M. Mr. Burgess, "City Missions." (See p. 262.) S. H. Hadley, "Rescue Work in New York." (See p. 265.)
- 8 P. M. R. E. Speer, "The Gospel of Mark." (See p. 145.)
- Saturday,* 11 A. M. Prof. W. W. White, "Studies in John," III.
- D. L. Moody, "The Overcoming Life."
- 7 P. M. L. D. Wishard, "The World's Evangelization." (See p. 254.) Mr. Williamson, "Medical Missions." (See p. 257.)
- 8 P. M. D. L. Moody, "Qualifications for Service." (See p. 173.)
- Sunday,* 10.30 A. M. R. E. Speer, "Philip's Problem." (See p. 162.) D. L. Moody, "Confession of Christ."
- 3 P. M. Meeting for Prayer and Consecration.
- 4.30 P. M. H. L. Hastings, "Bible Study."
- 7 P. M. R. E. Speer, "The Call to Foreign Missions." (See p. 246.)
- 8 P. M. D. L. Moody, "Sowing and Reaping." (See p. 132.)

* "Received Ye the Holy Ghost?" By J. W. Chapman. F. H. Revell Company, New York.

† "Secret of Power." F. H. Revell Company, New York.

‡ "Bible Characters." F. H. Revell Company, New York.

NOTES AND NOTICES.

Like the wonderful echoes which the Irishman boasted might be heard at Killarney, the NORTHFIELD ECHOES not only speak when spoken to but, when asked a question, may be expected to *answer* it satisfactorily. The present number is intended to give any desired information in regard to the World's Student Conference which has recently closed. Lack of space has crowded out some of the addresses, others omitted may be found already in print.

* * * *

The tenth Student Conference was unique in many respects, notably in the climax of the closing days, so that when the men left it seemed as though they were in reality but just beginning to be in a position to receive the most benefit from the addresses and classes. Unfortunately the pulse of the conference can be but very imperfectly felt in printed reports, but we have sought to give as fully and accurately as possible the addresses which were most enjoyed and which are calculated to be most permanently helpful.

* * * *

Owing to some delay on the part of speakers and others to correct and return reports, it has been impossible to arrange the addresses in the order desired, and the publication of the magazine has been considerably retarded. Since, however, the reports are of more than temporary value, the inconvenience is but slight.

* * * *

The opening of Camp Northfield, and the special meetings for Bible study, are interesting and important events of the present season, and we hope to give them a place in this and subsequent numbers of the ECHOES. Prof. White's lectures on the Minor Prophets have been drawing increasing attendance and awakening a growing interest. The promise of addresses by Rev. R. A. Torrey, Rev. H. W. Webb-Peploe of London, and of Rev. Andrew Murray from South Africa, during August, is sufficient to guarantee addresses of tremendous interest

and power, and should draw hither Christians from the four corners of the earth.

MR. MEYER'S ADDRESSES. *

Owing to the immense demand for the August ECHOES of last year containing a full report of the addresses of Rev. F. B. Meyer, and the inability of the management to supply that demand, it has been thought best to reprint the addresses on "Christian Living" in a small book by themselves. They appear in an attractive little volume of seventy-five pages accompanied by an excellent likeness of Mr. Meyer.

RECENT BOOKS BY NORTHFIELD SPEAKERS.

Bible study has always had a very prominent place at Northfield conventions and it is no doubt due to this that so wide and lasting an influence for good has been exerted. Those who have been privileged to listen to Mr. Moody as he earnestly exhorted the young men and young women to devote more time to an earnest and spiritual study of the Word, or who have been gathered around him at evening to share some of the "nuggets" from his Bible, will welcome the book into which he has put some of his most helpful thoughts on the *Pleasure and Profit in Bible Study*†. The book is not only one calculated to stimulate men to read their Bibles with a purpose, but also contains many suggestive and helpful thoughts gathered by Mr. Moody in his life-long study of the Word and contact with Bible students. Among the many suggestions exemplified and enlarged upon are these:

Always carry a Bible in your pocket and do not be ashamed to be seen reading it. Mark certain promises, warnings, exhortations, invitations, etc. Set apart at least fifteen minutes a day for study and meditation. Pray for understanding and prepare your heart to *know* in order to *do*. Study systematically by topics, books, and texts, comparing scripture with scripture.

* Published by NORTHFIELD ECHOES, 25 cents.

† F. H. Revell Co., New York, 50c.

*Received ye the Holy Ghost?** by Rev. J. W. Chapman, D.D., is a concise, scriptural study of a most important theme. It is more suggestive than exhaustive and is filled with many extremely interesting and apt illustrations, which add greatly to the clearness and force with which the subject is treated. Dr. Chapman discusses the character, emblems, work, and influence of the Holy Spirit and gives some helpful suggestions as to the sin against him, reasons why Christians are not filled with his power and the results of such a filling—a better knowledge of God, a clearer apprehension of Christ, and a more constant growth in grace and power for service. In these days when so much is written on this subject it is well to be brought back from the speculative treatment of the theme to the solid rock of scripture and to know something of the experience of a man who has been manifestly acknowledged by the Spirit in his work for the Master.

* * * *

The contrast between the natural man and the spiritual man is uniquely set forth in a little book, *Man and His Mirror*,* from the pen of Rev. Geo. C. Needham, one of America's best known Bible teachers. The "Mirror" is the Word of God which portrays the fallen and the redeemed man as he stands in the sight of the Almighty. Mr. Needham gives many suggestive thoughts as to the penalties of the great transgression—death, loss of communion, of dominion, of rest, and of innocence,—also in connection with the figures used in scripture to describe the natural man, and in his description of the origin, nature, and powers of the spiritual man. The book treats of a tremendous theme in a few pages.

* * * *

One of Dr. Gordon's best remembered and, to many, most suggestive and helpful addresses is preserved in an attractive form in a tastefully bound little book, *Risen with Christ*,* which appropriately appeared at East-

tertide. The address is reported in full as delivered in the Northfield Auditorium last year and will be much sought after by those who were present at the time when Dr. Gordon gave so many instructive and interesting thoughts upon the resurrection of Christ and of the believer. The book is an excellent example of Dr. Gordon's wonderful knowledge of scripture and his spiritual treatment of spiritual themes.

* * * *

An important addition to missionary literature from the press of The Revell Company is announced to appear in the early autumn in the shape of an illustrated life of John Livingston Nevius, who was for over forty years a most successful missionary in China. This biography, the advance sheets of which are in our hands, is prepared with great care and skill by Mrs. Nevius, who is returning to China to write a life of her husband in Chinese—a work for which she is eminently fitted. Dr. Nevius was one of the wisest and most efficient men who ever labored in China and his life is full of interesting incidents and his memoir contains much that is valuable in the discussion of missionary problems. The life will repay a most careful reading.

* * * *

How to use successfully the life with which God has entrusted us is a problem which every earnest young man seeks to solve. The elements which enter into success and the aids to its attainment are fascinatingly and forcibly set forth in a book from the pen of one who has himself made great advance in the attainment of true Life Power.* Few books are better calculated to inspire young men with high aims or to lead them to better use of their natural powers and present opportunities. The book is interesting and inspiring throughout, impressing the reader with the solemnity, the privileges and the possibilities of life.

* *Life-Power, or Character, Culture, and Conduct*, by Arthur T. Pierson, D.D. \$1.00. F. H. Revell Co., New York.

*F. H. Revell Co., 50c.



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ASSURANCE OF SALVATION.*

By D. L. MOODY.

After John Wesley had preached for some time, some one said to him, "Are you sure, Mr. Wesley, of your salvation?" "Well," he answered, "Jesus Christ died for the whole world." "Yes, we all believe that; but are you sure that *you* are saved?" Wesley replied that he was sure that provision had been made for his salvation. "But are you sure, Wesley, that *you are saved?*" It went like an arrow to his heart, and he had no rest nor power until that question was settled. Many men and many women go on month after month, and year after year, without power, because they do not know their standing in Christ; they are not sure of their own footing for eternity. Latimer wrote Ridley once that when he was settled and steadfast about his own salvation he was as bold as a lion, but if that hope became eclipsed he was fearful and afraid and was disqualified for service. Many are disqualified for service because they are continually doubting their own salvation.

I was in a town in the north of Scotland a good many years ago, where they sang nothing but the Psalms. They had a church that held the whole town of about two thousand five hundred people; and I think I never heard the Twenty-third Psalm sung as they sang it—"The Lord is my shepherd." It was grand singing. When I finished preaching, I said, "I never heard the Twenty-third Psalm sung so well, and I wonder how many sang it from the heart; I should like to have all who can sing it from the heart rise and sing it again." I never heard it sung so poorly. I do not think there were fifty people on their feet. It is one thing to sing, "The Lord is my shepherd," and it is another thing to believe it. Is the

* Address delivered Sunday, July 21, 1895. Young Women's Conference.

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Lord *your* shepherd? You may be an officer in the Christian Association ; you may be active in Christian work, but can you say you are sure of your own salvation? It is the privilege of every child of God to *know*, beyond all doubt, beyond all controversy.

There are three classes among Christian people that do not have assurance, and I do not believe it is the will of God that they should have it. First, those that have united with the church in hopes that it will lead to their conversion, but who have *never been born of the Spirit*. They will never have assurance as long as they remain in that state. Perhaps they joined the church to please a mother, or a friend. The second class are those that are *not willing to confess Jesus Christ* daily. Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed." (Rom. x : 9-11.)

There are three things : confess with the mouth, believe with the heart, and be not ashamed. If I am ashamed to confess Jesus Christ, I shall lose the joy of assurance. God seems to hide his face if I deny Jesus Christ. It is that class that have no assurance. Scarcely a day passes but we have an opportunity to confess him, and, if I deny him, it will be sure to bring me into darkness.

The third class consists of those who are *not willing to work*. Where you cannot get Christian people to work, they are filled with doubts and fears all their life. They seem to live on doubt—doubts in the morning, doubts at noon, and doubts at night ; they get up on doubts, and sleep on doubts ; they move into Doubting Castle, and there they live all their life. They are like the Highlanders in Scotland, who think it presumption for any man to say that he is a child of God, and who believe as the old Scotchman did who said in praise of another, that "he dooted up to the end." When I asked a child up there what faith was, he said, "Doubts and fears" ; and I should think that is the faith of a good many in this country. But people ask, "Don't you think that some who are really God's people have no assurance?" Yes, I do ; but I say, emphatically, it is the privilege of every child of God to know that he has passed from death into life ; to know that he has been forgiven. Let us claim the privilege ; we know that there is no real

liberty, no spiritual life, no spiritual power, and no rest until we know that that question has been settled. If I have to wait until the great White Throne Judgment to know whether I have salvation, I shall be of little service in this world. Therefore, I must have the question settled so thoroughly that I am not in doubt about my salvation. And not only that, but Peter tells us to "be ready always to give answer to every man that asketh you a reason concerning the hope that is in you." If we are not to be sure, how can we hope or give a reason for that hope?

There is a book that has been written upon Assurance, and I think if we got better acquainted with it, we should soon find out whether or not we are saved. A friend asked me once, "Where can I find the best book which treats of Assurance?" I told him there was a book written on that subject by the son of Zebedee. "Never heard of him. Is he an English author?" "No." "An American author?" "No." "Can you get it in America?" "Yes; most any book store has it. But you will find it bound up with other books which it might be well to get also. You will find it bound up in the Bible." "Oh," he said, and seemed greatly disappointed because that was the book I wanted him to read. People neglect the Bible, and read every other book, and will sometimes even go to skeptics, and become filled with doubts, and say, "I cannot find any book on assurance." John says that he wrote his gospel that we might believe that Jesus is the Son of God. Every chapter but two speaks of believing. That word BELIEVE occurs ninety-eight times and is the key to his gospel. If I want to convince a man of the divinity of Christ, I take him to the gospel of John. John in his first epistle (v : 13) says why he wrote that epistle: "These things have I written unto you that believe on the name of the Son of God; *that ye may know that ye have eternal life.*" That is what the Lord wants us to know—that we have eternal life. If I did not get eternal life when I believed on the Lord Jesus Christ, what did I get? If it is eternal life, there is no end to it. If I only had it while I behaved myself, I should not have kept it long. Eternal life—there is no end to that word. It is life without end. The government was trying to make a treaty with the Indians, and in one place put in the word "forever." The Indians did not like that word, and said, "No; put it, 'As long as water runs and grass grows.'" They could understand that. "The wages of sin is death; but the gift of God is eternal life." Now, if I have eternal life, I have a life

of which death cannot rob me ; a life that I cannot lose, because it is "hid in Christ." In John's short epistle of five chapters, the word "know" occurs thirty-two times, and is the key to that first epistle.

In the third chapter there are mentioned SIX THINGS WORTH KNOWING. The fifth verse says, "And ye know that he was manifested to take away our sins ; and in him is no sin." If Jesus Christ had committed one sin, he would have had to die for his own sin ; but he was "a Lamb without spot, and without blemish." There is no assurance until you take the finished work of Jesus Christ. He made peace by the blood of the cross. By the sacrifice of himself he put away sin, and he was manifested to take away sin. That is my hope of eternal life, that Jesus Christ has satisfied the claim of Justice, and was manifested for that purpose ; and the epistle says we know it—no hoping or guessing, but we "KNOW that he was manifested to take away our sins." That is the starting point. We start from the cross.

Then, the nineteenth verse reads, "Hereby we know that we are of the truth, and shall assure our hearts before him." Some people tell you it makes no difference what you believe, if you are only sincere. I have heard lots of people say, "You do not think it makes any difference what a man's creed is, do you, if he is only sincere ? The disciples of Mahomet and Confucius are all right if they are only sincere." That is the biggest lie that ever came out of hell. A lie never lifted anyone yet. It is the truth that makes us free, and it is *that* which we want to believe. A lie does a man no good simply because he is sincere. Suppose that I present a check for \$10,000 at some national bank, and the cashier says, "Have you any money in this bank ?" I say, "No." "Well," he says, "why are you trying to draw this money ?" I answer, "Well, I am very *sincere* about it, and I want \$10,000 very much ; I don't think any man wants it more than I do." My earnestness will not get me that money. Some people get hold of a lie, and hold on to it. If you are wise, my friend, you will look out and see whether you believe the truth or not.

Look at the fourteenth verse, "*We know that we have passed from death unto life*, because we hate our sisters. She that hateth her sister abideth in life." What makes you laugh ? What is the trouble ? I read the verse as we live it. I have had people come to me time and time again mourning because they have not assurance.

I find they have been nursing some old grudge. Is it a wonder they have not assurance? You will never have it as long as you cultivate that kind of spirit. It is once in a while a good thing to read the Bible just as we live it. Let us read it now as John wrote it, and see how it sounds: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." That is the test after all. Give me a band of godly men and women, filled with love and afire with the love of God, and they will be a power on earth. But when we are divided and cultivate an unkind spirit, we shall not have power. It is not hard to love an agreeable person who loves you. Any Hottentot can do that. That is natural. But to love one who doesn't love you, to love one who is disagreeable, takes a good deal of grace. If you have not assurance, perhaps that is the reason. Are you not on speaking terms with some one? Go and write that one a letter now. It would be high tide in our spiritual lives if we would only get those stumbling-stones out of the way. Perhaps there is somebody whom you think you cannot forgive—then don't expect God to forgive you; some one that you cannot love—then don't expect God to love you. That is the plain English of it. In Scotland once when I was speaking on forgiveness, I said, "If anyone here has had any trouble with anyone and wants to go off and have the thing settled to-day, go now, we'll excuse you." One Scotch woman got up and started; she pressed through the aisle elbowing her way and making the people stand aside. That night she came and brought her husband, and they were both converted. She said, "I have wanted to be a Christian for years, but I had trouble with my mother-in-law, and hadn't spoken to her for years, so this afternoon I went right off and saw her, and she forgave me." About ninety-nine out of a hundred times I think you will find yourself just about as much to blame as those you have quarreled with.

Then the fifteenth verse: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." If you get so angry with a person you wish him dead, that is murder. Some of you may be murderers, who knows? Let the electric light of God's spirit in upon your heart and see what is there. God looks at the thoughts, and if any have cultivated the spirit of hatred so that they wish some one was dead, then God says they are murderers and have not eternal life. Let us cast out this spirit of hatred and receive the spirit of love.

Read the twenty-fourth verse : "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." Notice, "We know that he abideth in us by the Spirit which he hath given us." You can put the test to yourself. You can tell whether you have eternal life, or not. How? By putting your life alongside the life of the Son of God. He had a meek spirit, a gentle, forgiving, and loving spirit. Have you such a spirit? That is the great question. We are getting beyond creeds, and the world is demanding something more satisfactory. A man may have a magnificent creed, but if the love of the Son of God is not in him, he is not what he should be. If a man is continually quarreling with his brethren; if a woman is constantly backbiting and disturbing the neighborhood, and breaking up friendships and Christian societies by her tongue, she has not Christianity. "By their fruits ye shall know them"—that is the test which Christ gave. You cannot gather good fruit off a bad tree, you must have a good tree to get good fruit. If I have been born of Christ, I shall have a Christlike spirit. If I have been born of God, I have become a partaker of the heavenly nature. That is the test. Have you that same spirit, not the same quantity, but the same quality, that Jesus Christ had?

Now, we have kept the best until the last. That is, the second verse : "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "We know that . . . we shall be like him, for we shall see him as he is." I know that; now, right here, I am a son of God, as much as I ever shall be. If I have been born of the incorruptible seed, if I have become a partaker of the divine nature, I am as near God as I ever shall be; for I am in Jesus Christ, and you cannot get any nearer than that. Eternity has already begun with me. "NOW are we the sons (and daughters) of God"—N-O-W! Death is not going to change my moral character. Death is not going to change my relation with God. "NOW are we the sons of God." Some of you may say, "I was there once; I had assurance; I had peace; I had joy, but I have sinned, and lost it." Who have not sinned since they believed? I find that a great many people become discouraged, and they think that God has cast them off because they have sinned since they believed. My dear friends, let me say that provision has been made for that. I am not making light of sin, but I do get a

comfort out of the thought that God has made provision for my sin. When Christ was down here, he was here as a Prophet. He has risen now, and is Priest ; and by and by he is coming as King. He is now at the right hand of God, to intercede for every true believer, and when I sin "I have an advocate with the Father, Jesus Christ the Righteous"; and the difference between a believer and the non-believer, a saved man and an unsaved man, is that in the one his sins follow him to the Judgment, and in the other there is not a sin which stands between him and God. If there is a sin and we take it right to God, he puts it away. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That is the difference between a believer and a non-believer. Let me say that if we have confessed our sins, it is distrusting God not to believe that they are put away. Suppose that I have a little boy, and when I go home he comes to me and says, "Papa, I did that naughty thing you told me not to do." I see there are signs of contrition, and say, "I am sorry you did it, but I am thankful you confessed it. I forgive you." He goes off lightly. He has been forgiven. But the next day he comes and says, "Papa, do you know that yesterday while you were away I did that naughty thing that you told me not to do. I am very sorry. Won't you forgive me?" I say, "My son, was not that forgiven yesterday?" "Well," he says, "I wish you would forgive me again." Don't you see how dishonoring it is? It is very disheartening to a father to have a child act in that way. It is distrusting God, and it is dishonoring him, for us to be constantly lugging up the past. If God has forgiven us, that is the end of it. "Who will lay anything to the charge of God's elect? It is God that justifieth." If God has justified me, will he lay any charge against me? But, dear friends, if you are not forgiven, do not sleep until you are. Have this question of sin forever settled for time and eternity. God wants to forgive you, and he will if you will confess your sins and ask his pardon.

People have said to me, "You have got beyond Paul." "How is that?" "Paul said he was afraid he should become a castaway." Let us see what Paul meant.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now, they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so

fight I, not as one that beateth the air : but I keep under my body, and bring it into subjection : lest that by any means, when I have preached to others, I myself should be a castaway. I. Cor. ix : 24-27.

Dean Alford adds, "rejected from the prize." We do not get salvation at the end of the route, as a prize. Salvation is as free as the air we breathe ! It is God's unspeakable gift. We take it at the beginning of a Christian life. The only way to get salvation is to take it as you take any other gift ; but if we get a *crown*, we must work for it. There is a difference between salvation and the crown. "Ah !" you say, "there will then be degrees in heaven ?" Most assuredly, "as one star differeth from another in glory." Do you think a lazy woman will have as much capacity to enjoy heaven as Paul ? "But doesn't it say we shall be satisfied ?" you ask. I suppose so, but it doesn't take much to satisfy some people. Every cup will be full, but there will be some very small cups. Paul is not writing about salvation ; he is writing about a prize. You say Paul was in doubt about his salvation ? He does not seem to be when he writes to the Corinthians : "If the earthly house of this tabernacle be dissolved, we have a building of God, eternal in the heavens." He wrote to Colosse, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." He wrote again, in another place, "I desire to depart, and be with Christ." Did you ever hear of a Christian filled with doubts and fears who had a desire to depart ? You must have assurance in order to desire to depart and be with Christ. The last thing that we know that Paul ever wrote, was written to Timothy when he said, "I am persuaded that he is able to keep that which I have committed unto him against that day." Look at that eighth chapter of Romans :—

Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

My dear friends, do you say that Paul did not have assurance ? He had not the slightest doubt as to his salvation, and it is the privilege of every one of us to know beyond a doubt that our salvation is sure. Then we can work for others. But if we are doubt-

ful about our own salvation, we are not fit for the service of God. Let us pray God to keep us in perfect peace assured of salvation. *

JESUS OUR MASTER.†

BY ROBERT E. SPEER.‡

One of the sweetest of all the scenes in the gospels is the picture that the apostle John draws for us, in the twentieth chapter of his gospel, of Mary Magdalene at the tomb of Jesus on Easter morning. John tells us that before it was light she had come there, unable to accustom herself to the loss of Christ. If she could no longer have him personally with her, she would, at least, be as near as possible to his body. She found the stone taken away, and ran back into the city to tell the apostles that the sepulchre was empty. Peter and John at once ran together to the sepulchre, John, the younger man, outrunning Peter. Not having the courage of the older man to go into the sepulchre, he waited until Peter came up and looked in, and then together they noticed that Jesus' linen clothes were there, but that he was gone. Mary Magdalene evidently followed them from the city, but remained at the sepulchre after their departure. John tells us that as she was waiting there, she summoned up courage to look in, and saw two angels in white, "one at the head, and the other at the feet, where the body of Jesus had lain," and that after these two angels had asked her why she wept, and she had answered, "Because they have taken away my Lord and I know not where they have laid him," she heard a sound over her shoulder, and turned her face to see who was there. She turned only her face and, John says, supposed it was the gardener whom she saw. He asked her the same question the angels had asked, adding, "Whom seekest thou?" The Lord's thought was of the object of her search rather than of the cause of her tears. Finding that she failed to recognize him, and had turned back to the tomb, he called her at last by name—"Mary"; and John says she wheeled about at once, her whole body probably, this time, with the

* This address is more fully presented in Mr. Moody's book, "The Way to God," published by F. H. Revell Co., New York, and by Colportage Library, East Northfield, Mass.

† An address on Round Top, Tuesday evening, July 23, 1895.

‡ Portrait page 162.

quivering words, "*My Master!*" I do not think there are many sweeter scenes in the whole gospels than that, or many sweeter words than those Mary used at the sepulchre—"My Master." The gospels show that those words, as often as any other term of address, were used in speaking to Christ. Christ himself approved of their use. He told no man anywhere in the gospels, to call him "King." He told no one to call him "the Son of God." But he did tell them clearly that they did right in calling him "Master."

We use the word often nowadays. There is scarcely any word that is so frequently on the lips of students in our institutions of learning in describing Christ as the word "Master," and perhaps there is scarcely any word that is used so often in cant or hypocrisy. Men speak of "Christ and other masters." Hundreds of people who do not, for a moment, think of acknowledging that Jesus Christ is their divine Lord and only Saviour, speak of him as their "Master." It is not a new thing that the word should be used in the way of cant. The same word that Mary used Judas used when he came to Jesus with the kiss of the traitor—"My Master."

It is right for each of us to use the words "*My Master,*" but is it right for us to use them without any appreciation of what they mean? Glance back over the past year, and let us see whether, tested by what we have done, Jesus Christ has been our Master. Have we been in college solely because we have thought it would please our Master to have us there? Have we regarded him as in any sense master over the choice of electives, the purchase of clothes, the reading of books, all tastes and habits of life? Or those who have been spending this year outside of college, have we shaped our year solely with reference to Christ's mastery over us? Perhaps some of you came to Northfield for some other reason than because, having referred the thing to your Master, he said, "Yes, go." Or, tested on the touchstone of our plans for the future, is Jesus Christ our Master? Are we planning to do next year what we believe it is his wish for us to do? Have we shaped our ideals and tastes, all our expectations, with sole reference to the pleasure of him whom we call our Master? I think if we are honest with our own hearts, no matter which test we use, we shall see that in a very poor sense has Christ been the *Master* of any one of us. How truly is he our master whom we call "*Master,*" but whom we do not obey, whose will is not our life's law? Is "*Our Master*" our *Master*? Too often with us to acknowledge Christ as Master is not to

yield to his mastery. Can we think of any more necessary truth than the living mastership of Jesus Christ over our lives?

There are seven words translated Master in the New Testament, and six of these words refer to Christ. The only one of the seven that does not, occurs but twice, once in Luke's account of Paul's shipwreck, and once by John in Revelation. The other six New Testament words for master usually refer to Jesus himself.

The first is the word *διδάσκαλος*, the most frequently used, and meaning, literally, *teacher*, but almost always in our version rendered "Master." The Jewish word "Rabbi" has of course the same meaning. John twice translates it by the Greek word, explaining to his readers that it means teacher, or master (Jno. i:38; xx:16). It is one of the first words used with reference to Christ's mastery over life. John's two disciples address Jesus so, "Rabbi, where dwellest thou?" The Greek word is the word Matthew uses in the story of the young man who declared, "Master, I will follow thee whithersoever thou goest," and to whom Jesus replied to test his declaration, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

The second word, *καθηγήτης*, has a little more force and power in it than the first. It is used only by Christ himself, and but twice by him. It is the word which Christ uses in the twenty-third chapter of Matthew, and means, literally, a *leader*, a guide: "Neither be ye called masters (leaders):" said Jesus, "for one is your Master, even the Christ.

The third word, *ἐπιστάτης*, has more significance than either of these two, and it is used only by Luke. It means *overseer* or *superintendent*, and is used by the disciples when they were tossed on the lake, and came to Jesus, asleep on the steersman's pillow, saying, "Master, carest thou not that we perish?" It is the word which Simon Peter uses when having fished all night, and having caught nothing, Jesus said, "Cast thy net on the other side." And Peter replied, "Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net." John uses it when he says, "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us."

The fourth word, *κύριος*, means more than any of these three, and is used more frequently than any of them, with the exception of the word for teacher. It means, literally, *one who possesses*, *one whose property we are*. It is translated generally, "Lord." It is

a word that Jesus uses in the sense of master. "No man can serve two masters : for either he will hate the one and love the other ; or else he will hold to the one and despise the other." How much authority there was in the word, is indicated by Festus' use of it with reference to the Roman Emperor, "I have no certain thing to write unto my Lord," regarding Paul.

There is one other word that occurs as applied to Christ only three times in the New Testament, *δεσπότης*. Literally translated, it is *despot*, with none of the idea of tyranny in it, of course, but full of the idea of absolute, supreme, unquestionable authority. Christ does not use it himself. Timothy uses it once when he says it is the business of Christians to purge themselves from uncleanness, that they may be "vessels meet for the Master's use." It is used of Jesus once by Peter, and once by Jude.

Now, these are the five words used in the New Testament for master. Let us test our lives on these five different terms, and see whether we can satisfy ourselves that we are treating and honoring Jesus Christ our master in each of these senses. If he is our master, first of all he is our *teacher*, and it is our business to find out what he teaches, and to shape our lives by his instructions. Let us ask only what Christ has to tell us, as a teacher, about that question which must confront every life. What does he have to say about this world, and the destiny of its peoples, and our own duty ? He tells us, clearly, as our teacher, that men are sinners, needing him. "Wide is the gate,"—I quote his own words, because many who say he is their master, deny the truth of them—"and broad is the way, that leadeth to destruction, and many there be which go in thereby." In describing his own mission here, he said he came to reach not the righteous, but the lost, and he solemnly told the Jews, who were supposedly the righteous ones, that they should die in their sins, and where he was going they would not be able to come. He teaches that God loves men in their sins ; that he so loved them that he did the most he could for them ; or, as Paul summarized it, and widened it, "Scarcely for a righteous man will one die but God commendeth his own love toward us, in that while we were yet sinners, Christ died for us." The needs of men were so great that the dome of heaven could not shut them in, and "the Son of man came to seek and to save the lost." All this is perfectly simple and clear. But was this all of Christ's teaching as our master ? Did he not go on with perfect clearness to say that

having done all this he laid the responsibility upon our shoulders? He brought us a new commandment. What? That we should be filled with love ; that we should do to others as we would have them do to us. He told us clearly that the very greatest commandment of all, after loving God, was to love our fellow men as we love ourselves. We are responsible for carrying to the world the tidings of God's love and Christ's cross. Stop a moment to ask whether, on this plane of teacher and disciple, Christ is our master in such a sense that his teachings have had any place in our lives at all. Are we living with any real belief that men need him ; that the responsibility for bringing them into touch with him for their needed supply rests upon us? If any life is not, let it be sincere and say, "Jesus, thou art not my Master."

Will you take the second meaning of master, *guide*, leader? Christ uses the term in this sense. Is Christ our master, in the sense of having set us as leader an obligatory example? We look at his example, and the first thing that impresses us is the breadth of his spirit. Probably the influence of most of us is not felt beyond twenty or thirty souls. Christ's influence was unrestrained and illimitable. They once tried to confine him to the city of Capernaum, where he had had great success ; where people were willing to give him everything he needed. His disciples suggested that they should localize their work there. It was a rational course which they proposed, but the breadth of his spirit would not allow him to stay within the borders of a single village. He broke those bands asunder just as Samson had broken his in the days of his strength, and let his love and effort go out widely, to all the cities of his country, and to those other sheep who were not of that Jewish fold. He spoke not of any little sectional community, but of the world as his field. He told his disciples he had a message which was intended for the whole earth. If Christ is our guide, in the sense that we are to follow him, to possess the same traits of character that marked him, then not one of us dare be narrow in love or service. The world must be our parish.

Looking at him still as our leader, our example, we note a second thing that marked him, self-sacrifice. Paul spoke of it tenderly, when he said, "Though he was rich, yet for our sakes he became poor, that we, through his poverty, might be rich." He spoke of it yet more tenderly when he wrote to the Philippians that he wished very much they might have in them that mind that was in Christ

Jesus, who, though he was in the form of God, thought not equality with God a prize to be jealously retained, "but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." And yet a third characteristic was his unwearied, unhesitating constancy, the unwavering persistence of the service that he wrought. It was not enough that he should be sleepy, or weary, or hungry: He worked on still. The Son of man came to meet the needs of men, and no obstacle was great enough to block him in his effort to meet those needs. Is Jesus Christ our master in the sense that our lives are following his guidance, and seeking to resemble him in these respects?

The third sense in which the New Testament tells us that Christ is our master has more significance in it than either of these. It is the sense of *overseer*, of superintendent, of one who assigns us our work, and has a right to direct us in our work. Is there any doubt in our minds as to what the directions of *our* overseer are? Did he not tell us with perfect clearness what he wanted done, as his work was to be carried on by us, who presumably were to make it our meat and drink to do his work? Did he not make it clear in parting from his disciples in whichever one of the four gospels you may turn to, to find out what his parting message was? "All authority has been given me. Go and make disciples of all nations." "Go ye into all the world, and preach the gospel to every creature." "Thus it is written and thus it behooved Christ to suffer and rise again from the dead the third day, and that repentance and remission of sins be preached in his name among all nations." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Those instructions were simple, unmistakable, clear as sunlight. And did he not, clearly enough imply when he wanted this thing done? I cannot understand how so many Christians can shut their eyes to the meaning of Christ's commands. To evangelize the world in five generations is not to evangelize it. If you are to give the gospel to the people of the world, it must be given while they live. Dead people cannot evangelize. Dead people cannot be evangelized. If the last command of Christ is ever to be carried out at all by those who profess to be his servants, it must be done in the term of one generation's life. He surely gave his disciples the impression that it must be

done soon. He said clearly enough, as our superintendent, also what obstacles are not to be regarded as sufficient. He tells us with perfect plainness that we are to allow nothing to stand in the way of our doing his will here. "If any man come unto me, and hate not his father, and his mother, and his brothers, and his sisters, and his wife, and his children, yea, and his own life also, he cannot be my disciple." "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." "If any man will come after me, let him take up his cross daily and follow me." To one who wanted first to go and bury his father, he declared, "Let the dead bury their dead ; go thou and preach the kingdom of God." To another who wished only to say good-bye to his friends, he said, plainly and pungently, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." These are not quotations from the rules of some old monastery ; they are the loving words of the gentle Christ, whom we call our Master, defining for us what position all things else are to hold in relationship to his place of pre-eminence in our lives.

As we test our lives on these various touchstones, can we call Christ "Master," if master means superintendent, overseer, ruler ? But to touch only on the other meanings of the word "master," it is not only that Jesus Christ speaks these words to us, as one who would guide our service, he speaks them as one who has authority to speak them as our Lord. "Ye call me Master and Lord," he said, "and ye say well ; for so I am. If I, then, your Lord and Master, have . . . ye ought. . . . For I have left you an example, that ye should do as I have done to you." He felt he had a right to say "ought." He felt it was a prerogative of his mastery over the lives of his disciples, to place obligations upon them. I do not see how we can call him Master and refuse to respond to his obligations. "Why call ye me Master, Master," are his own words, "and do not the things that I say?"

But Christ feels that he has a right to ask these things of us, not only as one who possesses us, but, also, as one who has absolute, arbitrary, unquestionable *authority over us*, as absolute as the potter's authority over his clay. We sing to this day of the glory of the "Charge of the Light Brigade." They knew perfectly well that no one was justified in giving them the order to ride to needless annihilation. They understood that they were ordered into the very jaws of death. No one would have blamed their refusal to

obey that order. No man had any right to give them such an imbecile and murderous order ; but, without questioning the order, they rode straight into the jaws of death ; into the mouth of hell.

During our own war scores of times men blundered. But because these blundering commands were given by those in authority, men marched straight to death, never questioning, never wavering. If men in war will obey commands which they know to be unreasonable, simply because given by those placed in authority over them, what shall be said of us who call Jesus Christ "Master," who know it is impossible for him to give us anything but loving and reasonable commands, and who still allow these commands to go unheeded and disobeyed ? We have no right to question when he bids us act. The thing should be done. Ours not to reason about it. Ours not to raise objections about it, or postpone obedience by excuses. He will take care of things if we obey him, and he will curse us if we disobey him. He will curse us if we disobey him. Not in hatred, but simply because the laws which govern us carry with them curses to men and women who call him "Master," but fail to do his bidding or to heed his will. Can anyone for one moment think that we are exempt from this curse ? Why is it that up and down this land Satan's influence is so strong ? Why is it that far and wide all Christian effort finds so many almost insuperable obstacles in its path of progress ? I can tell you why, simply enough. Generation after generation of those who have called Christ "Master," have failed to do his bidding, his will.

Have they not failed to do it ? As we look out over this world, do we not know that they and we have failed to do it ? If we turn southward only, there are but three of all the states of Central America with evangelical missionaries in them. There are the four million people of Colombia with five ordained missionaries. There is Ecuador, without an evangelical missionary, and with some of the better Roman Catholic sisters just turned out of the land. There are Peru and Bolivia, with tiny companies ; Chili, with a bare handful, with its two or three millions ; great hordes of millions of untouched people throughout the center of the "Neglected Continent," who never so much as dreamed that one who had authority over the world and died for it, bade some of his own disciples to go to them with mercy and blessing and life. And this is but illustrative of the world. It would be very easy though painful to speak in behalf of these "restless millions, who await the light whose dawning maketh

all things new." It would be very easy to plead for them, in the interest of our own spiritual life here at home, which will be withered, and palsied, and poverty-stricken just as long as the commands of Christ get so feeble a response from the hearts of those who call him Master. But let us fix our hearts only upon the truth that Christ is master of us. That truth confessed and wrought into our lives will bring the rest. Once realized in reality by us, the waiting world will not wait longer in vain. It may be that some already know the sweetness of the recognition in deed and truth of Christ's mastery. It may be that many of you up to this time have known nothing of the sweetness which comes from the ability to look Christ in the face with the words, "Master, I am thine, and thou art mine." Oh, that God would help each one of us now to come to the fruition of Christian life in the sincere, the soul-absorbing, the life-sacrificing, but life-acquiring confession—"My Master!"



MAIN STREET, EAST NORTHFIELD.

GOD'S LOVINGKINDNESS.*

BY REV. A. C. DIXON, D.D.,† BROOKLYN, N. Y.

"How excellent is thy lovingkindness, O God." Psalms xxxvi: 7-9.

Some time ago diamond hunters were toiling in Africa with little success. They had scarcely paid expenses. Cast down and discouraged, they had almost given up the pursuit. But one day a workman, finding a conglomerate stone, struck it with his hammer, and from the center of it there came enough diamonds to affect the diamond market of the world.

Our text is a sort of conglomerate of truth; and, struck by the hammer of inspiration, there come out of it the glittering diamonds of the verses which follow. I simply hold up these gems before you, and ask you to receive them, and be enriched.

If you will, by faith, accept this lovingkindness of God, no millionaire on earth will be richer than you.

1. The first diamond is *safety*.

"Therefore the children of men put their trust under the shadow of thy wings." (Verse 7.)

Lovingkindness is love in action. "God is love." Then Jesus Christ is lovingkindness—God manifesting his love to us. Men come to God not because of hell. We believe in a hell, and men ought to know that their sins will bring punishment. But we do not come to God frightened by the horrors of the lost. Future punishment may make us stop and think; but, as we think, God's lovingkindness melts our hearts. We put our trust under the shadow of God's wings, drawn there by his love as manifested in Jesus Christ on the cross. "And I, if I be lifted up, will draw all men unto me."

Notice, "wings" is plural. The wing of God's power is to me no protection. I am afraid of power. Power let loose may destroy me. When the earthquake was shaking Charleston, the people were conscious that there was a dreadful power at work which they could not control. In the thunderbolt there is power that kills. God's omnipotence, viewed alone, or linked with his justice, gives me no comfort. But linked with his love I find shelter beneath it. My

* An address delivered Saturday morning, July 27, 1895.

† Portrait on page 18.

danger is great in proportion to the power that may be against me. My safety is great in proportion to the power that may be for me. God's power, linked with his love, is for me ; and I put trust under the shadow of the wings of his love and power.

A gentleman, going through the zoölogical gardens in London, when the rules were not so strict as they are now, had with him a little, unruly dog. Coming to the lion's cage he said to the keeper, "You may throw that dog to the lion." The keeper chased the little animal around until he caught it, opened the door, and cast it into the cage. The big lion looked at it as it lay trembling before him ; then reached out one paw and stroked its head, and then the other paw and stroked it ; and finally drew the trembling little creature up to himself. They made friends. A few weeks afterwards the owner of the dog, passing through the garden, thought he would go around and look at the cage into which his dog had been cast ; and there, looking through the bars of the cage, was the little dog, walking around as independent as the lion, perfectly safe. Said the man to keeper, "I have repented of my angry fit ; I believe I will take that dog home again. The children have missed it." "Well, here are the keys," said the keeper, "help yourself." But he dared not open the cage. That dog, under the protection of the lion, was perfectly safe. Now, the lion, with one stroke of his paw, could have crushed the little animal to death ; but, when he saw fit to throw the strength of that paw over the dog for protection, he was safe.

We cast ourselves before "the lion of the tribe of Judah." He has power to destroy us forever ; but he chooses, moved by his love, to throw his power over us for protection.

2. The next diamond of truth in the text is our *satisfaction*.

"They shall be abundantly satisfied with the fatness of thy house." (Verse 8.)

This, to be sure, is a sparkling jewel. We need more than safety. The little dog, however safe under the lion's care, might have starved to death in a few weeks. It needed food. Under the shelter of God's wings of power and love we are safe, and we have what is better, satisfaction. Some men, though poor, are said to be good providers at home. Others, though rich, are said to be bad providers. They have money, but they keep a poor table ; they dress shabbily. God, our Father, is a good provider for his household. He gives us the "fatness" of his house.

There are two expressions in scripture I prize very highly. One

is, "the riches of his grace." These riches flow to us through Christ on the cross ; and no one who has them can be poor. The other expression is, "the riches of his glory." And these riches flow to us through Christ on the throne, and all who will have them are abundantly rich.

Now, we may enjoy the fatness of God's house. To be sure, we can subsist on the leanness of his house. We may be satisfied with mere externals, with the husks without the kernel. But God would not have us satisfied with anything less than the best he can give us. But if it be true that God has fatness for his people, why is it that so many go to the world for supplies? Why turn from manna to the leeks and garlic and onions of Egypt? If the manna God prepares satisfies the soul, why go back to Egypt for a single meal? We believe that God's "fatness" is all that the soul needs for satisfaction, and, as we live upon that, we are abundantly satisfied.

3. The third diamond in the cluster of God's lovingkindness is our *enlarged capacity for enjoyment*.

"Thou shalt make them drink of the river of thy pleasures." (Verse 8.)

We are protected. We are satisfied ; and we gain larger capacity for receiving. There is a river of pleasure, but we may not be able to drink it. The promise is, that he not only gives us pleasures, but he gives capacity to drink them : "Thou shalt *make* them drink."

The word "pleasures," you will note, is plural. The Christian need not harp all the time on one string ; who loves God enjoys everything else the more for that love. He looks upon nature as his Father's workmanship ; the beauty of flower, of star, and of rippling stream is all the more beautiful because they come from his Father's hand. He has pleasures, to be sure, but the man who has nothing deeper than pleasures has not tasted of the fullness of joy.

A friend said to me, "You Christians have a queer joy. You go to church and weep for half an hour, and return saying that you have had a good time. When I am happy, I laugh." So may the Christian laugh. But if you have never had a deeper joy than that expressed by laughter, you are to be pitied. The mother is looking for her son after the battle. His name is not among the dead, or the wounded, or the living. She is in suspense. Two days pass ; three days ; he is not heard from. She is in despair. But, as she sits and nurses her sorrow, she hears the gate open. The familiar voice greets her ear. She looks up, and it is her lost boy. Does she

rise with laughter? Oh, there is a joy deeper than laughter; it must express itself in tears.

Again, it is the "river of pleasures." The Christian's experience is no little wet-weather stream that any little drought can dry up. It has its source in the eternal hills of God's purposes, and love, and power; and it flows on deep amid the dryness and barrenness of the earth. He gives us capacity for drinking the very river of his pleasures.

4. The fourth diamond in the cluster is the spontaneity of God's nature in *his readiness to bless us*.

"With thee is the fountain of life." (Verse 9.)

God has not to be moved. He does not require that we, by tears, or entreaty, or penance, should move him to bless us. The fountain is moving all the time. From the well you must draw water by main strength. If you would get it by the pump, you must use your muscle. God is not like the well or the pump. His nature is a fountain. Do we need forgiveness? Let us bring the empty vessel of our guilt and hold it beneath his overflowing fountain of mercy. Do we need strength? Let us bring the empty vessel of our weakness beneath his fountain of power. Do we need guidance? Let us bring the empty vessel of our ignorance beneath his fountain of wisdom. We have but to receive from God what he is already moved to give us.

With such a fountain of life in God, no Christian has a right "to live at a poor dying rate." He should have abundant life all the time. And it is this life of God that makes a truly beautiful man or woman. When we take God into our hearts we become a fountain of life unto others, and reflect in our characters the character of Jesus Christ, who "came not to be ministered unto but to minister." To be like him in being and doing good is to be really beautiful.

"Beautiful faces are those that wear—
It matters little whether dark or fair,—
Whole-souled honesty printed there.

"Beautiful eyes are those that show,
Like crystal panes where hearth fires glow,
Beautiful thoughts that burn below.

"Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance wisdom girds.

“ Beautiful hands are those that do
Work that is earnest, brave, and true,
Moment by moment, the long day through.

“ Beautiful feet are they that go
On kindly ministry to and fro,
Down lowliest ways, if God wills so.

“ Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient graces and daily prayer.

“ Beautiful lives are those that bless—
Silent rivers of helpfulness,
Whose hidden fountains few may guess.

“ Beautiful twilight at set of sun,
Beautiful goal with race well run,
Beautiful rest with work well done.

“ Beautiful graves where grasses creep,
Where brown leaves fall, where drifts lie deep
Over worn-out hands—oh! beautiful sleep.”

5. The last diamond that we mention is the brightest of all. Indeed, it is made of *light*, and we test all other light by this light.

“ In thy light shall we see light.” (Verse 9.)

In the light which God gives us we see other light, and we test all other light by this light. If we try to walk by the light of nature, we shall find it darkness. In order to see the light of nature as it is, we must have the light of revelation upon it. There is mental light in a book. But I can see that light only as I open the book in the light of the sun, or the lamp. So in nature, there is the light of God; but I can see it only as I let the light of revelation fall upon it.

Pope expressed an error very tersely, when he said :—

“ We look through nature up to nature's God.”

We do no such thing without the light of revelation.

Go into the Smithsonian Institution at Washington. Look upon those monsters called idols. Do they image forth the true God? And yet they are the things up to which men have looked “through nature” without revelation. The true God is revealed to us in the Bible. We behold in nature his power, his greatness, his glory. But we must have the light of revelation to give us the fuller character of his mercy and lovingkindness.

And the light of our character shines forth only as we let it be seen in the light of God's revealed truth. If we "walk in the light, as he is in the light," men will see that we are his. The Czar of Russia offered \$30,000 for the best portrait of himself. There were nearly a thousand competitors. A few days before the time appointed for awarding the prize, the committee were passing through the gallery where the pictures were being hung, and, noticing a picture leaning against a post, one of the committee said to the others, "There is no use in hanging that daub." "I beg your pardon," said the artist, who overheard the remark; "I painted that picture, and I claim the privilege of hanging it in the proper light, at the proper distance, and then you may pass judgment upon it." The committee, of course, felt the demand was reasonable, and when the award was given, that picture had the prize. Much depended, indeed, nearly all depended, upon the light and the hanging; and if we let our Christianity hang in the light of worldliness and sin, if we are seen by the world in the environments that are bad, the light which shines upon us will not reveal the features of Christ's character in us which ought to be seen by all.

Glittering before you are the five diamonds which have flashed from the heart of this conglomerate of truth. They may be yours, if you will but take them by faith.

Be sheltered under the love and power of God; be satisfied with the fatness of his house; receive a larger capacity that you may drink the very river of his pleasures. Come beneath his fountain of all grace, and let your character always shine in and reflect the light which comes from heaven.

THE TEST OF LOVE FOR CHRIST. *

By MRS. N. M. WATERBURY.

Years ago they sang in our churches a hymn which fortunately is nearly obsolete. One verse was,

" 'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no,—
Am I his, or am I not? "

It seemed a strange thing to me that those good old deacons

* An address on Round Top, July 22, 1895.

who sang the hymn did not know whether they loved the Lord or not. But as the years went on I was not so sure as I wished to be that I loved the Lord, and sometimes I fear that others had reason to doubt it. Then I began to wonder how I might test my love for Christ. Of course we cannot doubt his love for us. He has done too much and given too much. But still we are troubled and do not

always feel as happy as we would like to feel. When we are at Northfield we know that we love the Lord, but perhaps when we reach home, or are in college, or at work, there will be days when we shall feel far away from him. We shall not then be so sure of his presence, his controlling power in our lives. How may we know every day, the most trying day of our lives, that we do love the Lord Jesus? We have not always the emotion that we desire. We have not always the keen enjoyment of loving, but Christ said nothing especially about that in giving his tests. Here



MRS. N. M. WATERBURY.

are some of them: "If ye love me, keep my commandments;" "If a man love me, he will keep my word;" "He that hath my commandments, and keepeth them, he it is that loveth me;" "Why call ye me Lord, Lord, and do not the things which I say?" "He that loveth me not, keepeth not my sayings."

All through Christ's teachings *the real lasting test of love for him which is given by him is willingness to do what he says*. Have we his commandments? In one passage he says, "He that *hath* my commandments, and keepeth them—" When we think of the commandments, we are apt to go back to the Old Testament. We have those commandments, but have we the commandments that he gave us when he was on earth? My mother used to give me many commands which I have forgotten. They were for my childhood. But if my mother were to send to me now and say, "I am going away and shall never see you again on earth; but there is something I

have wanted all my life to see accomplished, and now, my child, I want you to do that work for me, in my name. Will you finish this work for my sake, after I am gone?" If I had any love for my mother that last command would be so sacred that I should obey it if I had forgotten everything else she ever told me. Yet, how often people say, "I don't believe in foreign missions. There is enough to be done at home, and it is not necessary to send missionaries to the heathen. They have their own religions, which do well enough for them." These people forget the last words of the Saviour, "Go ye into all the world, and preach the Gospel to every creature." If we love him we shall all want to carry out that last command. We don't go through the Ten Commandments and say, "Here is a good commandment; I will keep that, but here is one that is not necessary." Yet we do hear Christians say, "I don't care anything about foreign missions." Have we any right to choose which commands we will obey, and which we will not? We are to obey every command of Christ. Those lines in Longfellow's *St. John* have come to me often,

" Poor, sad humanity,
Through all the dust and heat,
Turns back, with bleeding feet,
By the weary road it came,
Unto the simple thought
By the Great Master taught,
And that remaineth still :
Not he that repeateth the name,
But he that doeth the will ! "

The Lord tested his disciples in various ways, and to Peter he said three times : " Simon, son of Jonas, lovest thou me ? " and when Peter answered, " Lord, thou knowest that I love thee," Jesus replied to him, with the commission, " Feed my lambs." This was Christ's test of love. Put the same test to yourselves. Put your own name in the place of Simon's, and hear him question and commission you. Have you begun to test your love by doing this work that he requires? We may have made a beginning at home, but all the Lord's lambs are not in America. A great many are here whom we can help, but the vast numbers of the lost sheep are beyond the sea. A little girl on being asked : " What is it to be lost ? " thought a moment and said, " To be lost ? why, to be lost, is not to be found." These little lambs have not been found yet, and

this is our work ; isn't it the sweetest work the Lord could have given us, to go out and find these lambs, and bring them to him ?

My own work has been on the other side of the sea, in the city of Madras. My preparation was not for the medical work. I often used to wish that it was ; but I had been a teacher, and found that the Lord could use anything we have ; he used my teaching experience among the little children. I cannot tell you of all the needs of the children ; of the heartaches at the difference between children there and children here ; over the sadness, the suffering. There is no girlhood. They step from childhood into all the cares and sufferings of womanhood. It would be depressing to live among them, if we did not feel we had something that would brighten their lives, and lift them into another world. If we want to help the children, we must help the mothers. There are millions of children in Africa, India, China, and Japan. But there are the mothers, too ; and I want to tell you of one of our mothers' meetings in India. We usually met in a little mud house. Our mud schoolhouses cost about twenty or twenty-five dollars, and accommodate about one hundred people. When I first went to India I thought that I must preach the gospel, for I supposed that was what missionaries were sent to do. I never had preached, and did not know just how to begin ; but I prepared some Bible readings and little sermons that I thought were very good indeed, and supposed they would make quite an impression. But I got all the impressions, I think, that were received at those meetings. They did not care to listen to my Bible readings. They did not wish to hear the sermon. They wanted to ask questions as to how much my dress cost ; why I had it made in that queer way ; why I wore shoes, and how much I was paid for coming there. When I told them I had no pay, but came simply from love to them, they were rather suspicious. One old woman wanted to know what I had done over in my country that caused me to be sent over there. It is a great responsibility to go out in the afternoon, to meet forty or fifty women for the first time, and to spend one or two hours with them. Perhaps they have never heard and will never again hear the message of the love of Christ. What would *you* say to them ? How would you give them enough to last them through life, and to lead them over the river ?

One afternoon I went to the schoolhouse, and sat down on the floor with the women ; they seemed rather more interested than usual, and gathered until there were perhaps forty of them sitting

around. They were not very attractive women ; they were very dirty. They were going to the well to fill their water jars for the evening meal. They generally allow an hour or two to visit together, and have a sort of woman's meeting. I usually went over about the time they started out and talked with them. I did not have my Bible readings after the first few times, but let the questions go on until one came which I could use for the text. They were just getting interested, when outside the building we heard a great noise. The dancing girls were coming through the street, playing on their instruments. They were dressed in bright silk, and with garlands of yellow flowers, and were going to the temple. Hundreds of poor girls are devoted to the immoral and debasing service of the temple. What a blessed thing it is that we can say, "I am not ashamed of the gospel of Christ." We are ashamed even to speak of all the terrible and shameful things of the religion which, at the Parliament of Religions, was said to be so beautiful that it should stand on an equality with Christianity. These poor, lost girls were parading the streets, playing their instruments, and singing, and one by one my audience slipped away to follow them. I was accustomed to that, for when people were not interested, they left. It was a hot day, and I had come over from a comparatively cool room into this little, close, mud hut, to meet them, and it was discouraging. They did not want to hear me and did not remember what I told them. They cared much more to follow that street procession. I was rising to go, feeling really disheartened, when I noticed two women just behind me. They told me they had come from a distant village, and had never been into one of the meetings before, but that they wanted to know more about Christianity. We talked a moment, and then I asked them to sit down. There suddenly came into my mind a picture of a man sitting by a well, very tired. He had had a long journey, but there came one poor, sinful woman from the village to draw water, and, tired as he was, he spoke to her some of the most beautiful words ever uttered. I thought, if the Lord Jesus, when he was so tired, could give his time to one poor woman, I need not despise an audience twice as large. So we sat down, and I found them very receptive. Their questions were more than usually intelligent, and when we finally paused, an hour later, they said, "Now, Amah, we will come over here whenever you are coming, but won't you come to our village just once ?" I said, "Where is your village ?" They told me, and I replied, "I don't know that. I can come right

away." They said, "The reason we want you to come is, that we have many old women in our village, who may not live very long. They could not walk, and we could not get them here, and if you will come just once and tell them what you have told us, we shall be so thankful." I finally decided to go for an afternoon, but when I reached the village I found no schoolhouse there. They were living in very small mud huts, where there was no room, and no light. I sat in the sun, and was beginning to feel the effects of it, so I asked, "Isn't there some place where I can be under shelter?" One of the women said, "Come up to the temple." They had built a large temple in the center of the village. I walked up toward it, but paused, thinking that while an American is usually rather audacious it was too much to go and hold a gospel meeting in a heathen temple. I inquired for the head man of the village, and a woman replied, "All the men are having a town-meeting in the temple," so I walked along, the women following me, and we made quite a striking procession. When we reached the place where the men were, I asked if they had any objection to my sitting in the temple veranda, and they said, "Certainly not." One man said, "We have a chair in the village," and ran to get it for me. I was anxious to get away before they asked me what I was going to talk about, but just as we started the head man called me back, and said, "What are you going to tell the women?" I asked him if any women in that village got drunk; if any quarreled, and fought with each other; if any neglected their children, or spent their time gadding about? "Why," he said, "they are *all* that kind." I said, "I have found something that helps me to do better than that; helps me to stay at home and do what I ought to do in the house, and I want to tell your women what it is that will make them better wives and mothers." He said, "Go right on." He called me back again, saying, "You don't want to talk to those women. They don't know anything. Here are the men. Come in and talk to us." The poor women looked so disappointed, and as I did not wish to address the men, I prayed for an instant that God would help me to get away without offending them. The suggestion came that as I was a woman, too, one of these poor, foolish creatures, it would never do for me to presume to address such an intelligent body of men. They said, "Yes, that is so," and I went on with my women. We came to the temple, and sat in the veranda. Then the women began to disappear, and then to re-appear. They came from all

around, in every quarter, carrying the old women. I never saw so pitiful a sight. I shall never forget those old women ; some deformed and crippled with rheumatism, others blind ; some of them helped along, and some carried in the strong arms of the younger women, and laid down, for they could not even sit up unless propped against the walls of the temple or supported by other women. There were over a hundred of these sad, sinful women, who had come to hear, for the first time in their lives, the story that you and I sing about, and talk about, as the old, old story ; the story that nineteen centuries ago the Lord Jesus told his disciples to go and tell in the uttermost parts of the earth. It wasn't very hard for me to speak to these poor, dying women ; women so dirty, with just one filthy rag twisted about them ; their long, white hair hanging matted over their shoulders looking as though it had never been combed ; their sightless eyes, and their crippled forms, there they lay, or stood. It was a great joy to tell them that there is a Saviour for every soul under the sun who will turn to him.

I do not ask you all to go as foreign missionaries. I do not think it is the only test of love to Christ, but I do think it is one of the tests. What I wish is that we might come now to the point to which we all must come if we are to be used. We must give ourselves unreservedly to Christ. There is a verse that has been ringing in my mind for the last two days,

“ I will go where you want me to go, Lord,
Over mountain, and plain, and sea.
I will say what you want me to say, Lord,
I will be what you want me to be.”

Can we look into the face of Jesus and say from our hearts, “ We do love thee, Lord ” ? Can we say that we are willing to go wherever he calls, and do whatever he asks ? If not, if we stop and say, “ Yes, everything but to go as a foreign missionary,” we have failed to meet the test. Perhaps he does not want you to go, but it is very important for you to say, “ I will go *wherever* you want me to go, Lord.” And if we wish to be what he wants us to be, we must give ourselves wholly, entirely, unreservedly to him. Then will follow the peace and the joy for which some have been so earnestly seeking.

“ He that hath my commandments and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father, and I will love him and *will manifest myself to him.*”



CHALÊT ROEBURN — SUMMER HOME OF DR. H. C. MABIE.

THE NEW COMMANDMENT.*

BY ROBERT E. SPEER.

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you, A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. John xiii: 33-35.

There is a saying attributed to Mr. Ruskin that of all the pulpits from which the human voice is ever sent forth, there is none from which it reaches so far as from the grave. I presume we all know with what tender receptiveness we listen to the last words of those whom we love, as they draw near to that hour when they cross the bar and see the pilot face to face. It must have been with much deeper receptiveness that the eleven disciples who were left in the upper room after Judas had gone out into the night listened to

* An address delivered Sunday evening, July 28, 1895.

these words of Jesus. He had been preparing them for this hour. Everything that had transpired showed them that the clouds were gathering thick and dense about their Master's head. And if his appearance had not told them that the words he was about to speak were to be words of special importance to them, the way in which he began his remarks must have told them: "Little children, I am going away from you." It is the only time as far as the gospels tell us that he used that term of address. Even in this gospel, which of them all shows us most fully the intimacy of the relation which existed between Jesus and his disciples, the term "Little children" is used but once. In the last chapter, John tells us that when Jesus stood on the shores of the sea of Galilee and looked off through the gray morning to where the disciples were in their boat, tired after their fruitless night, He said to them, "Boys, have you anything there to eat?" It is John's own word. Here, however, it was more tender than that, "Little children, dear little children." How sweet it must have sounded to them, one can guess from the frequency with which the beloved John repeated it afterwards. Six or seven times in his epistle he addresses those to whom he is writing as "Little children, dear little children," and one of the best attested of all the legends about John says that as an old man, when they carried him each day into the little Christian church at Ephesus, he was wont to say, "Little children, love one another." They asked him whether he was not tired of telling them the same message over and over again, and he replied that it was the whole of the gospel, if they had that it was enough. The only other place in the New Testament where the term occurs as a term of address, is in the most passionately eager passage in all the writings of Paul, where he tells the Galatians that he was travailing for them, as a mother in childbirth, that Christ might be formed in them, and he begins the sentence with this word, "Little children."

Jesus meant undoubtedly to draw his disciples for these closing moments into the warmest personal relationship with himself. He was the Father's child, they were his little children; he would remind them of it as they gathered together on this last evening of his earthly life. They had heard him tell the same truth before. In the parable of the Good Shepherd he had said that he knew his sheep and was known by them, and that even as he knew the Father, so the Father knew him, and, because of his relationship to the sheep on one side and to the Father on the other side, therefore he

would lay down his life for the sheep. He knew that they had not understood the relationship, for in this same evening's talk he told them so. "I know," he said, "that you do not understand this now, but the day will come when you shall understand it, that I am in the Father and ye are in me and I in you ; ye are his little children and mine."

"Little children," he said, "I am going away from you. This is the last evening we shall have together. What I am now about to tell you is the last thing I shall tell you before I depart." Not forever, did he say that they were to separate. In talking with the Jews, he had said that whither he was going they could never go ; for they should die in their sins. But he did not say that to his disciples. "I am going away," he said, "and whither I am going ye cannot come just now, but ye shall follow me afterwards. Indeed, I will come again for you."

Luke shows us even more clearly than John how careful Jesus was in this last interview to lead them up to the moment of separation ; how anxious to fortify them against every fear which he knew would come upon them the moment he was gone ; but even with all that preparation, it must have been an hour of great agony both to him and to them. He knew, of course that the Father would keep them, that not one of the Father's sheep would be plucked out of the Father's hands, but he knew also that when the Shepherd was smitten, the sheep would be scattered, and he had heard Satan desiring to have them. Far better than the disciples knew, torn as their hearts must have been, did Jesus know the significance of that hour. I well recall a quiet room in an old Pennsylvania town, when twenty years ago my father led his children into its holy stillness and prayed that one who had promised to be a father to the fatherless might also be a mother to the motherless. Very little did we know what it meant, but the one who prayed knew, and the knowledge was agony. It must have been so with Jesus this night. He knew that he who had been their one safeguard through these three long years was to be taken from them. It must have made these last moments unusually sacred to him. And heavy witted as that company of fisher folk and countrymen was, they too knew something of the significance of the hour. They had been leaning for those three years heavily on him. "To whom else shall we go," said Peter, "thou hast the words of eternal life." And when they could not prevail upon Jesus to avoid running the

physical risks which were involved in going to Bethany, Thomas said, "Let us also go, that we may die with him. Better for us to go to death with him than to stay here alone in safety and in peace." They were to be separated from him now, and they knew it. If they had known it from nothing else they would have known it from what he said : "Dear little children, I am going away." They must have known that what he was about to say was a matter of unusual importance to each of them.

One can imagine the little company listening intently to catch the words that might fall from his lips ; James and Peter expecting him to define more clearly what was to be the form of organization of the new Christian kingdom or society. John and James were both men of that temperament. They had come asking through their mother, that they might have places on his right and left hand in his kingdom. Over this question the disciples had even quarreled. Perhaps they sat there wondering if he would not give to them practically the constitution of his society. Perhaps Bartholomew and Thomas were waiting for Jesus to give them a little clearer and fuller statement of his doctrine. It was to be one of his most famous sayings that eternal life consisted in the *knowledge* of God and his son Jesus Christ. He tells the Father in the great high priestly prayer that he had delivered to the apostles the *words* the Father had sent by him. One could not wonder that Nathanael and Thomas, each of them probably lovers of clear doctrine, should have been anxious to get from Jesus in that last hour some succinct and simple statement of the new truth on which they could rest and which they could use. Did Jesus gratify these expectations? "Dear little children, I am going away from you now, and my last word to you is just this, A new commandment I give to you, that ye love one another."

Our Lord's words gained additional significance from the fact that he said almost nothing else that was new. People thought he was a novel teacher when he healed the sick man in the synagogue at Capernaum. They held up their hands in amazement and said, "What is this, a new teaching?" But it was not. Almost everything Christ said was old. An admirable little book by Robert Patterson shows how fully Christ's teaching was taken out of the Old Testament. Almost all of the Sermon on the Mount could be constructed from the Old Testament. Many of Christ's parables have their roots in suggestions in the Old Testament. Some of Christ's

miracles are clearly only the working out of Old Testament teachings. The body and substance of Christ's doctrine was borrowed, with a new spirit and life of course, from the Old Testament. He was constantly telling those who took him for a novel instructor, that everything was in their own records and temples if their eyes were only open to see it. He would tell the healed to go and carry out the law of Moses. Only three times does he allude to the novelty of his teaching ; once in one of his parables when he said that no man puts new wine into old bottles, or patches an old garment with a new piece of cloth ; again when he said that every good scribe of the kingdom is like a householder that bringeth out of his treasures things new and old ; then once again as he passed the wine cup from his own hand to the hand of the next, "This cup is the New Covenant in my blood. I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God."

It makes it the more startling that on the last night of his earthly life he should tell them he was speaking to them something new. His words are the more surprising when we consider that this was the last element of his teaching which anyone would conceive to be new. The Old Testament was clear enough in its commands to love: "Thou shalt love thy neighbor as thyself." In what respect then was this command to love given to the disciples on this last night a new commandment? Was it new in the sense that it supplemented the old ten, making an eleventh commandment, giving men something that had never been given them before ; or did it abrogate the ten, giving men a law of love, whereas before they had had a law of stern duty only? Clearly not, because when Christ was asked by a scribe as to what commandment was first of all, he said plainly, "The first is, Hear, O Israel ; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself." And when a certain lawyer was asked by Jesus as to what the law was he answered him in the same terms. The commandment as a commandment could not have been new in that Jesus commanded love, the old ten commandments not containing it. Was it new as being an interpretation of the old, putting the emphasis now on the spirit, while the old ten had put it on the letter? Clearly not that even. Any honest Jew would have known at once that the old ten com-

mandments were a law of love. In what sense then was the commandment that our Lord gave his apostles that night a new commandment? It must have been that he was commanding them to possess and to manifest a new kind of love that had not been known in the world before, and that this love was so novel that he could speak of it as new. One who had followed his teaching carefully might have expected something of this kind, for early in his ministry he had said :—

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you—mark it!—what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Any Jew might have expected, if he was an honest, sincere, open-hearted man, prepared to recognize the true Messiah, some word from Jesus of a positive character regarding love. There was need of it. Hillel, one of the most famous Rabbinical teachers summed up the whole law in these words, "That which is hateful to thee thou shalt not do to thy neighbor: this is the whole law, the rest is only commentary." It might properly have been expected of Jesus that at this time he would speak some word about love. He gave them a command to love with a larger, positive, transfigured love, not as the Old Testament had said, "as thyself," but *better* than thyself.

Some time ago I was present at a gathering of Presbyterian ministers, where the subject for discussion was, "What should be the attitude of the Christian minister toward the new movement in Christian sociology?" A theological professor maintained that the attitude should be hostile, on the ground that it was unscriptural to say that we should love our neighbors better than ourselves. Yet such a command gave Jesus Christ: "A new commandment give I unto you, that ye love one another; even as I have loved you, that ye also love one another." A new love, of new motive, new scope, new sanction, establishing a new society, bound not by any rites or organization, but by self-obliterating love: this was what Christ commanded, and as Wendt, in "The Teaching of Jesus," points out,

“The nature and intensity of this love which Jesus taught and which he himself manifested, were such as had yet no sure basis in the Old Testament knowledge of God and as had not yet been recognized as belonging unconditionally to the righteousness commanded by God ; therefore this commandment of love, as Jesus himself had practiced it, could be characterized as a new commandment.”

“Little children, I am going away, but I will leave with you a new commandment, that ye love one another ; even as I have loved you, that ye also love one another.” The heart of the matter lies in those little words, “even as I have loved you,” which furnish, first, the explanation of the new commandment, and define the character of the new love ; and supply, secondly, the motive, the power, to enable us to love as Christ loves.

Those words, furnish us an *EXAMPLE* of how we are to love. It is a rich theme, but let us take up only three traits of the love of Jesus which we are here bidden to have in our own loving.

His love is a *self-sacrificing love*. “Greater love hath no man than this, that a man lay down his life for his friends.” With that in mind, Paul writes lovingly to the Ephesians, “Walk in love, as dear children, inasmuch as Christ also hath loved us, and hath given himself for us.” John writes the same truth, “Herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.” This is the truth regarding Christ’s love that the German verses proclaim :—

“ A Lamb goes uncomplaining forth,
 The guilt of all men bearing ;
 Laden with all the sin of earth,
 None else the burden sharing !
 Goes patient on, grows weak and faint,
 To slaughter led without complaint,
 That spotless life to offer ;
 Bears shame, and stripes, and wounds, and death,
 Anguish and mockery, and saith,
 ‘ Willing all this I suffer.’

“ That Lamb is Lord of death and life,
 God over all forever ;
 The Father’s Son, whom to that strife
 Love doth for us deliver !
 Oh mighty love ! what hast thou done !

The Father offers up his Son—

The Son content descendeth !

Oh love, oh love ! how strong art thou !

In shroud and grave thou layest him low,

Whose word the mountain rendeth ! ”

So we are to love. There is such love in the world. During the civil war, in the naval battle when Farragut's squadron sailed into Mobile Bay, the Monitor Tecumseh was struck by a torpedo and began to sink. The only way of escape was by a narrow ladder, and a small door through which only one could go at a time. The pilot and captain both sprang for the ladder at the same moment, but the instant Captain Craven saw that another man was seeking life, and that there was time for but one, he stepped back with the courteous cry, “After you, pilot,” and went down with his ship into the sea. “Greater love hath no man than this, that a man lay down his life for his friends.” Christ loved so, and so must we love.

Remember another characteristic of Christ's love: it *condescended*. “Scarcely for a righteous man will one die,” said Paul. “Scarcely for such an one would one die. Peradventure, for a good man some would even dare to die, but God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.” There was no barrier too high for him to surmount, there was no chasm too wide for him to cross. The Son of God reached us in his love. Think over the circle of the people you love and see between how many of them and you there is any chasm in the social life? Have you not picked those you love from that sphere which will not necessitate your condescending to them? It was not so with Jesus Christ's love.

And he loved with an *eternal love*. This chapter begins with these words: “Having loved his own which were in the world, he loved them unto the uttermost.” Having loved them once, he loved them ever. I love to turn to the story in Matthew of the betrayal of Jesus by Judas to mark the tone of address with which Christ spoke to Judas when he came leading the band of Roman hirelings. We might suppose that Christ would have turned to him with scorn saying, “Thou serpent! After these three years, is this my reward that thou comest to me with this blistering kiss? Depart from me into the eternal night and let me never see thy face again.” Have you ever noticed what the Gospel of Matthew (O. V., it is scarcely in the Greek, true as the O. V. is in spirit) says he did say? He

turned to Judas with the words, "Friend, wherefore art thou come?" Treason was not enough to break the bands of that love. There is no such thing as a love that stops. It never was love if it stops. He that has loved loves still. Love cannot change. Sensations and convictions alter, but while God is God love changeth not nor can till God denies himself. "They sin who tell us love can die," says Southey. Never say that you had a friend and have not that friend still. Never let a Christian say that the love she once felt is dead. No love ever dies. Emotions have died, sensations have died, imaginations have died, but a love never. When Christ bids us love as he loved, he sets us this example of self-sacrificing, condescending, unchangeable love.

Writing on this very passage in his "Discourses on the Gospel of St. John," that great prophet, Frederick Denison Maurice, said if these words are "mere precept written in letters in a book, it is the cruellest precept that was ever uttered." We can love "in obedience to no statute, from dread of no punishment." There are two answers to that: First, love can be commanded. The contradictory proposition can be defended only by resting on an indefensible psychology. Horace Greeley, in one of his inspired moments, spoke of our affections as the consummate flower of the will; and Robert Browning teaches the same great truth in "Pippa Passes," that love does not depend on the loveliness of the object of love.

Is there anything attractive in us? God loves us in spite of our hideousness and unloveliness, because he wills to love us. Love is a moral attitude. God can command it. But Christ himself removes Maurice's difficulty. What Christ said was, freely rendered, "I command you to love one another, I love you into loving one another." First of all he bade them to do it, then he said he would love them into doing it. That is what John means when he says, "*We love*, because he first loved us." He planted the seed in us which has grown into the tree of love. "As I have loved you into loving, so love ye one another;" George Bowen, whom Bishop Taylor called the lamb of India, thus expresses it in his sweet meditations on "Love Revealed": "I give you a new commandment, that ye love one another. But why do you look at me with such blank unsatisfied expression of countenance? Is this a little gift (an impossible gift)? Know then that I myself am love incarnate; I have clothed myself with flesh that I might reign in your hearts. Love one another as I have loved you (into loving one another) and you will no longer find me absent."

How good it would have been if he had stopped even there. How sweet if we had to rest our hearts simply on that bidding to love. But how good His next words ! "By this shall all men know that ye are my disciples, if ye have love one to another." Think of these words a moment ! In them he declares that obedience to this commandment makes up the essence, the test, and the power of Christianity.

He said it made up the essence of Christianity. Loving is a great thing. It is the greatest thing. As one who adheres to the old landmarks in Christian thinking, I reverently mark that Jesus said that the first essential element in the Christian life was not sound doctrine but love. As one who clings with affection to the oldest and simplest forms of church organization, I lovingly mark that Christ said the essence of Christianity was not in ritual or liturgy or apostolic lineage or ecclesiastical organization, but in love. Paul says : "Love is the fulfilling of the law." This was realized in the early Christian community. The essence of the gospel was there, for they loved one another. "Seeing," said Simon Peter, and it shows us a new glimpse into the personal experiences and struggles of those early Christians, "seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently." The fierceness with which James attacks those who put aside one part of the church for the men with gold rings and fine clothing, and another for the paupers and the poorly clad, is only a testimony to the strength of the hold which the gospel of love had gained upon the early Christian community. It was love that caused the mention of Gaius in the epistle to the Romans. A poor Corinthian artisan, he happened to be present when Paul was writing and said, "Paul, I love them too, send my love" ; and his name was put down there with the wealthy members of the church, because he loved.

The test of Christianity is love. It is not adherence to sound doctrine, important as that is, not membership in a church whose organization is believed to rest upon the authority of the scriptures. "By this shall all men know that ye are my disciples, if ye have love one to another." Our discipleship is our glory. "Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples." God and we are both glorified by our meeting the test that shows that we are his disciples. Read from the epistle of John :—

"Whosoever is begotten of God doeth no sin, because his seed abideth in him : and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that ye should love one another. . . . We know that we have passed out of death into life"—

Why? Because we believe the creeds? I do not depreciate them. No, "because we love the brethren." "He that loveth not abideth in death." There are men in our churches who will not speak to their brothers attending the same church, and yet in their Bible as in ours are these words, "Whosoever hateth his brother is a murderer ; and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us, and we ought to lay down our lives for the brethren." Do you love? No? Then you are not his. It is his own test.

Then Jesus said, that obedience to this commandment was to constitute the *power of Christianity*. "By this shall ALL MEN know ye are my disciples, if ye have love one to another." This same night, after having left this little upper room, he said practically these same words :—

"Neither for these only do I pray, but for them also that believe on me through their word ; that they may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us : that the world may believe that thou didst send me. And the glory which thou hast given me, I have given unto them ; that they may be one, even as we are one ; I in them, and thou in me, that they may be perfected into one ; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."

Do we lack power? Do we love? "By this shall all men know that ye are my disciples, if ye have love one to another." Let us apply these words to our hearts in the narrow sense. We long to be personal workers, to be able to draw souls to Christ. Perhaps we have found it difficult. Have we loved? If we loved souls as Christ loved them, we should be able to draw them in. If Myers' lines on Paul were true of us, we should be able to bring men to Christ. They are among the finest lines in that fine poem.

"Oft, when the word is on me to deliver,
Lifts the illusion and the truth lies bare,
Desert or throng, the city or the river,
Melts in a lucid paradise of air. § §
Only like souls I see the folk thereunder
Bound who should conquer, slaves who should be kings.
Hearing their one hope with an empty wonder
Sadly contented with a show of things.

Then with a rush the intolerable craving
 Shivers throughout me like a trumpet call,
 Oh to save these, to perish for their saving,
 Die for their life, be offered for them all."

Or if we turn away from this close personal application to the broad sense of Christ's words, how we must bow our heads in shame that the world stands mocking at the dissensions and bitternesses among us, when we have written over our banner these words, "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another." May I quote George Bowen again, "When Christians love one another with the love of Calvary, then the people who dwell in the heart of Africa, Australia, China, Japan, Tartary, Arabia, Russia, Siberia, America, and England will know who are the people of God, and will hasten forth, ten men laying hold of the skirts of one to learn the way of life." Oh that God may repeat among us that love which bound the early church so close together that Tertullian could say, "The heathen are wont to exclaim with wonder, 'See how these Christians love one another.'"

How great is the need of this commandment to-day. How greatly we need to learn to love one another. The poor dying world just hungers for the society of lovers. There must be hundreds of brotherhoods in this land, Knights of Pythias, Odd Fellows, Free Masons, Knights of the Golden Eagle,—all sorts of brotherhoods organized to supply the want of fellowship, of love. Our colleges are full of fraternities to supply the lack which men and women feel in their hearts for that which apparently the Christian life has not supplied. The world waits to be loved, to see the vision of men loving one another, to feel the touch of love.

I read recently in *St. Andrew's Cross* the proceedings of the last convention of the Brotherhood of St. Andrew at Washington, where Bishop Potter told of an effort made in New York on the part of bakers who were obliged to work all day on Sunday in hot holes under ground, to enlist the assistance of the ministers of Brooklyn and New York in their movement to be free from work on the Sabbath day. They sent circulars to five hundred ministers. One of the bakers in talking about it afterwards said, "Do you wonder we don't take much stock in the clergy when I tell you that we got from these letters only six replies?" I cut from the paper recently a testimony from another member of St. Andrew's Brotherhood who

said: "Some time ago I had an experience here much like that related by Bishop Potter concerning the bakers' union, in his Washington address on 'The City and the Nation.' The street car men were working seventeen hours a day, with no rest on Sunday. They struck, and a bitter struggle followed. In the midst of the struggle I sent a printed letter to every clergyman in the city whose address I could get, setting forth the facts, and among others the fact that these men could not go to church if they wanted to, yet no word was heard from a single clergyman in support of the men. The printers in the office where the letters were set up were much interested. As I looked over the proof several gathered around me and all of them declared that none of the clergymen would do anything about it."

"That ye should love one another, even as I have loved you that ye also should love one another." Do you wonder that multitudes of men stand off from the Christian church saying, "We can get brotherhood among non-Christian men. The great longing of our lives is for fellowship, but the Christian church would not supply it for us, and we will stay outside"? Meanwhile the same old words are sounding, "That ye love one another." It is a command for believers first, of course. But John widens it to its true extent in this epistle. We are responsible nevertheless for a great deal of the feeling of antagonism to the respectable churches and also for much of the unmerited criticism of the church. We pass along the street. A badly dressed man is perhaps jostled by us, and we merely look around in an irritated way as much as to say, "You should not have been in my way." A well dressed man is jostled by us and we turn around politely to ask his pardon. Is it not widening the breach between the "down" and the "up," which is a hellish breach, and which would not exist if we all loved one another. Oh that we might learn this lesson, and that although we separate here we might hearken to the words of Christ, "A new commandment I give unto you, that ye love one another; even as I have loved you that ye also love one another."

Such freedom, such satisfaction, such rest, will come to us if we are willing this night to enter into the life of love.

"I know a bush that fire does not destroy,
I know a flower that heat can but expand,
I know a sacrifice whose root is joy,
I know an altar that unbinds a hand.

Love is that altar; in its cleansing fires
 The tree of life grows green with youth again,
 And in the fervor that its flame inspires
 The captive heart forgets its former pain.
 Put on my fetters and thou shalt be free;
 Embrace my altar and thy cords shall fall;
 Become love's captive, and thy soul shall be
 Lord of itself and master over all."

But the same truth is put in more lovingly, deeply, and in diviner tones in these other words to which our hearts may well turn at the close of this good Sabbath day : —

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. . . . And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar!

If a college woman says, I love God, and hateth a classmate of hers, she is a liar.

For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

MEDICAL WORK AMONG THE WOMEN OF INDIA.*

BY PAULINE ROOT, M.D.

We cannot do the best medical work, which includes the winning of the hearts of the people and the seasonable words of comfort and stimulus, if we go to the work wholly in our own strength, or relying simply on our medical skill. Our lives and our words as well as

*An address delivered Monday morning, July 22, 1895.

our works must bear testimony to our loving loyalty to the Lord Jesus—our strength and our refuge.

We need the best physicians from our colleges and hospitals for foreign missionary work, because the responsibilities which come upon them are such as few, if any, physicians meet in this country. This is essentially true of women physicians in India. Unless missionary boards send doctors two by two to the foreign work, these young women will have to meet all cases in the zenanas alone. Hundreds of times they must conduct serious surgical operations without consultation and with no trained attendant to administer the anæsthetic. Hundreds of complicated medical cases must be cared for,



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in most unsanitary rooms, without the comfort of good nurses to carry out the necessary treatment, and with no one to whom they can turn for advice. Of course these young women will be competent to treat the majority of cases, but inevitably many cases will arise when they will feel utterly helpless and altogether cast down under the weight of the fearful responsibility which presses so heavily upon them. In such desperate straits there is but one thing to do, to commit the case over to the greatest of all physicians,—the Lord Jesus Christ.

Leaving behind the glory of God's sunshine one enters the

gloomy native house and passes to the tiny mud-plastered room where there are none of the furnishings which seem to us absolutely necessary, not even a blanket to soften the earth bed on which the woman lies, and certainly nothing to insure the comfort and peace and joy which should brood over the sick chamber. The woman lies in her greatest extremity with no tender, loving ministration to soothe her, and only half conscious of the piercing, sobbing death-wail which rises and falls in moans and sudden outcries in the courtyard without. Everything that human skill, so far as we have skill

can do, has been done,—the relatives and friends, and we too, know that she is dying, and yet we feel that we cannot let her die. We turn to the “sure retreat for times of hopeless trouble” crying, “Lord, we want to win these people for thee. We cannot bear to have this woman die ; we do not know what to do. Wilt thou not tell us just what to do for thine own glory here and now ?” And again and again he has answered that prayer, and life has slowly come back. Sometimes when we have prayed without faith a sudden change has startled us and a wave of humility and gratitude has passed over us and we are glad, knowing that some one, a friend at home, or Christ in his tenderness, or the Holy Spirit himself has been pleading for that life and for us.

It is not possible to plunge into this work without preparation. As we have been reminded only this morning, our training should be that observed by the earliest of missionaries, who first waited for the preparatory work of the Holy Spirit, and then took up work in their own homes and city, then carried the message to neighboring places, and finally were honored by having the foreign work committed to them. Most of you will be called to work in your own homes, or city, or country. The Lord will grant to you the privilege of extending his great work by your gifts of time, influence, money, and prayers. Give not grudgingly of these great gifts. Especially I ask as a favor that you will at times remember those who go while you must stay. You may not know all their circumstances but you can say, “Dear Lord, there is that missionary over there, and perhaps at this moment she has a great burden on her heart. Wilt thou help her now ?” I myself have had letters from this country saying, “Did you need any special help on such a day ?” and on looking over my books I have sometimes found that I was in desperate straits in my medical work, and that suddenly light and life had come, or resignation and comfort with joy, and all because of the prayer of the friend in the home land whom God delighted so to honor. You understand now why we feel so strongly that our doctors need beside their best medical knowledge, a spirit of humble, loving allegiance to the Lord Jesus Christ. The “trivial round” of dispensary and hospital makes up the bulk of our work, and its opportunities are unlimited to those who live in close communion with Christ. But a part of the service peculiarly dear, and one seemingly closely allied to that done by the Lord Jesus Christ, is that which takes us from the routine of work into the poor homes along

the alleys, along country roads to squalid villages, to the shut-in women in zenanas, to the hovels of the outcasts, and to the miserable women who serve in the feasts at the temples. Pleading for the ills of body and soul of such as these is but pleading for those like unto whom he ministered daily as he walked teaching, preaching, and healing during his life among men.

Women in India are sometimes the playthings, sometimes slaves, sometimes, but less often, companions for their husbands. Most are loyal wives, and many are loving. Many are as delicately sensitive and courteous as you who hear of them, and very many are beautiful, not only in grace of feature and form, but in mind and soul. The beauty of Christ in them is all they need to render them fair beyond your imaginings.

Such as these we see in the houses, and more rarely in the dispensary; but at first one would not be attracted to the Hindoo women simply by visiting the crowded dispensary service. Little by little one grows to know the thoughts of the hearts within, and suddenly, perhaps, finds that all the apparent unattractiveness has passed away, and these forlorn, unloved, suffering creatures are *women*, whom we can love, and whose lives are wonderfully brightened by the small kindnesses which we can give them. Gradually their hearts unfold before love, and we find that vaguely, but wistfully, they stretch out their hands in longing for the unknown Lord. How is Christ brought before these women from day to day? The people, we confess, are sometimes so loathsome in their habits or diseases that it would be easy to show disgust. We mean to honor Christ by never showing them that they are in any way repulsive to us. It would be cruel to wound them, for they turn so wistfully to those who can relieve them from pain and misery. The women are marvelously self-controlled, and we often are impatient because they come to us too late. Patience and tenderness from us will win them, for it is directly contrary to the treatment they will receive at home when their serious illness is realized. They have come to this pass, suffering silently for weeks or months, partly because they are brave, but more because of the probable separation from the social daily life with their families, which caste regulations might impose upon them if their true condition was known. To every dispensary there come daily those who are social outcasts,—the outcasts (not those who have sinned, nor yet the pariahs) who, as for instance, the thousands of lepers, wander through the streets begging their food from

door to door. The Hindoos themselves feed these beggars as they stand before their doors, but it is for us to show them the love which would touch them. There was a dear young woman whose people were well able to care for her, who, after being turned from her house because of increasing leprosy, lay in a stupor at our gates. One of our young ladies came to me asking my permission to build a little hut in the garden for this girl. It cost but two dollars and a quarter, and yet that meant a real sacrifice to that missionary. But in His name she ministered from her substance, giving her shelter, and food, and daily visits to read and talk and pray, till after nearly three months she had the joy of ushering a loving child into the Father's presence. Lepers may seem unpleasant acquaintances to you, but you would love to work for them, and to lay your hands in love upon them if by so doing you could comfort their burdened hearts. When patients are ungrateful and obstinate, and when home friends seem to forget us, and we grow depressed and discouraged, in the leper settlement we never fail to find comfort.

It is not easy even to missionaries always to *speak* for Christ. In Northfield it is comparatively easy, day after day, as we are under the influence of the speakers and of the prayers, to speak of those things that come near to our hearts; but it is less easy in our homes and in our travels. We grow selfishly engrossed in our own joys or sorrows, we carelessly ignore or do not see the wistful longing in others' lives, and by and by we find ourselves too shy and afraid of misunderstanding to speak for Christ. But when a dear leper woman comes in and we can do so little for her, it is easy to ask her if she knows about Jesus, and after a word about his love and tenderness to lepers and others grievously afflicted, to send her into the waiting room to learn more of the Great Physician.

Fearful troubles come from ignorance, and the sufferings of the little children are terrible. These cases sadden us daily. Some friends seem to think that we do not touch the highest castes. On the contrary, most of the work in the zenanas is among these classes, and as a rule it is only through the medical women that an entrance is made for the evangelistic workers. The people believe that there is sin within, but it is the sickness of the body rather than of the soul which first induces them to invite to their houses the strangers from Christian lands. A woman may, and many do, come to our workers because of the burden of sin, and even from our southern country some women make pilgrimages to the Ganges. I still have a little

brass jar which was brought to me filled with the sacred Ganges water. It was sealed, and was supposed to protect from sin, so long as standing before the idol the water was unevaporated. The widow who brought it to me said she was too old to sin, but that it would protect the young widows. When I asked what it would do for me, she quietly answered, "Nothing, for you have not the faith." If a medical missionary were above all else spiritual, I doubt not she could touch through the spirit not only a woman like this, but every patient with whom she came in contact.

The work is a busy one when the clinic averages seventy patients a day. One must not work hurriedly, nor be over anxious, but serenely and quietly asking the guidance of the Spirit for each patient. It is wise to be careless over no case however simple, for sometimes the sweetest results and the most far-reaching have come from the simplest act or word of loving kindness.

We had given out over twenty-one thousand prescriptions one year, and so it was hardly strange that I did not recognize a certain woman who came to me. She was a little surprised and possibly aggrieved. I asked her if she was ill and learned that it was heart-ache more than bodily illness that brought her to me. I wondered why she came to me till she reminded me that the year before she was in the hospital for a week. "Don't you remember, my body was all bruised and broken?" I did not understand and she explained how, when she cried and wailed over the death of her little daughter, her husband was so angry that he beat her till the flesh was bruised and broken. Grieved, angry, and miserable, she walked or crept the ten miles to the hospital. The dirt was ground into the wounds, and I said she must remain for treatment.

In the waiting-room we read to her of God's love and Christ's tenderness, and her heart grew warm and she was comforted. And now she came again, too loyal to tell the home trouble but eager to find the old comfort. She could remember nothing of what she had heard except that it had to do with "one called Yesu." "One called Jesus!" and she had again come the ten miles journey to find a word of comfort from his Sacred Book.

These country people often are at first afraid of us, but when won they are like children in their loving trust and loyalty. In the itinerating work scores follow us from village to village and sometimes four or five hundred will surge about the tent demanding medicine. Men are often in the crowd and cannot understand why they

should be put aside for the sake of the women. And the meek, servile low-caste people will, if we do not know it, wait patiently till all the high-caste people have passed in for treatment. A crowd like this is sometimes almost mob-like in its persistence, and without committing her work for the day to the Lord the physician could not work with the quiet serenity which is essential in such work.

For trips like this steady preparation of portable drugs arranged in appropriate doses for one or two weeks' treatment and for the common diseases must be made for two weeks at least before the final preparations are undertaken. Even then the unusual cases and those with complications must be furnished with special tickets to admit them to the city dispensary. In the cities the barber-women are our nurses and at times their treatment of cases is too awful for us to think of—so awful in fact, that I have sat up hours writing or reading rather than go to bed to see before sleep came the scenes again which I had witnessed in the houses. One of the American trained nurses was made ill by the sights which she saw in one day's practice.

Little by little native women are being trained to be good nurses, good physicians, and sometimes surgeons. In most missions these native medical women are also trained in the Bible and in spiritual matters so that their influence also may be twofold—for the body and for the soul. They can touch the hearts of the people as few of us can. They understand the superstitions of the people; the language and thoughts and customs are their own and they better than we know how to say a "word in season."

We meet many of the oddest cases of superstition as we go about our medical work. In one of my cases I one day found workmen busy digging up one of the streets leading to the temple, and when after passing over the heaps of earth I entered my patient's house I found that all the work was being done in hopes of finding an image which was supposed to be buried there. My patient was a young, beautiful, and wealthy woman who for several years had been hopelessly deformed. Her husband was a lawyer, prominent in the community and finely educated. Yet because of the sayings of a spirit-doctor or diviner who declared that an enemy had caused the deformity by making a deformed image, the enclosure about the house and finally the street was dug up so that the image and the spell might be destroyed. One hardly knows whether to be amused or disheartened at the credulity of the people. Sometimes a good-

natured laugh or a joke will be in place, but contempt would do only harm. We must needs be humble, remembering that these caste-bound people are haughty and proud and inclined to feel that we contaminate the ceremonially clean. The medical missionary comes very close to the people, but she must be dignified and over-cautious rather than too familiar at first. When she knows the people, practically she can do what she will, for if she have any tact she will seldom will to do the things she may not.

Prepared to meet all emergencies, firm and yet gentle, gracious and winning, not condescending and with a measure of faith, hope, and love, the medical missionary may well rejoice in the glorious possibilities in her work.

OUTLINE STUDY OF THE BOOK OF AMOS.*

BY W. W. WHITE, PH.D., CHICAGO, ILL.

The first four words of this prophecy, "*The words of Amos*," and the last five, "*saith the Lord thy God*," call our attention to the fact that this book is truly human and at the same time truly divine, this last expression or its equivalent being found more than forty times in the nine chapters.† The present study may be limited to five series and the great contrast of the book.‡

I. A SERIES OF FOREIGN PROPHECIES. Chapters i and ii.

1. Amos, being sent from the South country to prophesy in the Northern Kingdom of Israel, begins by preaching about foreign nations, Syria, Philistia, Tyre, etc.
2. Note the location of these nations in order :—
 - a. Damascus (for Syria) to the N. E.
 - b. Gaza (for Philistia) to the S. W.
 - c. Tyre (for Phœnicia) to the N. W.
 - d. Edom to the S. E.
 - e. Ammon to the E.
 - f. Moab to the S. of E.
 - g. Judah to the South.
 - h. Israel itself.
3. Note the order, the first three are purely foreign ; the next three are distantly related by blood ; the last is a brother.

* Substance of a sermon delivered Sunday, July 14, 1895.

† Prof. White here used various diagrams to show the historical setting of the prophecy of Amos, and to describe the occupation and call of the prophet.

‡ These were illustrated by a continuous use of the crayon on a chart. It is impossible properly to report an address of this kind, but the reader will be able to gather much from the following.

4. Here is manifest wisdom and tact in Amos. He gained the ear of his hearers by first announcing judgment on their enemies and, by their condemnation of sin in others, they were prepared for the charge which he made against them.
5. While in each case he uses the expression "for three transgressions, yea for four" (which probably means for enough and more than enough) he mentions in each case a particular sin.
6. The first six nations being heathen are to be judged for sin against man; Judah and Israel for sin against God. See ii : 4, 12, etc.
7. The punishment is represented as not arbitrarily inflicted, but as the natural sequence of their action. Cf. "I will not turn away the punishment."
8. The punishment must necessarily come from a distant quarter if all these nations are to be partakers of one common ruin. See later chapters for mention of the destroyer.

II. A SERIES OF QUESTIONS.

Chapter iii.

1. Consider what would naturally be the feeling of the people of the North after the severe arraignment recorded in the latter part of chapter ii. They would probably resent the charge and assert that the announcement of complete destruction could not be true inasmuch as they were the chosen people of God. Their sentiment might be expressed in the following words: "Amos, you have no occasion or right thus to speak." The reply of the prophet may be found in ii : 1-8 and ff.
2. In v. 2 he declares that the very relationship to God which they plead as a ground for immunity from evil is the reason for God's punishment of them.
3. Read the seven questions in ii : 3-6, and note that each is to be answered by "No."
4. Read vs. 7, 8, and note that the prophet defends his presence and message by asserting that the same relationship exists between them and God's charge to him that is seen to exist elsewhere, viz., that of cause and effect. "The fact that I am here is evidence that I have been sent," cries Amos. "The an-



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nouncement of judgment which I make is uttered because the Lord God hath spoken having revealed to me his secret."

5. Note that "Shall two walk together except they have agreed?" is translated in the margin of the Revised "except they have made an appointment," and that this belongs to the series of questions.
6. Note that "evil" in the question, "Shall evil befall a city, and the Lord hath not done it?" is not moral evil but *calamity, trouble, affliction*. Compare I. Samuel x:19; Psalm x:6; xciv:13, etc.

III. A SERIES OF PAST WARNINGS. Chapter iv.

1. The chapter opens with a specific announcement of captivity (vs. 1-3). Cf. "Thus will I do unto thee" (v. 12).
2. Verses 4, 5 are ironical, referring to the multiplicity of their formal ceremonies.
3. Beginning with verse 6 is mention of five past calamities, viz.: famine (v. 6), drouth (vs. 7, 8), locusts, etc. (v. 9), pestilence (v. 10), Sodom-like visitation (v. 11).
4. The refrain, "Yet have ye not returned unto me," indicates the object of these visitations, and the result.
5. Because of the refusal of his people to heed warning, God announces that he is about to come in judgment and challenges his people to meet him (v. 12).
6. Verse 13 describes the kind of a God who must now be met by his rejecters.
7. While judgment is so prominent, it will be observed that it is introduced as a last resort after repeated efforts of love to reclaim.

IV. A SERIES OF INVITATIONS. Chapter v.

1. The chapter begins with a lament, and the case is represented as hopeless; it ends also in the same strain (v. 16, ff); and, after another ironical outburst at formal worship, announces captivity beyond Damascus.
2. The invitations are introduced by the word seek, used in verses 4, 6, 13.
3. Why are they introduced if the case is hopeless? Possibly they refer to past invitations which were unheeded, and the lament is on that account. Then, "For thus saith the Lord" (v. 4) would have the force of "thus hath said," or "thus said the Lord." Probably they refer to the time of speaking when in the mercy of God those who will may yet be saved. Apparently there is no response. It seems to be necessary to supply some such idea between verses 15 and 16, to furnish reason for the sentiment of 16 ff.

V. A SERIES OF VISIONS. Chapters vii, viii, ix.

1. They are (1), locusts (vii:1); (2) fire (vii:4); (3) the Lord with a plumb line (vii:7); (4) a basket of ripe fruit (viii:1); (5) the Lord standing by the altar (ix:1).

2. Indications of a climacteric order in these visions may be noticed as follows :—

- a. Prayer is made and answered in the first two ; it is not found in the last three.
- b. The fire is more severe than locusts.
- c. The prayer in the second is more intense than in the first. Destruction is *threatened* in both the first and second.
- d. "I will not again pass by them any more," in the third, is indicative to Amos that it is needless to pray. By the plumb line decision has been rendered. Destruction is *assured* in the third.
- e. "I will not again pass by them any more," is preceded in the fourth vision by the words, "The end is come upon my people Israel." This is a decided advance upon the plumb line vision. Destruction is *immanent* in the fourth.
- f. The Lord himself is represented as himself giving orders, and superintending the demolition of the structure and the slaying of the people in the last vision. Destruction is represented in *progress* in the fifth.

3. Observe the completeness and the severity of the destruction as depicted in verses 2–4 of chapter ix.

4. Note the discrimination used even in this as indicated in verses 8–10 of chapter ix.

VI. THE GREAT CONTRAST OF THE BOOK.

1. Review the book and note that each chapter, beginning with the second, ends with a definite announcement of complete destruction and captivity. Judgment might be written in large letters over these chapters.
2. Note that the climax of this announcement is reached in the visions, which themselves are climacterically arranged. The judgment portion of the book extends from i : 1 to ix : 10.
3. Note the frequent use by the prophet of the word *palaces*, and his references to great houses, luxurious living, and the like.
4. Taking this word *palace*, set over against it the word *tabernacle* (which might be translated *booth* or *hut*) of ix : 11, and we have the contrast of the book. On the ruins of the great things of the nations, David's house, now dilapidated, shall be established.

CONCLUDING THOUGHT.

The Messianic element in Amos is not large, but is definite and clear. We may assert the following regarding it :—

1. Restoration will surely follow this wide ruin.
2. Salvation shall be through the house of David.
3. Salvation will be not for the Jews only. See application of this passage, made by James (Acts xv), in his argument for the admission of the gentiles.
4. Salvation will be complete.
5. Salvation will be everlasting.

THOUGHT OF THE BOOK OF AMOS IN NINETY WORDS.*

The Lord, through his prophet Amos, speaks about and to sin-hardened nations. Denounces past transgressions in specific terms, and prophesies a visitation of punishment upon all the nations mentioned in the book. Punishment to be in proportion to divine favor shown; therefore, God's family nations, Judah and Israel, are most condemned. The prophet laments over unregenerate Israel, calls it to repentance, offers mercy. And, though in vision, Amos sees the approaching, temporary desolation of the chosen people, yet he foretells the triumphant day of the Lord, and Israel's restoration.

THOUGHT OF THE BOOK OF AMOS IN TEN WORDS.

Sin denounced.

Punishment foretold.

Repentance enjoined.

Mercy offered.

Restoration promised.

This last statement of the thought of the book might well be taken as a summary of the message of all the prophets.

RELIGION IN DAILY LIFE.†

BY REV. FLOYD W. TOMPKINS, JR., PROVIDENCE, R. I.

A great many of us are brought up with the idea that certain things are secular, and certain things religious. We should recognize that everything must be religious to one who is a true servant of God. While we must never try to secularize religion, in the way of bringing it down from its high position, we should try to make holy what we commonly call the secular life. Religion, to be worth anything, must go into daily life. Therefore, when we divide the practical life into two parts, secular and religious, we do so only for convenience.

First, consider those duties which we commonly call secular duties. The test of what God has done for you and said to you at Northfield is coming when you reach home. There you will have to deal with people who have not been on the mountain top; who have not felt that wonderful fervor and glow that is in you; you will have to speak to members of your family who have not had this wonderful sight of God, and they will seem cold to you. It will seem to

* We append two condensations of the thought of the book of Amos which Professor White has furnished. They consist of ninety and ten words, respectively, having been made by Miss Sarah Norcross of Monmouth, Ill., a pupil in one of his classes.

† Substance of an address delivered July 26, 1895.

you very hard to come down from the mountain top to the everyday, ordinary life ; as our Lord had to come down from the Transfiguration to the battle with the demoniac ; as Peter had to come down from the house top where he saw the vision, to answer the knocking at his door, and to take the journey to Damascus. A woman who cannot carry the divine fervor from the mountain top, where she has seen God, into the dullness of everyday life, has no religion worth speaking of. There is where the test of true spiritual life always comes. It is a noble thing for a man or woman to determine to go into the foreign field or to work as never before in the cause of Christ. It is a noble thing for a woman to go forth zealously to work in the city amongst the outcast and the degraded. But will you not try first to make those who are about you *in your own home*, feel the force of your religion ? There is no place in the world where it is harder to be religious than at home. I have always had a great deal of sympathy for Gideon. The angel said to him, "Come, thou mighty man of valor." Gideon replied, "I am not a mighty man of valor, and my father's house is unknown in Israel. Besides all that, I am the youngest one of the family, and they will laugh at me if I try to do any mighty thing."

I doubt very much the wisdom of talking much about sacred things as they have come to us individually. We should let our goodness show itself instead of advertising it ourselves. If you do talk about these holy things, then you should do so for a purpose ; you should seek to brighten lives that have not had the sunshine that has come upon you, to make purer and nobler that home of yours. The woman who has a brother or father and does not pray most earnestly and constantly for him is missing the secret of true religion. There is at home a freedom of criticism, and a constant watchfulness which reveals flaws ; but you must be true there first, if you are going to be true anywhere. Are you ready to start family prayers and grace at meals and attendance at the church prayer-meetings in the homes where they neglect these things ? This will test your Christianity.

Then we must realize that in the work we have to do in our ordinary, everyday life, there must be the power of God. There should be some very definite line of work for every woman. A wealthy woman has no right to feel that she has no need to work. Work has to do with the upbuilding of character. You cannot be an earnest, devoted Christian, unless you have something to do

besides your little duties in the house, and your social calls. You must still attend to your household and social duties. But your life work must be something more real and definite. Be careful, too, about what you read. We are flooded nowadays with a literature which cannot be classed as absolutely vile, and yet which is just near enough to it to escape detection. Read books that are true, and pure, and edifying. But set your face as a flint against this popular "trash." Let your reading, first and chiefest, be on religious subjects—the Bible above all else, and books bearing upon the Bible.

Women must be brave enough, at home and amongst friends, to stand opposed to all that is false, and unwomanly, and untrue, whether it be in regard to books, or habits, dress, associations, or pleasures. Oh, be brave enough to be true. God will help you, and every one of you will be a power in the world; a power for which multitudes will thank God; a power that at last will be revealed to you when you stand before that Judge. Make your womanhood, true, brave, fearless!

In your everyday life you must endeavor to help the lives of others. All philanthropy is based upon the love of God. It is true, as St. John says, "This commandment have we from him, that he who loveth God, love his brother also." But there is such a thing as philanthropy that is carried on for the body, and for the mind of men as well as for the soul. A wonderful field of work is open before us on every hand, where we see the destitute and the wretched. We must try to lift up the poor and the degraded. True charity is not merely giving a coin, but giving self.

There is a work on the side of philanthropy, on the side of salvation, which women can do as no one else can. Thousands of women in this world have fallen from the nobility and the sacredness of their womanhood. How are they to be led back to purity and to Christ? The ministers can do little; but when to those poor, fallen, downcast, wandering daughters of God, there goes a pure, noble, earnest, Christian woman, and speaks a word of comfort, and cheer, then there is hope. That is a work above all others for you. Remember, there are souls, hungry, crying to God to-day for help, and waiting for some sister hand to lift up, and for some sister voice to comfort.

Now, let us pass to the religious side. All your work has to do with your religious development, but there are special religious duties, which in a measure turn us from man, toward God. It is

unnecessary to speak of things which have been spoken again and again. And yet, I want to remind you of them. Of course we must pray ; pray without ceasing. Don't *say prayers*. I remember hearing of a minister, whose friend fell into the water as they were standing on the dock ; the fellow was rescued, and as he stood there all wet and dripping, he said to the minister, "I want you to thank God for my escape." The minister fumbled around in his pocket for his prayer book, and the only prayer which seemed appropriate was the "Thanksgiving for a safe return from sea." My dear friends, there are hundreds of us, who, from childhood have prayed, "Now, I lay me down to sleep," or "Our Father who art in Heaven," without a single thought. Remember that true prayer is not merely speaking to God at certain times, but it is to talk to him as you would talk to a friend at your side. Always realize that the Father, and the Brother, and the Blessed Spirit are your companions. But we should not be unceasingly trying to get something out of God. I have sometimes thought, how hungry God must be for some words of love ! Have you ever noticed that there is not a single petition in the Lord's prayer until we are half way through it ? That is an example of prayer. We should praise God more. We should love God more. Dr. Washburne, of New York, had a great many friends. After he died, the ministers came together to talk about him, and to praise his merits. Suddenly they were conscious of a tall figure in black, standing in the door ; their voices were hushed, as the widow of him whom they mourned said, "If you loved my husband so much, why didn't you tell him so while he was alive ?" One of our bitterest regrets, when we get to heaven, I think will be the fact that we did not tell God oftener while we were on earth, that we loved him.

One word about Bible reading : Let me emphasize the blessing it is to learn the Bible by heart. Learn the Bible so that you can repeat its messages to others ; so that you can draw comfort from it yourself. If you lie awake at night recall some of these passages, and see how quickly you will experience a soothing influence.

Then as to church membership ; every Christian ought to belong to some church. It makes little difference what church as long as we are members of the one great church. We shall have our eyes opened, and see it one of these days. We worship God in different ways, according to our education, according to our temperament, but, after all, we are worshipping God. Be devoted church workers ; help your pastor. Do not criticise him ; pray for him. Then

work in your parish on the side of righteousness. Make your devotion felt in your surroundings. There is an organization, which is a blessed organization, called, "Lend a Hand." I should like to change the name, and make it, "Lend Two Hands." We should see how much and not how little we can do. We should do everything we can to help on the glorious cause of the church to which we belong. Having drunk deeply of the Water of Life you should be especial powers in your churches. You should make your Christian character felt in your prayer-meeting ; in your Young People's Society of Christian Endeavor ; in your woman's missionary society ; in all the church.

Let me say one other thing about religious development, and that is, in regard to bringing some one else to Christ. Select some one of your friends and pray for her, and as you get opportunity, talk to her. Then, when you have brought her to Christ, bring some one else. In that chain system of making money, you get a letter asking you for a certain sum, and asking you to write to two other persons to do the same that you were asked to do. It may not work very well, as far as money is concerned, but I have often wished we could adopt that principle in regard to bringing men to Jesus Christ. How long would it be before the world was converted? If you go to work to do what you can to bring men to Christ, God will work through you. Oh, don't let your talent be buried in a napkin ; make it the divine power of God.

Be as strong, as true, and as blessed as you can by the power of God. Seek to make your character all that the divine character of Christ teaches you it should be. Serve God every day, and every hour, with all the power that you have ; and then at last you will hear his voice, "Come, ye blessed of my Father ; inherit the kingdom prepared for you from the foundation of the world."

You picture to yourself the beauty of bravery and steadfastness. You let your memory wander over in memory of martyrs who have died for truth. And, then, some little wretched, disagreeable duty comes which is your martyrdom, the lamp for your oil, and if you will not do it, how your oil is spilt ! How flat and thin and unilluminated your sentiment about the martyrs runs out over your self-indulgence !—PHILLIPS BROOKS.



LIBRARY AND EAST HALL, NORTHFIELD SEMINARY.

CHRISTIAN WORK.*

By D. L. MOODY.

I have a good motto in my Bible which I recommend to you :
"Do all the good you can, to all the people you can, in all the ways
you can, as long as ever you can."

If you act on that principle you will have no trouble about relapsing into a cold, half-hearted Christian life. Some have asked me, "How can I keep this fire aglow?" My friend, you will have no difficulty if you will earnestly, and perseveringly, and prayerfully carry out this motto. How many are just hungering and thirsting for what they call the spirit for service. Listen. "*Blessed are they which do hunger and thirst after righteousness; for they shall be filled.*" Now, claim that filling by faith! You have the promise; lay hold of the promise. How did you obtain eternal life? By laying hold of God's promise. How are you going to have the fulfillment of this promise? Lay hold on it by faith. You remember that Elijah told Elisha that if he saw him when he was translated he should have a double portion of his spirit. Elisha did see Elijah translated, but suppose that he had said, "Elijah promised me his power, but I don't seem to have it. I don't feel it. I am sorry I am disappointed." He might have said, "I don't feel any different. I thought I should have a sensation. I thought I should feel some movings of the spirit." I don't believe Elisha ever thought of anything of the kind. He had received the promise. He had power enough to walk, and he started. He needed no miraculous power until he had reached the Jordan, and when he needed to use the power to cross the river he found he had it. I can imagine the prophets sitting out on the hillside opposite, and saying, as they saw Elisha coming back alone, "He never performed any miracles. His master is gone, and Elisha—who is he? Mr. Nobody." I can imagine Elisha coming to the banks of the river and praying, "He promised, oh God, that if I saw him translated I should have a double portion of his spirit; now let me cross this Jordan as when we came over." As he prayed the Spirit of God came upon him, and the waters piled up on one side and let him pass over. When the fifty prophets on the hillside saw it they cried out, "The spirit of Elijah is upon Elisha!" If you will read the lives

*An address delivered at the closing meeting, July 29, 1895.

of those two men you will find that Elisha performed twice the number of miracles that Elijah performed. But he received the power because he had faith to act on the promise.

Do not say that you haven't power for service. Claim it by faith, and then act on the promise. You may say that there is a different atmosphere at home than there is at Northfield and that it is more difficult to work. Very likely it is. You may wish to stay, like Peter, on the Mount of Transfiguration, but you must go down into the valley to work. You will find, like Peter, that there is a devil at the foot of the hill to be cast out.

Let us go to work and keep at it. Find something to do. Remember that anything you do for God should not be looked upon as an insignificant work. I can imagine when that servant came back and told Elijah on Mt. Carmel that he saw no sign of rain, that Elijah sent him the second, and the third, and the fourth, and the fifth time to look again. If the servant was a short tempered man he must have been somewhat out of temper. But he goes the sixth time, and comes back and reports "no sign of rain." "Well," says the old prophet, "go again." I have no doubt the man got quite out of temper, and went off again grumbling. This time he saw a speck of cloud in the sky, and came back and said, "I don't see much of any sign of rain. I did see a little cloud in the sky, about the size of a man's hand." I see Elijah's eye light up at once. "Did you see a cloud?" "Yes." "Where was it?" "Just coming up out of the sea." "Well, you go and tell Ahab to hasten home for there is going to be a heavy storm." So the servant went to the king and said, "Elijah says there is to be abundance of rain and that you had better make haste and get home." I see Ahab, standing on tiptoe, stretching his unbelieving neck, to see if there were any rain coming. If he hesitated and did not take warning he got a drenching. Elijah knew that cloud was coming up out of the sea in answer to prayer, and that the rain was coming in abundance. My friend, anything you do for God has God's power in it; you cannot touch God's work with the right motive without touching him; and the moment you touch him virtue will come forth, and you will be blessed in the very act of helping some one else.

I was entertained some years ago in a home where there was a young lady. On Sunday morning I came down early into the sitting room and talked with her before the other members of the family came in. I tried to find out what she was doing for Christ.

She said she had a Sabbath-school class in the afternoon. I said that was a splendid thing and encouraged her all I could. That afternoon I saw this lady in my audience, and afterward said to her, "I thought you had a Sabbath-school class in the afternoon?" She said she had. "Did you get anyone to take your place?" "No, sir." "Did you tell the superintendent or the scholars that you would not be there?" "No, sir." "How did you know the scholars would have a teacher?" "I do not think they had, for I saw most of the teachers at your meeting." I asked her, "Do you think that that is the way to attend to the Lord's work?" "Well," she said, "Mr. Moody, I have only five little boys, and I thought it would make no difference." I said, "I am afraid you will make a failure of the Lord's work. In that little class there might be a John Wesley, or a Knox, or a Whitefield. You ought to take that class of five boys and train them for eternity." Do you suppose that Mrs. Wesley knew what she was doing when she was training John and Charles? There are 110,000 Methodist ministers preaching the gospel to-day. There are 25,000,000 people that attend the Methodist churches, and Wesley has only been gone, as it were, a day. Then, look at the men who have been touched through the Methodist church. Charles Spurgeon was converted in a Methodist church. There is not a denomination that has not had some of its best men converted at a Methodist altar. Mrs. Wesley trained her sons for eternity, and look at the monument she has left! My friends, if you want power, take it by faith. Then go to work, and the Lord will meet you at the work. There is not one of you but may have a hand in the work, if you will.

I remember hearing of a young lady attending a fashionable boarding-school where a godly lady was one of the teachers. This teacher set her heart upon leading this girl to Christ. First she tried to gain her affections, after which she sought to win her to Christ, and succeeded. She then began to show her the luxury of working for God. They were blessed in their work and the girl began to love the service of Christ. When one gets a taste for this work one loses one's taste for the world. This young lady found out something better than the fashionable world could give her, and when her parents tried to draw her into fashionable life again she didn't care for it any longer. Her father and mother were quite shocked that she lost her taste for these things, and could not understand it. She went to the superintendent of the Sabbath-school and

asked if he would not give her a class. The superintendent was surprised and got rid of her by saying that they had more teachers than they needed. She kept praying the Lord to give her something to do. One day she was walking up the street, and she saw a shoemaker rush out of his shop, with a last in his hand, chasing a dirty, barefooted boy. When he found he could not overtake him, he threw the last and hit the boy in the back. When out of danger, the boy stopped and began to cry. This lady stepped up to him and said, "What have you been doing?" He said, "None of your business." She finally won his confidence and asked, "What do you do?" He said he peddled apples. "Did you ever go to Sabbath-school?" "No." "Wouldn't you like to go?" "No," he said, he didn't like to study. "Now," she said, "if you will come to Sabbath-school, I will have you in a class all by yourself and I'll not ask you to study." At last he promised that he would come and that he would meet her on a certain corner next Sunday morning. She did not feel sure that he would keep his promise, but she went to the place and found him there. He hadn't washed his face or combed his hair and didn't look very attractive, but that wealthy young lady took him to the Sabbath-school, and asked the superintendent if there was a place where she could teach him. He hadn't any of that kind there, so he put her away off in the corner by herself. When the boy went home he told his mother he had been among the angels. He said he never heard such singing. "Well," the mother said, "that is a Protestant Sabbath-school; you must not go there. If I tell your father he will be very angry." She told the father, who forbade the boy to go there again under penalty of a flogging. But the next Sunday he slipped out, and went again. He got his flogging, but every Sunday he kept on going to the Sabbath-school. One morning he said, "Father, I wish you would flog me before I go, then I will not be thinking about the flogging." The boy had found some one who cared for him and he would be flogged rather than stay away. You can move this whole world with the weapon of love. That is the way the Son of God touched the heart of this world. Finding that flogging did no good the father said, "If you will give up this Sabbath-school, I will give you every Saturday afternoon to play." The boy went around and saw the teacher and said, "Teacher, father says if I will give up the Sabbath-school, he will let me have Saturday afternoons to myself. If you would be willing, I would come around and spend Saturday afternoon with you

and we can have a longer time together." I wonder if there is a lady here who would give Saturday afternoon with a dirty, bare-footed boy? She said, "Certainly, I'm glad to do it." So every Saturday afternoon the boy came to her home. If callers came she couldn't see them. If she was invited out, she had an engagement. Of course that kind of teaching which she gave her scholar began to tell on his life, and at last the glorious gospel light broke in upon that darkened life. She gave him some good clothes, and the boy was like a new creature. At home he was so dutiful, and so obedient, that they noticed a change in him. One day he was at the railroad station peddling apples, as usual. A train came along and in some way he was thrown under it. The engine passed over both of his legs, and the first thing he asked the doctor was if he could live to get home. The doctor told him he could not; and then the boy said, "Will you tell my father and mother that I die a Christian?" Was not that teacher well paid for her work? I have an idea that the little fellow is watching for her, and will be ready to welcome her when she enters that world of light.

If the news should go up to heaven to-night that there is one solitary child in the state of Massachusetts in such condition; that there is not a man or woman in the whole state to take care of that child, and God should call his hosts around his great white throne to ask if there is an angel willing to go down to earth to lead that fatherless boy to Christ, I do not believe there is an angel in heaven that would not be glad to come. I believe Gabriel and the seraphim and cherubim would be glad to leave their lofty positions, that they might have the blessing of coming down here and leading some such soul to Christ. It is such a blessed work. Oh, my friends, get into this work. You won't have to look far for it. Opportunities will come to you every day if you are ready to accept them.

I want to tell you how God led me out of business, into Christian work. I have never lost sight of Jesus Christ since the first night I met him in a store in Boston. I never go to Boston that I don't go to that store. I will never forget the first interview that I had with the Son of God, and the night he revealed himself to me there. I was for years only a nominal Christian. I really believed that I could not work. I did not know how, and had no one to set me to work. When I went to Chicago, I took five pews in one church, and used to go out on the street and pick up young men and fill the pews. But I never spoke to one of those young men about their

souls. I thought that was the work of the elders. After I had worked some time at that, and still no one was converted, I started a mission Sabbath-school. I thought numbers were everything. If the school ran down below a thousand, I was greatly troubled ; but if it went up to eleven hundred or twelve hundred, I was highly elated. For some reason, though, the harvest wasn't gathered. Then God opened my eyes. There was a class of young ladies in that Sabbath-school who were, without exception, I think, the most frivolous set of girls I ever met. One Sunday the teacher was ill, and I took that class. They laughed in my face, and I had a great mind just to open the door, and tell them to get out and never come back. Thank God, I was kept from it ! That same week the teacher of the class came into the store where I was. He was pale and looked very ill. I said, "What is the trouble ?" "Well," he said, "I have had another hemorrhage of my lungs, and the doctor tells me I cannot live on Lake Michigan, so I am going to York state. I suppose I am going home to die." He seemed greatly troubled and, when I asked him the reason, replied, "I have never led anyone to Christ, and I really believe I have done that class more harm than good." I had never heard anyone talk that way before, and it set me to thinking. After a while, I said, "Suppose that you go and tell them just how you feel. I will go with you in a carriage if you will go." He consented, and we started out together. It was the best journey I ever had on earth. We went to the house where one of the girls lived, called for her, and began to talk to her about her soul. There was no laughing then ; it wasn't long before the tears stood in the eye of that pupil. After he had explained the way of life, he suggested that we have prayer. He asked me to pray, but I had never done such a thing in my life as to pray God to convert a young lady right then and there ; it was new work for me. But we prayed, and God answered our prayer.

We went to other houses. He would go upstairs all out of breath, and would tell the girls what he had come for ; it wasn't long before they broke down, and sought salvation. When his strength gave out, I took him back to his lodgings. The next day we went out again. At the end of ten days he came to the store with a face literally shining. I don't believe that Stephen's face before the council shone any more. He said, "Mr. Moody, the last one of my class has yielded herself to Christ." I tell you, we had a time of rejoicing. He had to leave the next night, so I called

his class together that night for a prayer meeting and there God kindled a fire in my soul that has never gone out. The height of my ambition was to be a successful merchant, and if I had known that that meeting would take me out of business, I do not think I should have gone. But how many times I have thanked God for that meeting. That dying teacher sat in the midst of his class, and talked with them, and read the fourteenth chapter of John. He tried to sing, "Blest be the tie that binds" after which we knelt down to pray. I was just rising when one of the class began to pray for her dying teacher. Another prayed; and another; and before we rose from our knees, the whole class had prayed. As I went out I said, "Oh, God, let me die rather than lose the blessing I have received to-night." I didn't know what it would cost me. The next day I was disqualified for business. I was good for nothing. I had got a taste of another world and cared no more for making money. For some days after that the greatest struggle of my life took place: Should I give up business, and give myself to Christian work; or should I not? Let me say that I have never seen the moment when I have regretted my choice. If you would have a happy, successful life, give yourself fully to Christian work. Do not be satisfied until you have had the luxury of leading some one out of the darkness of this world, into the glorious light of the gospel. Select some one of your friends or acquaintances and make up your mind you will win that soul to God. Then labor until you bring that person into the Kingdom. If you go about it prayerfully and perseveringly you will succeed. There is not one of you but may be blessed in this work if you will only let God use you for his glory.

POWER AND PEACE.*

BY MR. ROBERT E. SPEER, NEW YORK CITY.

Not every Christian allows himself to cherish a desire to go away and be with Christ. The desire comes, but they put it aside as Paul did, reminding themselves that it is doubtless better for them to stay here and work as long as Christ gives them work to do. But every true Christian longs to be like Christ. That longing is justified by so much that is said in the Bible that although it seems a presumptuous thing for us to dare to hope to be like the perfect Son

*An address delivered Wednesday morning, July 24, 1895.

of God, yet the Christian keeps on longing to be like him just the same. His own words were that we were to be perfect as our Father in heaven is perfect. "He that saith he abideth in him ought himself also to walk even as he walked," is John's statement of the desire of God, approving our desire. "Be ye imitators of me, even as I also am of Christ," is Paul's mode of putting it.

We might not be able to agree as to the points of character in which we most wish to resemble Jesus. We might wish to be like him in the points of character in which we now least resemble him. One is irritable, and would like to have his complacency ; another is impatient, and would like to have his patience ; some of us find it hard to spend every moment in the thought and work of God, and would like to have his power so to spend every moment. All could however agree that we should like to be like Christ in possessing his POWER and his PEACE. We look at our lives, so empty of real strength, wasting so much time in service that accomplishes nothing, so full of irritability and anxiety, and then we turn to Christ's life, so quiet in its composure, so irresistible in its strength, so attractive in its power, and we long to be like him above all things in these respects,—his power and his peace. I should like to call attention to these two privileges of every Christian life, and while we think of them may the "God of hope fill us with all joy and peace in believing that we may abound in hope, in the power of the Holy Ghost."

Each of us knows how fully and deeply we need POWER. We ourselves do so much work that doesn't tell. We ask some one to render Christian service, and the reply is, "I cannot," "I don't know how," or "It doesn't seem to me that my way of doing takes hold of anything." When Dr. Stalker was in this country four years ago, he said that some one had spoken to him about what was the world's great need among ministers and had said that he believed it was for men in the ministry of more spiritual power, and for more men out of it of spiritual power. With this judgment Dr. Stalker agreed. How few of us are satisfied with the grip of our effort in service ; how few of us know that we can, that we dare try, that nothing is too hard for us, that when any service is set before us it can be done because we have the power to do it through One who had power to lay down his life and to take it up again.

How longingly we turn from the weakness of our own lives to note this power of the life of our Lord, like whom we wish to be. When the Holy Spirit led Jesus from his baptism into the wilder-

ness, he brought him back into Galilee "in power." We read in Peter's description of Jesus' work and life, in Cornelius' house in Cæsarea, that God had "anointed him with the Holy Ghost and with power." There is scarcely any word used more truly descriptive of our Lord's service than this, "powerful." Men who did not believe in him, yet stood aside wondering at the power that was in him. When the four men brought the paralytic and let him down through the roof, and Jesus healed him, the people who stood about marveled, Matthew tells us, at the mighty power God had given to man in him. When he stilled the storm upon the sea, the disciples exclaimed, "What manner of man is this that even the winds and the sea obey him!" All that he said was spoken with power. Men marveled that his words were spoken with authority and not emptily and ineffectively as the words of the Pharisees and scribes, declaring that never man spake like him. Great throngs hung upon his speech. He worked mightily. We wish to be able to work with that same might. Often as we study Christ's life and see his power, we ask, Can it be possible that such power is available for us? It is. His last words in the Gospel of Matthew were, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." Whatever power he possessed, he clearly encourages those disciples to believe, is to be made available for them by his presence with them. And Luke and John tell us he went even further and said they were to have a new power, a larger power even than he had possessed, because he was going to the Father. "The works that I do shall ye do also, and greater works than these shall ye do, because I go unto my Father." "Tarry ye in Jerusalem, until ye be endued with power from on high." Or as Luke relates his words apparently describing the same scene, "Ye shall receive power, after that the Holy Ghost is come upon you." Of course those promises were fulfilled, and the power that Christ possessed was actually bestowed upon those to whom he made these promises, and whom he encouraged to expect a power of accomplishment greater than he had possessed himself. A little company of inefficient fishermen, whose influence had never been felt far beyond their own village probably, began to make themselves felt at once over all the world. They acknowledged that

it was not by any human power. "Why look ye upon us," said Peter and John when they healed the lame man at the beautiful gate of the temple, "as though by our power or holiness we had made this man to walk?" But it was power possessed by them. When they stood before the counsel the day after this miracle, they were asked, "By what power have ye done this?" Luke adds that all their ministry in Jerusalem before they were scattered, after the persecutions that arose consequent upon the death of Stephen, was marked by mighty power of testimony, which they bore to the resurrection of Jesus Christ. I suppose of many of them it might have been said, as Luke said of Stephen, that they were men "full of grace and of power."

This power was mightily manifested in the life of the apostle Paul. He seems to love to speak of it in his epistles, and in many of them he reminds those to whom he writes that his message was not ineffective, not mere human words that appealed to men only in proportion to the truth in them, but a message that came with peculiar and supernatural power. He says to the Corinthians, "My speech and my preaching was not with enticing words, of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." In the First Epistle to Timothy, he writes to that young Lycaonian, who was perhaps a man without any education, and who found the task Paul had assigned him in Ephesus a rather formidable one, "Timothy, don't give it up; God has not given us the spirit of fearfulness, but the spirit of wisdom and of power." He says again that he will not boast much, but he commends himself in a few things, in long-suffering, in kindness, in love unfeigned, in the word of truth, in the Holy Ghost, in the *power of God*.

We have the truth constantly put before us that it is possible for us to repossess this power. But what power? It is clearly not eloquence. Very few of those early apostles were eloquent men. It is not the ability to sway great throngs; very few of them could do that. It is not even the ability to make many converts; Christ had but a few. Practically all his work seemed to vanish into thin air the moment he was crucified. It is not the power to work miracles; Paul very clearly distinguishes between the power of a Christian in his life and service, and the power of working miracles (Rom. xv:18, 19). The power Christ possessed and which he promised his disciples was simply the power that enables us to do

two things, first of all to live the divine life, and secondly to do the divine service; not to do the service Christ expects somebody else to do, but to do the service Christ expects of us. "To as many as received him," John says, "to them gave he the right (including the ability) to become the children of God." That is one part of the Christian's power, *to live the spotless life*,—to live flawlessly, blamelessly, such lives as Christ would wholly approve if he came back this moment, and they were passed in review before him. The second part of that power is the *ability to do Christ's service* with forcefulness and with fruitfulness, so that no one of us shall have to go empty handed, but shall be able to take hold of our work and to do it with freedom and effectiveness. It is possible for us each one to possess such power as this in Christian life and service, so that hereafter we shall not be obliged to bear fruitless, forceless testimony, but we shall be able so to work that we shall bring forth fruit, and our fruit shall remain.

How are we to get such power? As it was promised, *by the Holy Ghost*, of course. "Ye shall receive power after that the Holy Ghost is come upon you." We personally surrender to him, once and for all reckon him and his power ours, and then by daily and perpetual appropriation claim from him and possess that power. We know this. But this is not all. If it comes by a definite and single act, as I believe it does, it can only be retained and maintained by the constant normal activities of the Christian life; a single filling of the Spirit is not a perennial fullness. Christ prayed before the great events of his life, but he also prayed after them. All of us pray before the great events of our lives. When we are looking forward to a great crisis, we ask for power, we lean on God, we trust his Spirit. The time when we need least to pray, if there are any such times, is before a great crisis, for then the whole life is keyed to great effort. So Christ prayed after the great deeds of his life, when the nervous tension was relaxed, when the object was achieved, when he knew that Satan would find him most open to attack. So he drew closer to God. We are to keep this power in our lives not only by asking the Holy Spirit in advance to give it to us, and accepting it by faith, but by honoring him when he has given it to us. We render service for Christ constantly if we are in his Spirit, and his Spirit is in us when we know he has been with us. How often do we turn after the service has been rendered to say, "I praise thee, Holy Spirit, that thou hast enabled me to do this work"? Can we

retain his power unless by a daily and momentary honoring of him we encourage him to abide with us in power?

Secondly, the life of power is dependent upon the life of *prayer and Bible study*. I remember how repulsive it used to be to me to think of the "Morning Watch." The idea that a Christian life was to narrow itself down into a mechanical morning observance of an inflexibly fixed season of Bible study and prayer! The idea that we could not live such a life that all through the day we should be in communion with God, so that a special season would be unnecessary, and a law establishing it mere bondage. Have you tried that plan? If you have, you know it makes a world of difference whether you do or do not take that definite, appointed time. I do not believe we can have the power God means us to have in service until we give God some such time. I believe that the usurpation by the newspaper of the Bible's place is one of the greatest causes of spiritual weakness in this land. If the early morning hours spent by Christians over the newspaper were given to the Bible, keeping the paper till later, what a change would be wrought in the tone of our Christian life! The Bible should be given the best moments of the day, every morning. We may think we can get time later; that we are very busy. I used to think I was doing well in giving to Bible study the hour when I was on the railroad going to and from home, and a spare Sabbath now and then, and a solid week or two in the summer. Samuel Spear of Brooklyn, wrote for the *Independent* at the ripe age of seventy-nine his experience in the matter of Bible study. He said that at the age of seventy-four his wife and children died, leaving him an old man with no comfort save what he could get from God. He had been a minister all his life, and studied the Bible as ministers do. He made up his mind then to set aside an hour of each day, and acquire the habit of personal, spiritual Bible study. Before he ate his breakfast he would spend an hour in Bible study. At the end of five years he had gone through the whole New Testament twice in the Greek, comparing the old and new versions. He was able to repeat by heart the substance of any book. He knew the whole line of argument in every epistle, the whole course of events in each gospel. If he could not fall asleep at night he ran over in mind and heart some part of the New Testament; he found his whole life was molded by it, that whereas before when he bore testimony it was but partially effective, now it was powerful. He had been a useful man before, now he was yet

more used. His new power came from his definite, daily, devotional study of the Bible.

In Harry Morehouse's Bible readings he tells of a minister who preached very eloquent sermons that did no one much good. One day Morehouse went into this minister's library, which was a very fine one, and asked him how he made up his sermons. He replied that on Saturday afternoon he chose his text, gathered together all the books which had reference to the subject and ran over them. Morehouse advised him to lock up his library and turn to the Bible. Some weeks after he met the man, who said that for two weeks he had spent all the time in his library, locking himself in and having all his meals brought to him, reading Jeremiah, and the one question he asked now of every man he met was, "Have you read Jeremiah?" The man had found strength. He had exchanged his baby scabbard for a living sword, quick and powerful and piercing men to the joints and marrow.

You may say it is fetichism, but it is a simple fact all the same, that if you want effectiveness in your Christian service, maintained and ever freshening power, you must give time to the Bible. You can find no better time, most of you, than before breakfast. It may involve your going to bed earlier. That might do you good. We should adjust our lives so as to set aside God's time religiously for God's uses and we shall keep power by it, having gotten it from the Spirit of God.

The third condition of the maintenance of power is *fellowship and communion with Christ*. The Holy Ghost is nowhere called the power of God, but Christ is so called; "Christ crucified, the wisdom of God and the power of God." You cannot be living in constant and unbroken fellowship with Christ without possessing that power. And no one can possess this power who dishonors by sin or neglect the Lord Jesus. "The Holy Ghost," explained John, "was not yet given, because Jesus was not yet glorified." Does John's remark throw any light on your own experience?

This truth is plain then, is it not, that we may have power if we only take it and maintain it, power in Christian service? This is the most readily and commonly understood part of the Christian life. Most Christians long for efficiency, force in service, are constantly seeking for it, and are ready to use the means that will get it for them. Their life is made up of one long struggle to get power and to use it. They would describe the Christian life as one long, restless

battle. There is truth of course in the view of the Christian life that speaks of it as a struggle, a contest. Paul's epistles are full of military and athletic figures representing the Christian life so. We fight sin within. As Petroleum V. Nasby remarks, "A large part of my religion consists in not being as mean as I know how." We fight sin without. Let no one obscure the fact that there is agony and strife all through every true life.

"For life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipped in baths of hissing tears
And battered with the stroke of doom,
To shape and use."

But the point is that though the Christian life is a life of struggle, it is a life of constantly victorious struggle. The Christian never loses any portion of the fight. And there is no peace so great as the peace of victory; it is a great deal more restful than the peace where there is no struggle at all, that comes from lack of struggle, not from victory over struggle. Myer expresses the truth in "St. Paul."

"Witness the men whom with a word he gaineth,
Bold who were base, and voiceful who were dumb.
Battle, I know, so long as life remaineth,
Battle for all, but these *have overcome*."

While the Christian life is a life of activity and strife, it is a life of perpetual victory, bringing with it a perpetual unbroken peace. God well knows and we know how much we need this peace. Take two people, one a Christian and the other not, and let them miss a train. Could you tell which was the Christian by the spirit in which they take it? How many Christian lives are different from non-Christian lives in their composure, in their peacefulness? We wake in the morning and our start isn't right and the day is spoiled. Life is full of uneasiness and restlessness to most of us. Now this is clearly wrong. The divine life is meant to be a life of perfect unbroken peace to every Christian. What else did Christ mean when he said, "Peace I leave with you, my peace I give unto you." "These words have I spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." He promised peace. He must have meant it. It must mean something that in the rest of the

New Testament there is scarcely anything which the early Christians seem to have loved to dwell upon so much as the perfect peace Christ brought into the Christian's life. Paul speaks of Christ as having brought peace from afar off. Peter speaks of his bringing the glad tidings of peace. The angels sang it, "Peace on earth." Our feet are to be shod with the preparation of the gospel of peace. When Zacharias sang over the birth of his son, it was because he was to be the forerunner of Him who was to guide the feet of his people into the way of peace. Can you find in Christ's life a single instance of anxiety or restlessness or care about the future? Not one. Nor was there anything that seemed to appeal to the old prophets more than that the life the Messiah was to introduce should be a life of peace. They lived in the midst of turmoil, and they loved to think of the Peace Bringer, the Wonderful One, the Prince of Peace. Isaiah says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good!" "Neither shall my covenant of peace be removed." "Great shall be the peace of thy children." "Ye shall go out with joy and be led forth with peace." "Peace, peace to him that is afar off." "I will extend peace to her like a river."

And the promises of Jesus and the Old Testament predictions were realized in the early church. You do not read of their careflessness or anxiety save only that they were anxious not to lose blessing. (II. Thess. ii : 2). Their peace was like a river. Men were longing for the restfulness which they found the early Christians possessed, who when shut up in jail sang songs; when they were wrecked on the sea stood with calm composure in the midst of the storm and thought of the hunger of their companions. They were plunged into dungeons, expecting every moment to hear the step of the executioner at the door. What did they do? Wring their hands and lament? They wrote to their friends in the quietest composure that they were ready to be offered and that the time of their departure was at hand, likening the hour to the moment when heaving her anchor the stately ship sails out of the harbor over the sea on her voyage home. There are only four epistles in the New Testament that do not begin with an invocation of peace,—Hebrews, James, and the first and third epistles of John are the only ones that do not so begin, and one of these ends with such an invocation. There was no anxiety, no restlessness, no constant strife and care

in the true life among the early Christians. They rested in the peace of God. True and full life so rests still.

Do we not need this about as much as anything else in life,—perfect peace? And we can have it. We can have it, getting it in just the same way and keeping it in just the same way that we get and keep the power of the Spirit of God. Love, joy, and peace are among the fruits of the Spirit, of which Paul speaks. “The mind of the flesh is death, but the mind of the spirit is life and peace.” We get it from Him by simply claiming it from Him, and surrendering ourselves to the enjoyment of it in Him.

How do we keep it? Have you ever noticed the odd expression which Peter uses, “Peace to you be multiplied in the knowledge of God and of Jesus our Lord”? Peace is kept in the same way that it is multiplied. Did Peter have in mind the old words of Job, “Acquaint now thyself with God and be at peace?” We keep and enlarge our peace in knowing God and Jesus our Lord, for Christ himself is the peace of the Christian. Not any frame of mind, or habit of thought, or temperament, but Christ himself, is the Christian’s peace, Christ who was crucified. It is beautiful to see how constantly the apostles return to Christ and his cross, as the center and secret of life, and how impossible it is to keep Christ and the cross apart. Christ made peace by the blood of his cross (Eph. ii : 11–22).

“A Christless cross no refuge were for me,
A crossless Christ my Saviour might not be,
But oh, Christ crucified, I *rest* in thee.”

And how do we know God and Jesus the Lord? We are led on at once to Bible study again. “Great peace have they,” says the psalmist in his great chapter on Bible study, “which love thy law, and they have none occasion of stumbling.” Who has spent months, weeks, days, or hours in the study of the word of God, and missed the ineffable sweetness of this perfect peace?

Just one other thing. Paul says, “Rejoice in the Lord alway ; again I say rejoice ; let your moderation—your forbearance, your gentleness—be known unto all men. The Lord is at hand. In nothing be anxious ; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God.” What then? After the rejoicing, after the forbearance, after the thankful prayer, what? “And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.” And if you had asked him what he meant by that one term that the

translators never seem to have been able to satisfy themselves as to the translation of, the word that in the Revised Version is forbearance, and in the margin gentleness, and in the Old Version moderation, he could have referred you to three scriptures, each speaking of peace and which together make up a good part of his idea. "Oh, that thou hadst hearkened to my commandments. Then had thy peace been as a river, and thy righteousness as the waves of the sea." "The meek shall delight themselves in the abundance of peace." "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." The three ideas, meekness, obedience, and trust, are all wrapped up in that one word which he mentions as one of the conditions from which is to come the consequence of perfect peace, keeping our hearts and thoughts in Christ Jesus. May a Christian then be restless or anxious? Never. The state of Alabama is said to have derived its name from an Indian tribe that was pursued for a long time by a hostile tribe, until at last its wearied remnants crossed the Alabama river, pitched their tents and said, "Alabama"—"Here we rest." It is the birthright of every Christian to say as his eyes rest upon the cross of Christ, "Alabama," "Here I rest." We do not need to wait for the better country of perfect service and perfect rest. "There remaineth, therefore," here and now, "a Sabbath rest for the people of God."

Are we possessors of it, fellow Christians—the life of power, the life of rest, the life of strength, the life of peace? The attractiveness and the secret of it alike are in the sweet "Keswick hymn":—

" Like a river glorious is God's perfect peace ;
 Over all victorious, in its bright increase ;
 Perfect, yet it floweth fuller every day ;
 Perfect, yet it groweth better all the way ;
 Hidden in the hollow of his blessed hand,
 Never foe can win, never traitor stand ;
 Not a shade of worry, not a touch of care,
 Not a blast of hurry, reach the spirit there.
 Every joy and trial falleth from above,
 Traced upon our dial by the sun of love.
 We may trust him wholly, all for us to do ;
 They who trust him wholly find him wholly true."

If we have not yet entered, why should we not now enter into the life of power, into the life of peace, into the life of strength, into the life of rest? "Martha, Martha," were Christ's own words, "thou art careful and troubled about many things; but Mary hath

chosen that good part—that restful part, that part of perfect satisfaction and perfect peace, the place by my side—from which she shall never be removed, from which, if she knows her heart and is wise, she will never stray away.” Why not go there ourselves, simply, quietly, trustfully, accepting from him who is ready to give, both power and peace, and then begin at once, as we must begin if we would retain them, to fulfill the conditions of the maintained and continued life of peace and power?

“Stayed upon Jehovah, hearts are fully blest,
Finding, as he promised, perfect peace and rest.”



BETSEY MOODY COTTAGE, NORTHFIELD SEMINARY.

JESUS CHRIST AS A FRIEND.*

BY MISS EFFIE K. PRICE.

The most beautiful relation in all the world among men is that of friendship, with the exception, perhaps, of the tie of blood. Yet we all know that even this tie takes its last beauty when there is added to it the bloom of friendship.

Do not think of Christ simply as the omniscient, omnipotent, omnipresent, creative Being, who tempers his justice with mercy

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and who holds this world in the hollow of his hand. Rather think of him as the ever present, ever understanding, loving friend.

This knowledge of Christ as my friend is a new story to me. I remember one time in my early life when the sense of the presence of Christ Jesus as my personal friend came upon me with overwhelming power. It was many years ago, when, as a child, I stood at the deathbed of my child sister. If you have had such an experience, you know what a blow it is to have the angel of death come some morning, unexpectedly, into your own home and take away some one, of whose departure you have never even dreamed. I was at home, separated from my schoolmates by illness, and as I stood at the window watching them go trooping by to school they seemed a thousand miles away from me ; a great chasm had come up between us because of this experience. In another room my mother sat beside my dying sister, stroking her fair hair, with a love in her face almost as strong as death. I was alone, for I knew that even my mother's and father's love could not protect me at that hour. Instinctively I cried out, "O Lord Jesus Christ, receive the soul of my sister, and help me in this hour of my extremity." As I cried out, unconsciously almost, there came upon me such a sense of the presence, sympathy, and tenderness of Jesus as I had never known before ; and I realized at that hour that he was my own personal friend.

Then came a great gap of years, and the Lord Jesus, though I professed to serve him, seemed far away. Many a time I prayed when it seemed to me that my attitude must be one of straining, and that my prayer must pierce the ceiling ; and as I prayed I felt my spirit trying to reach the God who was so far away, who was so omniscient, so omnipotent, but who did not seem to care for me. Then has come to me, just this experience of knowing the Lord as my personal friend. I have been driven to such experience, from the very fact that far away from my friends, thrust upon my own resources, even in hours of loneliness, I knew not whence to turn, and so, Christian as I was in profession, for the first time since that hour so far away in the years of my life, I turned to the Lord Jesus Christ in the simple experiences and tasks of everyday life, and found that he understood me ; that he understood my tasks ; that he appreciated all things that belonged to me, and that he was, if I chose to take him, my own, individual, personal friend.

What is the secret of satisfaction in friendship ? Some say it is

in loving, in pouring out one's heart in love. Others say that it is not in loving, but in being loved, in the happy consciousness that a great, encircling love is about one, hour after hour, day after day, and year after year. Dr. Stalker, in dwelling upon Christ as a friend, says he does not consider the secret of satisfaction in friendship to be either in loving or in being loved ; but rather in the worth of him upon whom love is bestowed. If you take this as the secret of joy in friendship, will you not find endless satisfaction in the friendship of Jesus Christ? For, as you dwell upon him, you find there are in him unsearchable riches of love, and grace, and power. You can feed upon him ; you can think upon him, year after year, and you find you have not yet touched bottom. There is no end to one's satisfaction in Jesus Christ as a friend.

Some friends attract you socially ; others attract you intellectually, and others still attract you spiritually. Not many friends, it seems to me, have in their personalities, a combination of those attractions which shall draw you socially, intellectually and spiritually. But in the Lord Jesus Christ you have such a combination of grace and power, beauty and strength, of dignity and wisdom, that he attracts you and influences you socially, intellectually and spiritually. If you dwell with him as your friend, does he not come into your life with wonderful power for your own social graces and courtesies? Does not his friendship make you more courteous, more considerate, more tender, more thoughtful than ever before? Does he not touch your brain with a new power, and grace, and dignity? This should be especially true of womanhood, since it is said that even a woman's intellect is touched through her heart. And spiritually, shall not Jesus Christ, who is himself the spirit of truth, and grace, and power, touch us as no human friend can possibly touch us, in just this relation of friendship?

Friendship, of course, presupposes admiration and respect. We take it for granted that with friendship, indeed before friendship, go admiration and respect ; what shall we say then of the friendship of Jesus? Shall we ever cease to admire him more ardently, and respect him more highly, as we know more of him?

Between true friends there comes to be a subtle, and often remarkable, understanding, so that they seem to read each other's thoughts. Perhaps you recall some experience with some friend illustrating such understanding. But what of the Lord Jesus Christ? We are told that "he understandeth our thought afar off."

Perhaps you shrink in dread as you think of this and say, "I cannot have the Lord Jesus as my friend, if 'he understandeth my thought afar off!'" Ah! but at the same time "he knoweth our frame, he remembereth that we are dust," and does he not brood over us in unspeakable tenderness?

If you look at this from the other standpoint, there is the grief which comes to two very dear friends just because there is between them an intangible, and yet inevitable barrier. It is not possible for two human beings to come together absolutely. Matthew Arnold has written a little poem in which he says that we are like little isles, sea-encircled, always near to one another, yet ever divided by the immovable waters of this sea. It is impossible for us ever wholly to come together. The deepest secrets of the human life can be told to no other human life. We stand practically alone, even in the deepest, sweetest experiences of our lives. But here is Jesus, our friend, whether we love him or not, for he is our friend, whether we have chosen him or not, who says he understands our thought afar off; and to whom we may come in utter fullness of our nature, knowing that there need be between us no barrier whatever, but that we may commune with him absolutely and wholly.

While we may dwell in secret satisfaction upon the worth of our friends, and so find our deepest happiness, it is often true that the dearest friends we have, monopolize us. We are often warned by those older and wiser than we that such monopoly is not best. Jesus Christ asks you to be his friend, to give yourself to him, wholly and unreservedly. And yet—beautiful paradox—while you are giving yourself to him entirely, you are at the same time giving yourself in such fullness of service, such grace of freedom, such charm of devotion, as you have never before dreamed possible. Christ says first, "Thou shalt love the Lord, with all thy heart, and soul, and mind." He does ask that we allow him to monopolize us utterly. He adds to this first injunction, so sweeping in its claim, "and thou shalt love thy neighbor as thyself." So it is safe in your friendship with the Lord to let him monopolize you. You are, at the same time, giving yourself freely, unreservedly, unremittingly, to the world of men and women about you.

I used to think that those passionate utterances of the old hymn writers were very strange. You remember one old hymn beginning:—

"Jesus, the very thought of thee,
With sweetness fills the breast."

Many times I have wondered what it meant. I knew there were some friends the thought of whom filled my breast with sweetness, but I had never known what it was to feel so with reference to Jesus. Yet, when one comes to dwell upon Jesus Christ, not only in the hours of the day, but also in the night watches, one learns to see all the beauty, and dignity, and grace, and matchless power, of his character. I think the psalmist must have meant this when he said, "Blessed is the man whose delight is in the law of the Lord." Blessed is the man who spends his time in thinking about the Lord Jesus Christ ; sometimes consciously, sometimes unconsciously ; for there does surely come a time when he feels enraptured in such thoughts.

We pride ourselves usually upon friendship with eminent people. You hear quoted far and near the friendship of any American woman with some one of royal blood. It is a matter of pride and of congratulation, not only for the woman to whom comes such acquaintance, but for her other friends. If you congratulate yourself upon such honor of friendship, what will you say about the Lord Jesus Christ, who offers to be your friend, who is, indeed, your friend, and asks you to be his friend—and who offers you, the King of kings, the inestimable boon of his daily, hourly, momentarily, personal friendship ?

But even from our dearest friends we are warned to withhold ourselves in a measure ; not to give ourselves with utter unreserve to any friend, dear though she may be, and worthy though she may be. Our terse saying, "Familiarity breeds contempt," sounds the same warning, and assures us that absolute surrender of one's personality may lead later to estrangement. You are perfectly safe with the Lord Jesus Christ, in giving yourself with all the fullness of your nature to him. There comes to many of us, who do this in human friendship, the sad experience of finding out that our friends do not remain true and unchanging. We sometimes say, "We will not love people any more, they are too fallible, too weak." But it is not so with Jesus Christ. He never betrayed a heart that loved him. The most passionate temperament, the most ardent nature, the most affectionate heart, can pour itself out upon him in all its richness, and need have no fear of being misunderstood, or eventually estranged. For Jesus craves just this devotion. Indeed, he demands it from us if we are to have the freedom, the fullness of his friendship.

It is said that a man is known by his friends. If I wish to know a young woman thoroughly, I must know, not only her tastes, her pursuits, and her inclinations, but the circle of friends whom she holds closest about her. If you have the Lord Jesus Christ for a friend, can you not meet the demands of the closest investigation, concerning your character, as tested by friendship?

I might, were there time, speak of the influence of friendship; for our friends do influence us every day, and every hour, especially those who stand nearest to us. They influence us consciously, and unconsciously. Though you may be remarkably strong of character, though you may impress your individuality upon your friend's mind, yet, in turn she is molding you; you cannot avoid it. If you have the friendship of Jesus Christ, you are daily being impressed by his individuality, and by his personality. You remember the beautiful essay of Emerson on Friendship, and the last lines of the opening poem:—

“The fountains of my hidden life
Are through thy friendship fair.”

Apply these lines to the friendship of the Lord Jesus Christ. No matter how pure the fountains of the hidden life may be in ideal and aspiration through the influence of any human friend, they will inevitably have some elements of impurity; for we are all weak and human, and fallible, and impure together. But when you have Jesus as your friend, he does, indeed, cleanse the very fountains of your life and heart.

You recall the story which Hawthorne has told, connected with some spot in the New England hills,—the story of the Great Stone Face. He tells how the boy Ernest, sitting one evening with his mother, and looking off at that noble profile, heard for the first time how tradition said that some day there was coming a man with the same gracious lineaments, a man who would, in his own character, embody those graces of personality which would give him a right to such a face. This sank deep into the heart of the boy, and he watched the face as a boy, as a youth, as a middle-aged man, and finally in old age. Thrice, they said, the man who should resemble the Great Stone Face was coming, and thrice Ernest had been disappointed. Yet, day after day, he had been unconsciously influenced by this stone face outlined against the New England sky. He had been watching that benign face, and had been dwelling upon the beauty of the character which the man who should resemble it

should possess. And all the while he had been faithfully performing the tasks allotted to him. One day a famous poet came to see him. They went out at the setting of the sun, and Ernest, then an old man, addressed the people, as was his wont, upon some simple, but beautiful theme ; as the rays of the setting sun fell, first on the great stone face, and then on Ernest's face, the poet exclaimed, "Why, Ernest himself is like the Great Stone Face." In the unconscious influence of the Lord Jesus Christ, as we dwell upon him, as we do his work, as we contemplate his beauty, we are being made more like him ; and we shall be made more like him until that perfect day when we shall see him no longer through the veil of clay, but when we shall see him as he is, and so shall be like him.

We have all had the sad experience of parting with friends. Sometimes I read that hymn by Montgomery :—

" Friend after friend departs.
Who hath not lost a friend?
There is no union here of hearts
That hath not here an end."

However beautiful friendship may be ; rich and pure, and noble though its experiences may be, there is always hanging over it the shadow of impending parting. All human friendship must undergo parting, for a little time at least. There is but one friendship here that means looking forward to meeting, and that is the friendship with Jesus Christ. We are not looking forward to parting with him. There was a parting eighteen hundred years ago, but it was the last. We, who are his friends, are looking forward to meeting him. With this thought in mind, I can understand what those passionate utterances of the psalmist mean. You remember he says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." He says again, "My soul longeth, yea, fainteth, for the courts of the Lord." I have read that this means, "My soul grows pale with longing." I like those passionate oriental utterances, expressing so powerfully the yearning of the heart.

The most beautiful offices, the most tender ministries of friendship, are those of helpfulness. There is a certain freedom about receiving from a friend a favor, or about giving to a friend a favor. Yet there comes a time when we realize that in our direst extremity our friends stand helpless and faltering, and can do no more for us. One of the greatest beauties of the friendship of Jesus Christ is that at this hour, when the earthly friends must fail us, Jesus Christ

steps in with the gift of eternal life. This Divine Friend holds the key of life in his hand, and, just when we most need him, he gives us the most beautiful, the most desired gift that friendship could ever bestow, or could ever dream of. Browning speaks, in "Saul" of inventing a bliss. The Lord Jesus Christ has invented for us every bliss that friendship could ask, and he has given us, in giving to us for our friends, and for ourselves the gift of eternal life, just the crowning gift of friendship's inmost friendship.

The Lord Christ has set the criterion of friendship himself, for he says, "Greater love hath no man than this, that a man lay down his life for his friends." He himself met that test. He laid down his life, not only for his friends, but also for his enemies. Thus he has more than met the test which he has himself laid down.

Then, Jesus loves all those things that we love to find in our dearest friends. We talk of congeniality of tastes, of living the intellectual life together, of enjoying beauty together. I remember when there first flashed over me the wonderful thought that Christ loved beauty. I was riding along in the Mohawk valley one winter afternoon. The pine forests, snow-locked, had a look of somber aloofness as they stood in dark masses on the hill sides. The clear mountain streams came gushing over the ice and snow with here and there a gleam of emerald. Then came the setting of the sun, and, as he went down behind the clouds a marvel of red glory, there just flashed across me the thought that the Lord Jesus Christ must love and appreciate beauty with far more than the intense appreciation of any artist heart. Then, too, he loves the intellectual life. He has touched man from the intellectual standpoint. The Book of books is the book which tells us about the creative power, the creative marvels of God ; tells us about Christ as prophets sung of him and pointed to his coming ; tells us about him when prophecy was at last fulfilled, when he had come, and when he walked the earth, with the grace and dignity and power which they prophesied he should possess. This book has touched the intellectual life of the whole world. He loves the intellectual life ; for we read that the very beginning and end of wisdom is to know him, and the unsearchable riches of his power. He loves to give us wisdom, for he says, "I am the way, the truth, and the life." And all graces of wisdom are combined in himself and his matchless personality.

Will you have friendship's secret of satisfaction in loving ? If so, you will find absolute satisfaction in the friendship of the Lord

Jesus Christ, for you may love him forever with all the power for loving which you have ; with all the increased capacity which loving gives, and yet you shall never find an end of loving Christ. Will you take as your secret of satisfaction in friendship, being loved ? Then you shall find it in loving the Lord Jesus Christ, because his love is infinite, and knows no end ; you shall be utterly lost in it, now and evermore.

It is unspeakably beautiful to dwell upon the friendships of Jesus on earth. To be sure, he touched great multitudes of men. But he took to live with him twelve disciples. He walked with them ; ate and drank with them ; slept with them ; he lived with those twelve men and they were with him constantly for three years. Often he stole away to some secret place on the mountain side or by the sea, that he might have them alone with him ; not only that he might impress his individuality upon them, and that he might teach them, but that he might love them ; that he might surround them with his loving friendship ; and that they in turn might love him. He took three men out of the twelve, whom he especially loved — Peter and James and John.

As Dr. Stalker says, what joy his friendship must have brought to Mary, who sat at Jesus' feet and heard his words, and to John, who leaned upon his bosom and listened to the beating of his heart ! You say that this was a long time ago. Oh, but the Jesus of eighteen hundred years ago is the Jesus of to-day ! Remember that at almost the last hour of his life, when he was upon the verge of departing from us in agony and pain, and by violent death, he craved especially his human friendships. What would it mean to you and me if we were about to pass through the bitterest trial of our lives, should our friends fail us ? Yet Christ in the Garden of Gethsemane, about to pass through the agony of his life, looking his trial in the face, craved especially the friendship of those men whom he had known for those three years. And just at that time they failed him. At last he said, "Sleep on, now. The sweet ministries of friendship have not been with me in this hour. I have met it alone, save that the Eternal Friend has been with me."

Christ, who lived that matchless life of thirty-three years, and walked those Galilean shores eighteen hundred years ago, had friends on earth, and he was, and is, the completest revelation of God ; and we may take him — that same loving, living, human though divine Jesus Christ — and may have him to-day in these same human and

divine relations of friendship. Do we treat him with the courtesy, with the consideration, with the devotion, with the love which we give to our earthly friends? I fear that we very often do not. George Herbert has quaintly put into verse what many of us, I fear, must say in shame and sorrow to our hearts :—

“ If any touch my friend or his good name,
It is my honor and my love to free
His blasted fame
From the least spot or thought of blame !
I could not use a friend as I use Thee.

“ My friend may spit upon my curious floor !
Would he have gold ? I lend it instantly ;
But let the poor,
And Thou within them, starve at door—
I cannot use a friend as I use Thee.

“ When that my friend pretendeth to a place
I quit my interest, and leave it free ;
But when Thy grace
Sues for my heart, I Thee displace ;
Nor would I use a friend as I use Thee.

“ Yet can a friend what Thou hast done fulfill ?
O, write in brass : ‘ My God upon a tree
His blood did spill,
Only to purchase my good will ; ’
Yet use I not my foes as I use Thee.”

Why am I speaking about the love of the Lord Jesus Christ, and about his friendship? Because his is a beautiful character? Yes; and yet more than this. Because it is the most beautiful character? Because there are embodied in him all matchless graces which we can possibly ask, or think, or dream? Yes; and yet more than this. Because he asks us to be his friends. Have you chosen him to be your friend? He gave his life for you, even while you knew him not; and he asks you to be his friend; to let him be your friend. It is said of Holman Hunt that not long ago his painting representing Christ as the light of the world, standing, knocking at the door, was taken out of its frame to be cleaned, and on the little strip of canvas covered by the frame were found written in Latin the words, “ Oh Lord, when thou knockest, do not pass me over ! ”

The Lord Jesus Christ, matchless as he is in grace and dignity,

wonderful as he is in power, unspeakably rich as he is in the fullness of his divine, loving nature, asks you to be his friend, and says very distinctly to you in the fifteenth chapter of John, in the fourteenth verse, what you shall do to become his friend. He has poured upon you every endearment, every tenderness, every expression which love could devise. Language fails and grows weak beneath the burden of love's expressions ; even as children we learn to say that we love our friends "more than tongue can tell." Then as we grow older, we use a more intense expression : we "love the very ground she treads on." Christ has even more ardent expressions of tenderness and affection than any of these, for he tells us that even the hairs of our heads are all numbered. What would you think of a friend who would write to you, and would say, as an expression of tenderness for you, that she had numbered the hairs of your head !

What shall we give to the Lord ? Shall we not meet his ardent desire for our friendship ? Shall we not open the door to him and say this very moment, in our heart of hearts, "Oh Lord, when thou knockest, do not pass me over" ?



A MOUNT HERMON SCHOOL COTTAGE.

THE QUEEN OF SHEBA.*

By D. W. WHITTLE.

Who told the Queen of Sheba about Solomon? She says (I. Kings x : 6), "It was a true report that I heard in mine own land." Who brought that report, telling a story of the wonderful king of Israel that resulted in the journey and conversion of this gifted queen, and in spreading the knowledge of the one true and living God to an extent we can never know?

"Araby the blest" was undoubtedly the seat of her kingdom. If the Ophir visited by Solomon's ships is the Ophir located in Arabia, then the presence of Solomon's fleet for many months upon her coasts, would explain how she came to hear of Solomon. If Ophir was at the mouth of the Indus and Solomon's vessels passed out of the Red Sea into the Indian Ocean, they undoubtedly stopped at the ports of Sheba, and were visited by officers of the queen. The report spread at any rate, and the lesson to us is twofold. First :—

"Tell what we know, wherever we go,
Of Jesus our Lord and Redeemer;
Honor his name, his glory proclaim,
Creator and Saviour forever."

Second, let the beauty and glory of Christ so enrapture our souls that we shall forget ourselves in our desire that men should know him and receive his love, and have no care whether our names are known or not, if through our efforts our Lord may be glorified.

A very profitable subject for Bible study would be, The unnamed witnesses for God — "The woman of Samaria;" "The woman that touched the hem of his garment;" "A certain nobleman whose son was sick;" "A certain prophet;" "Jonathan's armor-bearer," and many others.

In reading our Bibles, as we gather inspiration from the named heroes of the faith, let us not forget the great company of the unnamed ones who have been used by God to advance his kingdom, and who must have a special joy in heaven, that "only Jesus" knew of their service, and that simple love to him had been their motive. Surely if Christ is a reality to us, this will be our experience, whether we work in public or in private. *The work to be*

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done, and not ourselves as workers, or how we appear in the eyes of the world in doing it, should absorb us. What God wanted done was to have the Queen of Sheba brought to see Solomon. He used those who had access to the queen, and who had seen Solomon, and knew of his glory.

Philosophy, wit, poetry, and the speculations of novelists, may entertain the mind, but they can give no satisfaction to the soul that would know God. Pre-eminent above the mere technicalities and incidents of gifts of intellect, education, personal appearance, or social position, for success in bringing souls to Christ, there must ever be this qualification, to *have seen Christ ourselves*. Of the first witnesses it was said, "they took knowledge of them, that they had been with Jesus" (Acts iv : 13). We must be able so to speak that the same can be said of us, if souls are to be won by our ministry.

Bible students regard the reign of Solomon as typical of the millennial reign of the Lord Jesus (cf. Psalms 45 and 72). While much of the language is applicable to Solomon much remains to be applied to the Messiah of whom Solomon was a type. The coming of the Queen of Sheba was a recognition of the supreme glory of Jehovah, and it also typified the turning of the Gentiles in the latter day to Israel's Messiah (Is. ii : 2). We should therefore take our stand with the Queen of Sheba, and endeavor to see what lessons she received from her visit to Jerusalem.

We read in I. Kings x : 1 that the Queen of Sheba came to prove Solomon "with hard questions." We cannot doubt but that many of them dealt with the problems of the soul ; the right knowledge of God ; his acceptable worship, and a future existence. "She communed with him of all that was in her heart."

Seven things are mentioned that especially impressed and interested her. Let these seven things suggest to us the precious things we may have by communion with our King, who is "greater than Solomon."

First, *Solomon himself*. The *man* was more to her than his surroundings, splendid as these were. The greatest thing in the world must ever be man, and there is nothing great in man but his soul. But if Solomon, to the Queen of Sheba, and to us, towers above all the splendor of any throne it was possible to build for him, how much more truly we can say, that it is not possible to conceive of any pomp on earth, or any glory in heaven that could fittingly declare to the beholder the glory of our Immanuel. Christ in the

temple is the glory of the temple ; Christ upon the throne is the honor of the throne. No dignity or honor conferred by mortals can add to the greatness of the Lord Jesus Christ.

It was the wisdom and character of Solomon, not the glory of his surroundings, that drew the Queen of Sheba to make her long and expensive journey to Jerusalem. It is this fact that gives force to our Lord's words in Matt. xii : 42 :—

The queen of the south shall rise up in the judgment with this generation, and shall condemn it : for she came from the ends of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here.

Hear what the prince of preachers, Charles Spurgeon, says on this line :—

“Solomon, wonderful as he is, only compels you to admire him for his greatness, but you do not admire him for his goodness. You see nothing that makes you love him, you rather tremble before him, than feel gladdened by him. Oh, but look at Christ. He does not have a thought for himself. He lives for others. How grandly magnificent he is in disinterested love. He ‘loved his church and gave himself for it.’ Even in his own time he never commanded the influence that Christ had in his deepest humiliation. I do not hear of any that were willing to die for Solomon ; certainly, nobody would do so now. But how perpetually is enthusiasm kindled in ten thousand breasts for Christ ! He has at this moment disciples who would fling themselves into a pit of fire for him, and rejoice to do it. Napoleon once said, ‘I founded a kingdom upon force, and it will pass away ; but Christ founded a kingdom upon love, and it will last forever and ever.’”

Are we not brought face to face with the fact that our one present overwhelming need is to *see Christ*, and to have just as real intercourse with him as the Queen of Sheba had with Solomon ? Can we say of our Lord, as she could say of Israel's king, “I came, and my eyes have seen” ? He has given us the Bible, that through it he may be revealed to us. Study that has not this in view is profitless study. Prayer that has not this purpose cannot be pleasing to God ; conventions that do not make this the main consideration contribute little to the true growth of Christian life. In Luke xxiv : 52 we read, “They worshiped him, and returned to Jerusalem with great joy.” Worship, work, wages ; Jesus, Jerusalem, joy. *This* is ever the divine order ; Jesus and worship, always first.

The second thing that is spoken of as having impressed the royal visitor was, “*the house he had built.*” What a man builds is a reflection and a revelation of what the man is. If he builds for God

it is a manifestation of his conception of God. There is a wide application of this truth. We are all building for eternity in the Church of God, and in personal character. Not what we profess to *believe* and *admire*, but what we *do* in the way of obedience to God goes into the building. As Solomon built a temple for the habitation of God so in Eph. ii : 19-22 we read of the temple that Christ is building :—

So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone ; in whom each several building, fitly framed together, groweth into a holy temple in the Lord ; in whom ye also are builded together for a habitation of God in the Spirit.

In Rev. xxi : 2 we read, “I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.” Next to the sight of the Lord Jesus himself, will be the sight of the house he is building, when it is completed and shall be manifested in the splendor and glory of the resurrection morning. The temple of Solomon will ever be associated with the name of Solomon ; and the church of Christ will ever be associated with the name of Christ.

Third, we have mentioned “*the meat of his table.*” A king is expected to make abundant provision for his household and for his guests. The Queen of Sheba found a superabundance in the palaces of Solomon. Did anyone ever come to Christ and truly give him his or her heart, and not find his words true, “I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst” (John vi : 35).

It is related of the Duke of Alva that once some prisoners in Holland, whom he had doomed to die, made earnest supplication that he would not put them to death. He granted their petition and they went back to their prison rejoicing in their pardon. A day wore away, however, and no food was sent to them. They then sent to the Duke telling him they were without food. His answer was, “I promised you life ; I did not promise you food,” and the wretched men were left to perish. Let us never, even in thought, do Christ the injustice that he would treat his “prisoners of hope” thus. He provides most bountifully for all whom he pardons. We find to our joy the truth of his words, “As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me”

(Jno. vi : 57). Become daily readers of the Bible. Study each verse until you see Christ in it. Meditate upon the beauty of the Christ it will reveal to you. "Desire the sincere milk of the word, that you may grow thereby. If so be that ye have tasted that the Lord is gracious" (I. Peter ii : 2 and 3).

Fourth, "*the sitting of his servants.*" Not the servants themselves, but that which Solomon had provided for them, in the seats they occupied near to himself. So we read in Eph. ii : 4 to 9 :—

God, being rich in mercy . . . made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus.

and in Matt. xix : 27 to 29 :—

Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

The men who occupied the seats near Solomon's throne were men who had been tested and found true to David and to David's son. Benaiah, Zadok, and Nathan, and their sons, are mentioned. They had all followed David when he fled to the wilderness from Absalom; they had all been true to Solomon during the conspiracy of Adonijah. So we read in regard to Christ, "If we suffer we shall also reign with him" (II. Tim. ii : 12). "They that turn many to righteousness shall shine as the stars forever and ever" (Dan. xii : 3).

Fifth, "*his ministers and their apparel.*" For a description of the angelic ministry of Cherubim and Seraphim, see Heb. i : 14; Ps. ciii : 19 to 21 and Rev. v : 11 to 14.

Christ's ministry on earth is through his redeemed people. Their apparel is the robe of his spotless righteousness. It is of his church, that the glorious words are written (Rev. xix : 8) :—

And it was given unto her that she should array herself in fine linen, bright and pure; for the fine linen is the righteous acts of the saints.

Sixth, "*his cup bearers.*" These were the chosen ones, who brought the cup to Solomon and took the cup from him to others. It was counted a high and peculiar honor thus to minister to the king. Very beautiful in the eyes of the Queen of Sheba did these cup bearers appear in their glorious apparel; very precious the cup they held, very costly, reviving and refreshing the contents of the cup as it touched the lips of the king, or was passed to weary and

thirsty guests. But, O how much more honorable to be a cup bearer for Christ! to give a cup of cold water to his disciples. From Jesus take the cup of salvation and go out to press its acceptance to the parched lips and thirsty souls of the sons of men.

The more light we receive, the greater our responsibility to give out light to others. As John Trapp says: "He that alloweth his servant a great candle, or two or three lesser lights, looks for more work. God sets Christians in this world as candles upon candle sticks, to waste themselves for the lighting of men into life eternal."

The seventh and last thing that is mentioned as having attracted the Queen of Sheba while at the court of Solomon was "*his ascent by which he went up into the house of the Lord.*" The rabbis say that this refers to a magnificent archway, or stone bridge, that Solomon built across from the hill occupied by his palace to the hill of Zion. There is also thought to be a reference to Solomon's burnt offering. The grandeur of this approach, the stately dignity of his walk, and the magnificence of his offerings to Jehovah, may be said to have been that which so impressed the queen.

By the glory of Christ's resurrection he was "declared to be the Son of God with power" (Rom. i : 4). In his ascent to the right hand of God in heaven he has secured our justification and declares our acceptance (Rom. iv : 26 and Eph. i : 6).

The last sight of Jesus by the church was in "his ascent by which he went up into the house of the Lord," as he slowly rose from among the awe-struck, loving band upon the Mount of Olives, and "while he blessed them was parted from them, and carried up into heaven" (Luke xxiv : 51).

The Queen of Sheba, as a Gentile, could not enter with Solomon the courts of the Lord's house. She could only stand and watch the king as he disappeared and wait expectantly for his reappearing. Is not this the meaning of the words in Heb. ix : 24 and 28?

Christ entered not into a holy place made with hands . . . but into heaven itself, now to appear before the face of God for us: so . . . shall appear a second time, apart from sin, to them that wait for him, unto salvation.

Our blessed Lord has passed within the veil for the express purpose of presenting the merit of his atoning blood before the throne of God on our behalf (Heb. ix : 11-14). This renders the literal resurrection of Jesus and his literal ascent into heaven, in a living body, unspeakably precious to us, as believers. "He was raised for

our justification." "He ever liveth to make intercession for us."
 "Because I live, ye shall live also."

Solomon's "ascent into the house of the Lord" could do nothing to secure the acceptance of the Queen of Sheba; but the ascent of our glorious Redeemer, as the representative head of his church, has secured the eternal acceptance of all who accept his atonement (Eph. ii : 4-6).

Thus, as we leave the Queen of Sheba, returning in rapture to the land of gold and spices, repeating over on her way, as she thought of all she had seen and heard, "It was a true report; and, behold, the half was not told me," how much greater should be *our* rapture here to-day, as the precious things of Christ are unfolded to us!

If sweet the song of Sheba's Queen,
 Of glories that her eyes had seen,
 In Solomon, the earthly king;
 How sweeter far should be *our* song,
 We, who to Jesus Christ belong,
 And owe him everything.

DANIEL IN BABYLON.*

By D. L. MOODY.

This young man, who was taken as a captive by Nebuchadnezzar, was about twenty years old, some say seventeen. The government of Judah had been overthrown by the army of Nebuchadnezzar, and this young Hebrew was taken as a slave into an idolatrous nation. He had one thing that a good many young men of to-day have not; he had a religion that would bear transportation. He was the same in Babylon as in Jerusalem. Where he received his instruction about God and the Bible we are not told. He might have had a saintly mother, or he might have been converted under the preaching of Nehemiah. We know he was a true man of God, and he started right. Nine tenths of the battle is fought and won if a young man starts right.

Daniel had not been in Babylon long before a great temptation crossed his path. A giant met him in the way, and that was his testing time. I do not believe a young man ever went from the country into the city who was not tested. Many a young man has

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gone to college and has been swept away by the temptations, because he had not the moral courage to say no at the right time. This young captive was tested by what would have been a great temptation to some men. The king had ordered not only that this young man and some of the other captives should be put into the university of the Chaldeans, and taught their wisdom, but that they should have the same kind of meat put before them, and the same kind of wine that the king had on his table. It must have been a great temptation to these captives to have that honor conferred upon them, but there was something in it that touched the law of their God. They could not eat this food without violating their conscience. Right there they took their stand. The compromising men of the present day would have said, "Now, Daniel, do not be too religious, do not be too conscientious. You are a captive, and the mighty monarch of this land will have your head taken off if you offend him, and he will be offended if you refuse to eat that meat and drink that wine. Now, do not be too puritanical. You know when you are at Rome, you must do as the Romans do." Do you know, some people think that sentiment is in the Bible. Many people travel around the world and change their religion wherever they go. They go to England and they fall right into the habits of the ungodly there, because they are away from home. In Mexico, I found some Americans who would not do such a thing in this country, but who one Sabbath attended a cock fight, and the next Sabbath a bull fight. But Daniel was the same in Babylon as he was in Jerusalem. It was unlawful for him in Jerusalem to eat that meat and drink that wine, and he would not do differently in Babylon. That is the kind of men we want. This young man said to the captain of the guard, "Take away that meat and that wine, and give us pulse and water." The captain was amazed and wanted to know what he meant; then Daniel spoke about the law of his God. He ran up his flag. He was not ashamed of the gospel of his father and mother. I have great contempt for a young man who, when he goes away from home, is ashamed of the religion of his father and his mother, and is laughed out of a principle. The captain remonstrated, and said that if he told that to the king, Daniel would not only lose his life, but that the captain would lose his. The young man said, "Try us for ten days"; and at the end of the ten days there were none fairer than Daniel and his friends.

About two years passed away and Nebuchadnezzar had a dream.

When the morning came the dream had passed away and he was in great distress. He called the wise men of the realm together and offered them great rewards if they would tell him the dream and the interpretation. They said they would tell him the interpretation if he would tell them the dream. He was angry, and the edict went forth that all the presidents of the colleges and all the students should be swept away. The first thing Daniel knew, an officer came to put him to death. He asked what it meant. They told him that the king had had a dream and had called the wise men of the realm together to tell him the dream, as he had forgotten it, and the interpretation, but not one of them could do it, so the edict had gone forth that all the wise men should be put to death. This young man knew his Bible. There was a passage in one of the books of Moses where it said, "The secret things belong to God, and the things revealed belong to us and our children." Daniel said, "I will find out that secret. 'No good thing will he withhold from those that walk uprightly.' I have been walking uprightly, and I will find out the secret." He called his three friends together and they held what may have been the first prayer meeting ever held in Babylon. They went to sleep, and while they were asleep, God came to Daniel and revealed to him the dream and the interpretation; and the next morning Daniel said to the captain of the guard, "Take me to Nebuchadnezzar and I will tell him the dream and the interpretation." Then there was great excitement in the palace, great excitement through the streets of Babylon. It spread like wildfire, that the secrets of the dream had been revealed, and the wise men were to have their lives spared. Daniel gave all the glory to God, he didn't take any praise to himself.

He began to tell the king his dream: "Oh, king, in thy dreams thou didst see an image, the head of which flashed with gold. Its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron and part of clay. Then thou didst see in thy dream a stone cut without hands which came into collision with the image and smote it upon its feet and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth."

"Ah," cried Nebuchadnezzar, "that is my dream ; tell me the interpretation and I will confer great honor upon you." "Oh, king, that fine head of gold represents your government." I suppose that Babylon was one of the most magnificent cities the sun ever shone upon. That nation had been plundering upon other nations and bringing the wealth into that city. It was sixteen miles square. The beautiful Euphrates flowed through the midst of it. Some historians say the walls were over three hundred feet high and eighty-seven feet wide. "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron. . . . And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron. . . . And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men ; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream is certain, and the interpretation thereof sure."

There came another government not so beautiful but stronger, as silver is stronger than gold ; there came the Medes and Persians and overthrew that ; then came Alexander representing the kingdom of brass and overthrew the Medes and Persians ; then the Cæsars from Rome and overthrew them ; they in their turn were overthrown, and their kingdom was divided.

Thank God, the stone cut out of the mountain is growing and is going to come into collision with the image, which will become like the chaff of a threshing floor. My friends, I am no pessimist and I thank God for the outlook. I believe the time is coming when the voice of men will only give out the echo of God's voice, when Jesus Christ shall come to sway his scepter over the whole earth. You needn't borrow any trouble about that Old Book, it is going to stand. Some people think it is a "back number," but you and I

will become back numbers, but this is going to remain. The word of God is just lighting up the nations of the earth. Some one asked a young convert how he could believe that the Bible was inspired. He said, "Because it inspires me." That is a short cut to inspiration. I would doubt my existence as quickly as I would doubt the truth of that book. People say, "How can you believe it?" I can't help it; when I see scripture fulfilled constantly, I cannot have doubts.

It was not long before Nebuchadnezzar sent out decrees that they should erect an image on the plains of Dura. I don't know where Daniel was at the dedication of that monument; I am quite sure he was not there or we should have heard from him; but he had three friends who were there. The edict had forth gone that when men heard the sound of the flute and the cornet and all kinds of music they should all fall down and worship the golden image that Nebuchadnezzar had set up.

My friends, no man can stand for God without enemies. Woe be unto you when all men speak well of you! There has never been a time since Adam fell that a man has stood for God without having enemies. Those three friends of Daniel had enemies who knew these men would not worship the image. Those young men lived so that every man in Babylon knew whom they served. That is the kind of men we want, men that give no uncertain sound. The time came. The band struck up the music, and down went the people on their knees to worship that golden image. But there were three men high in office who failed to bow down. Something ailed the knees of one of them, they wouldn't give in, so he stood. Something was the matter with another's backbone, so he stood. If their enemies had bowed down as the king told them, they wouldn't have known what others were doing; but they knew very well that those three Hebrews were not going to worship that golden image, and they watched them through their fingers, and went to Nebuchadnezzar and said, "Oh king, live forever. Do you know that there are three men in your kingdom who will not obey you?" "No, who are they?" "Those three men you put into office, Shadrach, Meshach, and Abednego; those men didn't bow even their heads when you commanded them to worship the image." Nebuchadnezzar sent for Shadrach, Meshach, and Abednego, and said, "Is it true you will not worship the golden image that I have set up? I will give you one more opportunity and if as you hear the cornet and the flute you do

not fall down and worship the image I will cast you into the furnace, and who is the God who is able to deliver you?" I don't know who the speaker was on that occasion, but it might have been Shadrach who said, "Our God *is able* to deliver us, but *if he does not* we will not bow down and worship the golden image." Thank God for such men! I would rather have one man like that than a thousand that will run when the first temptation comes and yield to it and give up. The king was not in the habit of having his subjects talk that way, and he ordered the furnace to be heated seven times hotter than usual, and these men to be cast into the fire. As they were cast in, the flames came leaping out upon the soldiers that put them in and slew them; but the three friends fell down in the furnace, and all that the fire could do was to burn off their bands. The king looked, and they were walking as if in a green pasture beside the still waters. The Great Shepherd on high saw that three of his lambs were in trouble and he leaped from his throne and walked with them. Men, I would much rather be in the fiery furnace with the Son of God than outside without him. The king looked and he saw four instead of three. The tyrant grew pale, he shook like an aspen leaf and cried, "Were there not three that we put into the furnace? I see four, and the fourth is like the Son of God." He ordered the men brought out; and not even a hair of their heads had been scorched. Nebuchadnezzar now sent out a decree that if any man in his kingdom said a word against Shadrach, Meshach, or Abednego, or their God, his house should be torn down and made a heap of rubbish.

Now the king had another dream. He saw a tree which reached to heaven, the branches of which went to the four corners of the earth, and all kinds of fowl gathered in its branches, and all manner of the animal creation gathered under its shadow; then he saw a man hew down the tree so that only the stump was left. He called again his wise men to tell him the interpretation of the dream, but not one of them could tell him. Daniel was sent for again. For an hour he was speechless. I suppose he didn't want to tell the king that his reason was going to leave him, and that he was to be banished from men; but finally he told him that that tree represented his own empire. Nebuchadnezzar swayed his scepter over the whole known world at that time and he had become proud. Then Daniel preached righteousness to Nebuchadnezzar. For twelve months there seemed to be a change in the monarch, but at the end

of that time he walked in his palace and in his pride said, "Is not this the great Babylon that I have built by my power?" And a voice came from heaven, "That power is departed from you." It is supposed that his reason left him, and he went out and ate grass like an ox, until seven years had passed over him. At the end of that time Nebuchadnezzar had become a true believer in God, and he sent out a decree of what he was going to do. God had humbled him, and I believe that Daniel by taking a firm stand won that first monarch of the world to the God of the Hebrews, leading that monarch into the true light and life.

Years passed away. Another king is on the throne, Belshazzar, and for some unaccountable reason Daniel is lost sight of. For about fifteen years he doesn't appear. Cyrus had come to besiege the city. Belshazzar thought that its great walls and mighty army could take care of the city, and he had a feast. How long it lasted we do not know. It might have been going on for months, and one night he sent into the temple and had some of the holy vessels brought in to the impious feast. He had a thousand of his lords together, and they were drinking and carousing, and at midnight suddenly on the walls was seen a man's hand writing the doom of Belshazzar. It was the same hand that wrote the law at Sinai. The king turned pale and was in great distress. He sent for the wise men but none of them could interpret that writing. One after another came in, but no uncircumcised man can read God's handwriting. At last the queen came in and told the young king that there was a man in his kingdom that could tell what the writing said, if he would send for Daniel. So Daniel came. He knew his Father's handwriting and read "MENE, MENE, TEKEL, UPHARSIN." What did it mean. MENE, MENE—God hath numbered thy kingdom and finished it. TEKEL—Thou art weighed in the balances and art found wanting. UPHARSIN—Thy kingdom is divided and given to the Medes and Persians. That very hour Darius was turning the Euphrates out of its course. His army drove back the imperial guard that night and the blood of Belshazzar flowed with the wine in that hall; the dynasty was broken up, and Darius came to the throne.

When Darius took the throne he divided the kingdom into one hundred and twenty principalities and put a prince over every principality, and three presidents over the one hundred and twenty princes; we find Daniel president of the whole. Really he was the

governor of the whole world. Again we find that he had enemies. I don't know but those hundred and twenty had a sort of Tammany organization. They perhaps had a secret society and said that if they could only get that Hebrew out of the way they could make enough money to have a beautiful summer residence on the banks of the Euphrates, and a winter residence at Babylon and travel all they wanted to. They put their heads together, and unintentionally they paid the greatest tribute to Daniel that has ever been paid to any statesman. If it could honestly be said of me in my old age, I would rather have it than a monument of gold over my dead body reaching from earth to heaven. It was this: "We can find no occasion against this man except it be touching the law of his God." What a testimony! Those one hundred and twenty men knew all the contracts he had made. If he had been taking bribes they would have found it out; but they could find no occasion against him except it be as touching the law of his God. A few such statesmen as that would redeem any country. "Well," they said, "you know he is a great favorite at the palace, and if we get him out of the way we have got to hoodwink the king." Perhaps they had some lawyers among them who were well acquainted with the laws of the Medes and Persians, and they said, "We will get Darius to sign a decree that no man shall ask any petition of anyone except himself for thirty days, and we will have the lions' den as the penalty. You must keep it a secret."

I have an idea that they drew up that decree very carefully and looked it over very thoroughly, in order that there should not be a loophole. They drew it up according to law, and then they put in a few good resolutions, praising up the king, and perhaps the most influential of the one hundred and twenty and the two presidents went, or perhaps they all went in a body, and said, "O Darius, live forever! We one hundred and twenty princes and the three presidents"—they lied about it, representing that Daniel was with them,— "have been consulting together as to how we can make your name immortal. We want to hand your name on down through posterity to make you more popular than any king that has ever reigned, and we have all come to the conclusion that if you will sign a decree that no man in your kingdom shall call on any god or man except on you, and let the penalty be the lions' den, the mothers will teach the children to pray to you, and they will deify you and they will keep it up and worship you." Darius must have been a

weak character. They praised him up and told him what a good man, what a wonderful man, he was, and he went and tumbled right into that pit. He thought it was a noble suggestion. They said they knew he would feel so, and they had got the decree right there and would read it to him. Then the king brought his signet ring down upon it, and as he did so one of them said, "The law of the Medes and Persians altereth not." "No," said Darius, "it is a law." It went through the streets of Babylon like wildfire. If they had reporters in those days, wouldn't they have been glad to get hold of that decree. If they had some of those weak-kneed, compromising Christians of the present century there they would have said to Daniel, "Do you know what's up? Have you heard the news?" "No, what is it?" "Well, sir, there is a conspiracy against you. Those one hundred and twenty princes have gotten the king to sign a decree that no man shall call on any god but Darius for thirty days. Now let me give you some advice: Don't you let anyone for thirty days catch you praying. A prayer is just a wish of the heart, and if you will pray, just get into bed and draw the blanket over your head." That isn't so very uncommon. I have known men to go to college and be afraid to pray before a roommate for fear he would laugh. So this compromising man said, "You know you can pray secretly just as well, and they will never find it out. Don't let them catch you; you know that they will have spies on your track. They know that you are a praying man, and for the sake of the country you must do this; you love the country, and it is only a conspiracy to get you out of the way, and this Tammany wants to get the whole government into their hands. Now, don't you let them catch you praying."

My friends, do you think there was a man in Babylon who would have dared talk to that old statesman that way? They knew very well that he would pray just as usual. They knew he would walk straight along, and if God wanted him to go to heaven through the lion's mouth he would be ready to go. He was on his way to the throne, and he was not going to deviate a hair's breadth. He was not ashamed to pray. He had time to pray. Men nowadays do not have time to pray, you know. Look and see what this man did; he was premier, postmaster-general, secretary of state, secretary of the interior, and had to watch those one hundred and twenty rascals, and yet he had time to pray three times a day. I believe that a man can do more work if he is in touch with heaven and knows how

to pray ; his head will be clear and his heart right. Daniel was the busiest man in all the empire, and yet we read that he prayed three times a day with his windows open toward Jerusalem. Those one hundred and twenty princes had some detectives there and they heard him pray. If there had been reporters wouldn't they have been on his track to get that prayer ! Wouldn't there have been an excitement if they had had newspapers as they have now ! He began : "Oh, thou God of Abraham, of Isaac, and of Jacob ;" he prayed to the God of his fathers, just as he had always prayed ; he prayed *for* Darius, but he didn't pray *to* him. They took down every word, and then they came to the princes and said, "Here is his prayer." These men went into the palace and said, "Oh Darius, live forever ! Do you know there is one man who will not obey you ?" "Who is it ?" "It is that old Hebrew that you have put over us, that man Daniel." I can see the frown on Darius' brow, as he said, "I might have known he wouldn't do it. You deceived me." And the most troubled man in all Babylon was Darius. Daniel had done right and was at peace, but Darius had done wrong and he was the man who was in trouble ; but if the sun went down behind the hills and Daniel had not been put into the lions' den, the law of the Medes and Persians would be broken. The king loved Daniel, but he didn't love him as much as he loved the laws and himself.

I can imagine about five or six o'clock that evening that the king gives the decree that the captain of the guard shall take that old statesman and cast him into the lions' den. I can see Daniel walking through the streets of Babylon. He was the greatest character that ever walked the streets of Babylon. He moved like a giant, like a conquerer ; they cast him into the lions' den. There was no music in the palace that night. The king was in great distress. He could not sleep and early the next morning you could see an unusual sight, the king abroad in his chariot, and you could hear the chariot go rattling over the pavements of the street. What does it mean ? I see that royal chariot sweeping along through the streets, up to the lions' den, and the king goes to the mouth of the den and cries to Daniel, "Is thy God, whom thou servest continually, able to deliver thee from the mouths of the lions ?" And a voice comes up out of that den, "My God has sent his angels and shut the mouths of the lions." The calmest man in all Babylon that night, in my opinion, was Daniel. He prayed with his face towards Jerusa-

lem, and after prayer took a lion for a pillow and laid down to sleep with a clear conscience. The king took him with him back to the palace, and then sent out a decree that the one hundred and twenty should be cast into the lions' den, and they were all devoured before ever they came to the bottom of the den.

In the evening of Daniel's life Gabriel was sent out of heaven twice to tell this man that he was greatly beloved. He was very popular in heaven ; God and the angels knew him and loved him and honored him, and the old statesman gives this as his last message to the lost world : "They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars forever and ever."

OUR RELATION TO FOREIGN MISSIONS.*

BY MRS. N. M. WATERBURY.

I want to take up two questions. Why should we work for Foreign Missions ? and, How should we work for Foreign Missions ?

There are several REASONS WHY WE SHOULD WORK FOR FOREIGN MISSIONS. In the *commands of Christ* we have a good and sufficient reason, if there were no other. It does not make a particle of difference whether people are interested in Foreign Missions or not—the duty to work for them is the same. Mothers would have a hard time if they did nothing in which they did not feel a deep interest. As we look over our lives we find that nearly everything we do is not because we happen to be particularly enthusiastic over it, but because it is our duty. Therefore, so long as that command of Christ stands—"Go ye into all the world, and preach the gospel to every creature." "And ye shall be my witnesses . . . unto the uttermost parts of the earth," it will be our work to take some part in this great campaign of Foreign Missions.

Then we should work for Foreign Missions because of the *great numbers who have never heard of Christ*. I stop and think of India, and realize what an immense country that is. We think of our own country as needy, having a great many people in it ; but you may take the 65,000,000 of the United States out of India, and you would never know they were gone, for you would have more than

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220,000,000 left. Then take China, which has 100,000,000 more than India. Then you go down to Africa, and there you have three or four times as many people as we have in the United States. And so you go around this great world, and you see the number who have not as yet been reached. They are the people whom Christ meant, when he said, "Go and preach the gospel to every creature."

Then, think of *the condition of the heathen*. We missionaries have been at first almost overcome with the terrible condition of the people, especially of the girls and the women. You have read of child marriage. You have read of the terrible suffering of the widows, and of the great number of child widows,—80,000 widows under nine years of age,—we cannot go into the descriptions of the sufferings of these little girls in India.

Idolatry is a very terrible thing to face. I never knew why the Lord should have made so prominent those commands against worshipping idols. It did not seem to me such a terrible thing, if they had the thought of God in the heart. But when you go to India, and see what a land becomes which is given up to idolatry, you think the most terrible punishment God ever sent to a people kindness itself, compared to allowing them to fall into the sin of idolatry. But we find the people worshipping almost every created thing. We find them very fond of worshipping the monkey god and of relating his funny tricks. One of the most horrible forms of worship is serpent worship. One of the rites is to wriggle through the dust, imitating the motion of the serpent. I was going out one afternoon to one of my schools, and had sent for a carriage. The distances are great, and we cannot walk in the hot sun. I heard a little rustling under the window, and there was a large cobra. It looked very dreadful, although I was out of reach. I called the man who was going to drive, to come and kill the snake. He spoke Tamil, and I spoke Telugu, and we did not understand each other and I finally called another man to come and kill the snake, the driver protesting vigorously. He was a serpent worshiper and refused to take me out in his carriage. He could have nothing to do with anybody who was so wicked as to kill a snake. He said he must go home and have a ceremony over this snake. These people cannot be lifted up very much by their thought of God as a wriggling, horrible, poisonous serpent. I will not speak of other things which we meet every day in India,—the immorality, the deceitfulness, the ever-present sin. But I do not think anyone

who has even read of the actual condition of India, needs to look further for a real reason for foreign missionary work.

Another reason is, that *the Church needs to do this work*. Nearly half a century ago the Baptist Church divided about equally. One-half chose to work for Foreign Missions ; the other half were called the Hard Shell Baptists, or the Anti-Mission Baptists. The Mission Baptists have increased, until they number between 2,000,000 and 3,000,000. The Hard Shell Baptists have decreased, until it is hard to find one. They are disappearing from the face of the earth and number considerably less than 40,000. The Church needs this great impetus to work.

Then every one needs to work for Foreign Missions *for her own soul's sake*, selfishly. We work from a great many motives. I was amused at the peculiar way in which my young son stated a motive. I had been telling him of a little opportunity that had come to me that morning, to which I had felt that I ought not, perhaps, to afford to respond, but it seemed a real need and I had done so. A little later in the morning, there came back to me a gift so much greater than the trifle I had given, that I felt ashamed of giving so grudgingly. When the children came home, I told them and added, "It is not the first time ; it has happened over and over again." My little boy said, "Mamma, you mean when you give something, the Lord gives you back a great deal more ?" "Yes," I said, "that is just what I mean." He said, "Go on, give a lot !" I had to spiritualize his motives somewhat. Yet, I think sometimes we are justified in looking at that side of the question. We cannot afford to leave this part out—this great, broad work of the world's evangelization.

We ought too to work for *the results*. It is beautiful to look around the world to-day, and see what has been accomplished, what we can really see as the fruit of all this work and sacrifice. In our Telugu field we have had a wonderful display of God's power among an ignorant and degraded people. Nearly 60,000 have come to us from among the very lowest of the outcasts. They are weak and ignorant ; but they have put away their idols, and have come to the Lord Jesus, and confessed him, and united with his Church. They baptized in one day at our Ongole mission 2222 people ; and a few years ago, on one of those Pentecostal days, more than 1600 were baptized in one day. We have another manifestation in the Church of England Mission, in the southern part of India. Then

we have the Madura Mission and the Reformed Church ; and you are familiar, probably, with the great work done in the northern part of India by the Methodists. Their ingathering has been greater than any other. So we find the fruits are very encouraging. And yet, you know Mrs. Browning says, when we think of great numbers our sympathies are not reached. "A million sick? As well weep for the Rule of Three or compound fractions." Great numbers do not mean much to us ; but when we come into one life, one of those wretched lives, transformed and lifted by the power of Christ, we see what a miracle this work is. One old woman, who could never learn to read, came to the Mission Station, and asked to be baptized. They had had a great many applications, and had made the rule that no one should receive baptism who was not able to say the Lord's Prayer and the Ten Commandments. That does not seem a severe test, but it really was, and this old woman had worked very hard indeed, and came twice and failed. The third time she thought she had learned her lesson, and when they called on her she tried to say the Lord's Prayer. She began, "Our Father," and then stopped, and could not say another word, and in embarrassment and confusion sat down. The missionary was very kind. He said, "You see, Amah, don't you, that you are not ready yet. Don't you see that you need more preparation before you come into the Church of Christ?" "Yes," she saw it, and was going back, disappointed, but as she reached the door, she turned around, and with the tears streaming down her face, she said, "I know I cannot speak his words, but, oh, sir, I could die for him." They called her back and finding from her and her neighbors that she was leading a consistent Christian life, they took her into the Church. There are many who are extremely ignorant, but who know more of the Lord Jesus Christ than some of us.

Then we come to the question, *HOW SHALL WE WORK FOR FOREIGN MISSIONS?* We can do it here at home, to some extent. There are mission circles in some of our churches, and there should be in all. There are Christian Endeavor Societies, and there are Christian Associations.

You can work, first, by *studying* missions. Have you tried "systematic getting"? We hear ministers talk about systematic giving, but not so much about systematic getting. We need systematic getting of missionary information, systematic giving, though it may be ever so little, to the cause of Foreign Missions, and systematic

asking, or praying for the work. How often do you pray for foreign missions? How many read a foreign missionary periodical, regularly? How many have read five foreign missionary books? How many are giving systematically, even if only a penny a week, or a penny a month, to Foreign Missions? How many are praying systematically? Ruskin says, "If you don't want a thing, don't pray for it"; and if you don't want the kingdom to come, and don't want to help it along, don't pray for it.

Another way to do foreign mission work is to *go*. Will not every girl at least consider it with relation to herself. Girls say sometimes, "Oh, we can't go away from home." It is not an easy thing to do. I had a friend who went out to India when she was twenty years old. They were stationed in a little country place, sixty miles from everywhere. There was no doctor, no store, not a white face near them. They had to travel two nights in a bullock cart to reach the next station. After being there a few years, she became worn, and nervous. Her husband was away a month at a time, and she lived alone with her children and native servants. One night as she sat there all alone in the house after the children had gone to sleep, a wave of homesickness came over her. The servant had gone, and there was no one to speak to, and it seemed to her she could not endure the loneliness a minute longer. Springing to her feet, feeling that if she staid there she could not control herself, she went out, thinking she would run over to the preacher's house, just for companionship. She went down through the dark garden and reached the door and pause^d, for she heard them praying; standing there, she listened to the prayer that went up in that little Christian home. Thinking she would not disturb them, she passed on to the next house, which belonged to the teacher, and just as she reached the door, they burst into a beautiful evening hymn. Standing outside in the darkness the lesson came that in order to make real homes for these poor souls, it was necessary that she should give up her home, just as it was necessary that the Son of God should leave his home, that you and I might enter into the many mansions. Girls sometimes feel they are not good enough to go. I felt that keenly, and with good reason. Sometimes we look upon girls who seem very good, and have always been interested in missions, and think that they are the ones to go. I do not think any girl here could be more unprepared, or more unfit, than I was when the call came to me. And yet, God was willing to use me a

III. ATTITUDE TOWARD THE SCRIPTURES.

1. *Familiar with them.* What scriptures did their Bible comprise? Their opportunities for studying the Bible. Familiarity shown by express references and frequent allusions to Old Testament events and personages, with which their testimonies abounded.
2. *Constantly quoted them.* ii : 17-21, 25, 28, 34. From what Old Testament books did they quote largely?
3. *Loved and received them.* viii : 14 ; xiii : 42, 48, 49 ; xvii : 11.
4. *Preached and taught them.* xv : 35 ; xviii : 24-26. Sermons of Peter and Paul simply Bible readings. They recognized them as the instruments used by the Holy Ghost for (a) convicting of sin. ii : 37 ; vii : 54 ; Heb. iv : 12. (b) calling dead souls into life. ii : 41 ; iv : 4 ; cf. John v : 24 ; I. Peter i : 23.
5. *Made personal use of them.*
 - (1) For defense. (a) Of their Master and themselves when unjustly accused. ii : 16-31 ; iv : 9, 10, 19. (b) When tempted by Satan. Matt. iv : 4 ; Eph. vi : 11, 17.
 - (2) For inspiration. Misunderstood by men of their times, they found companionship with Abraham, Moses, David, etc. Stephen. vii ; note verse 52.
 - (3) For guidance, "the chart of their lives." God's plan for the ages, and his will for them individually. iv : 24-30.

Methods of Bible study suggested by above uses.

- (a) Memorizing special texts for use in defense.
 - (b) Study of Bible characters, for inspiration and instruction.
 - (c) Broad sweep of the word—study as a whole by books and groups of books, to learn our part in God's great plan.
6. *Appealed to them as final.* "The Holy Ghost spake." i : 16 ; cf. II. Peter i : 21, Revised Version.

Study hints. Lessons the Christian worker may draw from the example of these early disciples. Results he may expect from a faithful study and use of the word.

- (1) Assurance. I. Jno. v : 13. (2) Deliverance from bondage. Jno. viii : 32 ; I. Jno. ii : 14. (3) Growth. Acts xx : 32 ; I. Peter ii : 2. (4) Cleansing. Ps. cxix : 11 ; Jno. xvii : 17 ; Eph. v : 26 ;
- (5) Skill for service. II. Tim. ii : 15.

IV. PROMINENCE GIVEN TO PRAYER.

1. *Instances recorded in Acts.*
2. *Places where they prayed.*
3. *Their habits of prayer.*
 - (1) In solitude. x : 9 ; x : 30. (2) By twos and threes. iii : 1.
 - (3) In public gatherings. i : 14 ; xii : 5-12.
4. *Occasions.*
 - (1) Sinners seeking pardon. ii : 21 ; ix : 11 ; xxii : 16. (2) For the baptism with the Holy Spirit. i : 14 ; viii : 15, 16.
 - (3) When sending out missionaries. xiii : 2, 3. (4) When

fellow workers were in danger. xii : 5. (5) Before great events of their life. i : 14 ; xxii : 17, 21. (6) Their deeds followed by prayer. iv : 23, 24. (7) Stephen, like his Lord, died praying. vii : 60.

5. *Teachings of the Master followed.*

- (1) How to pray. Matt. vi : 9-16. "Thy," "us." Acts iv : 24-30. Intercessory and personal, Acts viii : 15. (2) Certainty of answer. Matt. vii : 7, 8 ; Acts iv : 29, 31 ; x : 31. (3) Definiteness in prayer. Mark x : 51 ; Acts xii : 5 ; "for him." (4) Perseverance in prayer. Luke xviii : 8 ; Acts xii : 12. (5) Power of united prayer. Matt. xviii : 19, 20 ; Acts i : 14 ; ii : 42-47. (6) Faith in God. Mark x : 51 ; Acts ix : 40.

V. POWER FOR WITNESSING.

1. *Need of the early disciples.* Consider,
 - (1) The work to be done, a world-wide, systematic campaign ; "disciple all nations."
 - (2) The men to do it. (a) Of humble origin ; (b) Of narrow conceptions ; (c) Weak in faith ; (d) Cowardly in spirit.
 - (3) Christ's example. Luke iii : 22 ; iv : 1, 14.
2. *The gift of the Holy Ghost.* "Free gift." ii : 38, 39.
 - (1) Promised by Jesus. Jno. xiv : 16, 26 ; Jno. vii : 37-40 ; Acts i : 4.
 - (2) A definite experience separate from the Spirit's work in conversions. ii : 1-4, 38 ; Luke xxiv : 49. What evidence that the disciples before this time were Christians? John i : 12, As sinners we accept Christ for our justification ; Gal. iv : 6, As sons we accept the spirit for our sanctification and power.
 - (3) Obtained through active appropriation by faith. "Received ye?" xix : 2 ; viii : 12, 16 ; Eph. v : 18 ; Luke xi : 13 ; I. John v : 14, 15.
 - (4) The all-inclusive condition. v : 32. Obedience. Total surrender. We may have the spirit, but he must have full possession of us if we would have power for witnessing.
3. *Effect upon the apostolic witnesses.*
 - (1) Reproduced the life of Christ.
 - (2) Qualified for service. iv : 8-12 ; cf. Mark xiv : 66-72.
 - (3) Guided by the Spirit. viii : 29 ; x : 19, 20 ; xiii : 2, 4.
 - (4) Showed the fruits of the Spirit in their lives. Love, joy, peace, long-suffering.
 - (5) "Sublimely careless" as to results. Accounted themselves simply as instruments through whom God worked. xvi : 10, 12, 23, 25 ; xv : 12 ; xxi : 19.

VI. PAUL, THE MODEL WITNESS.

1. *His preliminary training.* ix : 9 ; cf. Phil. iii : 10 ; xxii : 3 ; xxvi : 4 ; ix : 23 ; cf. Gal. i : 17.

2. *Features of his conversion.*

- (1) Overwhelming conception of Christ's grace in seeking and saving. xxvi : 9-16 ; cf. I. Cor. xv : 9.
- (2) Deep conviction of sin, as unbelief in and rejection of Christ. ix : 4. "Fell to the earth."
- (3) Realization of Christ's identity with his disciples. "Why persecutest thou *me*?" ix : 4, 5.
- (4) Immediate transfer of allegiance. "Lord, what wilt thou have me to do?" ix : 16.

3. *Qualifications for witnessing.*

- (1) He had *seen* the Lord. ix : 17, 27 ; I. Cor. xv : 8.
- (2) Familiar with the Scriptures. xiii : 16-36 and xvii : 2.
- (3) Personal experience of Christ's power to save and keep.
- (4) Taught of God. I. Cor. xi : 23 ; Gal. i : 11, 12.
- (5) Filled with the Holy Ghost.

4. *His testimony.*

- (1) What he had been saved from. Acts xxii : 4, 5, 19, 20.
- (2) What he had been saved to. Acts ix : 15 ; xxii : 14, 15.
- (3) What saved him. ix : 17 ; Phil. iii : 12, R. V.
- (4) Summed up in Acts xx : 21.

5. *His methods of work.*

- (1) A personal worker. What evidence?
- (2) Went from house to house. xx : 20.
- (3) A good organizer. Preached in different places, then left others to carry on the work. xi : 26 ; xiii : 1 ; xx : 17.
- (4) Kept a grasp on all his work. Revisited, wrote letters, prayed for his converts. xvi : 4, 5. See his epistles.
- (5) Trained other workers. "School of Tyrannus." xix : 9, 10.
- (6) Satisfied only to cover his whole field, the world. Rom. xv : 20, 28.

6. *Characteristics.*

- (1) Indomitable energy. (2) Intense earnestness. (3) Devotedness to Jesus Christ. (4) Humility. (5) Patience. (6) Tenderness. (7) Cheerfulness.

7. *Motive.* "Pleasing Christ" II. Cor. v : 9 ; Rotherham translation.

VII. REWARDS FOR FAITHFUL WITNESSING.

1. *The Master's promise.* "Him will my father honor." John xii : 26 ; Rev. xxii : 12.2. *Two judgments.*

- (1) As to sin. "At Calvary Christ stood in the place of the sinner," because of which, the believer shall not come into judgment. John v : 24 ; I. Peter iii : 18.
- (2) As to service. We must all appear before the judgment seat of Christ, where our service as Christians shall be tested by fire and rewarded accordingly. I. Peter i : 17 ; I. Cor. iii : 10-17.

3. *The five crowns.*
 - (1) The crown of life. Jas. i : 12.
 - (2) The incorruptible crown. I. Cor. ix : 25.
 - (3) The crown of rejoicing. I. Thess. ii : 19.
 - (4) The crown of glory. I. Peter v : 4.
 - (5) The crown of righteousness. II. Tim. iv : 8.
4. *The Christian's full reward.* II. John viii.
 "To see the face of God" and cast all our crowns at his feet.
 Rev. iv : 10.

COLLEGE ASSOCIATION CONFERENCES.

REPORTED BY MISS LORA OLIVE SNIDER.

The purpose of the conferences on the work of the Young Women's Christian Association in colleges was well expressed by Miss Nellie J. Allen, the presiding officer, who said that the object of such a conference is twofold ; first, to hold up the highest ideals of the association spirit and workings ; and, second, to afford opportunity for direct interchange of thought and experience among workers in regard to the best plans and methods for reaching those ideals.

Miss Price, speaking on "*The Association as the Fraternity of Fraternities*" at the opening session, fulfilled most completely this first object. The ideal college association, she said, "is not controlled by any one society or clique. It has the best young women of all societies, the best intellectually, the best socially, and essentially the best spiritually. It has the prestige that belongs to the most worthy society in college. While truly democratic, it is also exclusive. It is democratic in that all classes are eligible to membership and exclusive in the sense that every Christian organization is exclusive.

The first half of the second session was occupied in a discussion of the *points of policy* which have aided in placing the work on this ideal plane in different associations. Special emphasis was laid on the necessity of a right basis and enthusiasm at the time of organization. Perfect organization insures harmony of action, and enthusiasm continuity of action. Of equal importance was considered the emphasis of the spiritual in the devotional meetings, in Bible classes for devotional study, and in personal workers' training classes. Many felt that the dissemination of the Northfield spirit had made the association the unifying element among rival college societies.

Miss Wing of the International Association, in her address on "*Intercollegiate Work*," urged its importance on the basis that unity conserves strength. Definite and enthusiastic correspondence, visits from state and city secretaries, with frequent deputation conferences, were recommended.

At the third session Mr. Horace T. Pitkin presented the *work of the Missionary Committee*. Missionary activity, he said, is vital to the real spiritual life of the association. It is the only committee that represents the claims of the work and this committee owes it to the spiritual life of the church to send out young women filled with missionary spirit. Student volunteers were recommended to compose the majority on the committee which should represent foreign, home, and city missions. As a special point of policy for '95 and '96 Mr. Pitkin urged the circulation of missionary literature with a view to accuracy and completeness of knowledge and for the purpose of producing permanent impressions and arousing sympathy and the spirit of prayer and giving for mission work. The monthly missionary meeting was suggested as the most favorable opportunity for distribution of such literature. A missionary "biography meeting," or a "momentous decision" meeting could be made the opportunity for enlisting readers of the best books of missionary biography to be found in the library. Extracts should be read from them, one or two points discussed and the books left for distribution. Pamphlets should be sold if possible and should be used to lead up to more extended literature. The monthly meetings should be planned for definitely and far in advance. In the course of the year they should touch all phases of mission work and as many of the fields as possible. The needs of the students themselves will determine desirable topics for discussion. Short talks will be far more effective than papers.

At the fourth session Miss Allen set forth as the chief foundation stone of association work the *devotional meetings and Bible study*. The general work of the Bible study committee is to provide for the literary and critical study of the Bible, devotional study and personal workers' training classes. In colleges whose curricula do not provide for the literary and critical study of the Bible, courses of lectures were recommended. One association reported great success in classes for devotional study in various churches. The classes are held at the regular Sabbath-school hour but pursue independent lessons. They are taught by university professors and are known as university classes. Many associations find difficulty in obtaining competent teachers for the devotional study and personal workers' classes. A training class for teachers was suggested as a remedy for this difficulty. In discussing the advisability of adopting graded courses of study, the following suggestions were made: first year, Studies in the Life of Christ; second year, Studies in the Old Testament; third year, Studies in the Acts and Early Church History. Miss Price then spoke on the necessity for Bible study on all lines. In the critical study of the Bible, she said, there seldom comes a deepening of the spiritual life. Hence the necessity for devotional study and personal workers' classes. The latter should be composed of girls who have been prepared by earnest devotional study and who have learned the tact, delicacy, and tenderness that come from truly living the Christ-life.

In the discussion of the *work of the Devotional Committee* at the fifth session two important suggestions were given with regard to order of meetings at the opening of the college year. Several associations hold on the first Sabbath the "decision meeting," at which the new girls are induced to take a definite stand for Christ before entering the whirl of college life. The second Sunday is known as Bible Study Sunday, when the necessity for Bible study is presented and opportunity offered for enrollment in classes. The conference favored the grouping of gospel meetings and also the institution of a week of prayer for the Young Women's Christian Association corresponding to the week of prayer for the Young Men's Christian Association. With respect to topics and leaders for the devotional meetings, several plans were in favor. In some associations the devotional committee selects and announces both topics and leaders. Others select the leaders, allowing them to choose their topics, thus giving them chance to speak from personal experience. Others announce only subjects, feeling that the girls come better prepared and realize their responsibility with regard to the meeting more keenly if they are thinking only of the topic. An expression was taken favoring the printing of a list of topics for devotional meetings by the International Association.

Miss Barnes, State Secretary of Missouri, said that the devotional committee is the pulse of the association. Its work is not limited to getting out the programmes. There should be no lull in its activity. It should be deeply spiritual and should aim to touch every member personally. Its members should be present at every devotional meeting and be on the alert to keep the meeting from dragging. If the gospel meetings are introduced early in the year they should be arranged for far in advance and other meetings should lead up to them.

Miss Allen opened discussion on the *duties of the Membership Committee*. This committee it was decided should be the largest committee of the association and its work should be varied according to the needs of the different seasons. After appointment in the spring it should hold meetings for prayer and for gaining full information regarding all lines of association work. Hand books should be secured from the hand book committee and enclosed with outgoing catalogues. Deputation work to preparatory schools was also suggested as an aggressive step for spring work. During the summer some committees do effective work by friendly correspondence with new girls, following letters with hand books and circulars containing testimony of the chancellor, members of the faculty and members of the senior class as to the value of the association in college. In schools not having the dormitory system the membership committee can render much assistance by acting as a board of information regarding boarding places. For the fall the main effort should be the campaign for members. The securing of a religious census of new students is the first step in this work. When this is

not provided for by the regular college registration blanks, printed slips, left at the registrar's office to be filled out at the time of registering, will suffice. When the census has been obtained the names of the new girls should be separated into groups and a personal canvass made. When the canvass is completed the pledged girls should be received into the association according to some form of reception service. They can be set to work, if vacant places have been left for them, on the standing committees appointed in the spring.

At the sixth session of the conference Miss Taylor, City Secretary of the International Association, presented the *work of the Extension Committee*. She divided this work into three departments, student work, vacation work, and alumni records. She suggested that the main committee be divided into these three divisions and a sub-chairman appointed for each department. The chairman of the first department should have charge of the systematic offerings and bulletin boards, posting all items of news and interest on different boards according as they relate to local, state, international or world's work. The second department, or the vacation division, has in charge the distribution of affiliated membership cards and organization of affiliated circles in outside fields which shall take up some line of association work. The work of the third department is to keep record of all graduates who have been members of the association while in college and to make an effort to retain their interest in association work. Miss Allen said that if in our colleges the association has meant simply a college prayer meeting we are hardly in a position to take up extension work. There can be no extension unless there is something to extend. One way to broaden our horizon is to become acquainted with the history of the association. Miss Wing said that as association members we should know the methods and aims of the association, the different workers and their work, reasons why the association is best suited to college needs, and the history not only of the association in general but also the important dates and early experiences of our own local organization. Miss Wing suggested that meetings be planned to bring out prominently these points of history.

Miss Barnes then spoke on the *duties of the Finance Committee*. She said that the association stands as a monument of faith. There is no such thing as a tax in the association world. We have dues, but they simply pay for value received. There can be no successful organization without some expense. Our finance committee, therefore, forms the backbone to the machinery of the association, and we should impress the association with the thought that the treasurer is as important to the work as the devotional committee or the membership committee. Its members should be young women of enthusiasm and deep spirituality. The size will vary with the size of the association. Its work consists in the preparation of the yearly budget, in accurate keeping of financial records and in securing funds. Miss Barnes especially emphasized systematic giving as the true method of raising money.

The devotional exercises of the last session, conducted by Miss Taylor, were most impressive. If this conference had meant to each all that was intended, she said, it had been a stimulus to prayer, Bible study, meditation, service, resourcefulness, holiness, and self-obliteration.

Miss Shank, State Secretary of Indiana, followed with a paper on "*Effective Committee Service*," which is to be obtained, first, by thorough organization. Beside the regular standing committees, special committees, as social, lecture, and visitation, should be organized as the needs of the local society demand. The qualifications of members should be determined by the work to be done. Leaders should be chosen after much prayer and no one should be put on a committee who does not accept the position cheerfully. Those best fitted should be chosen first, and when the right girl has been found she should be kept in that special department of the work.

After brief discussion of unfinished topics, Miss Allen closed the conference and the representatives of over nine thousand young women in various institutions of learning took leave of the most successful conference for college women ever held at Northfield.

THE MISSIONARY INSTITUTE AND TRAINING CLASS.*

BY HORACE TRACY PITKIN.

The missionary department this year contained one old and one new feature, the Missionary Institute, which held five sessions, and a Training Class of six sessions for missionary speakers. The former was composed of at least one representative from each college delegation and any other delegates who wished to attend. Some sixty were enrolled. The latter was limited to the members of the Student Volunteer Movement or to those who expected to do definite work along the line under discussion. The attendance here was twenty-five.

THE MISSIONARY INSTITUTE.

The first two sessions were devoted to the *Educational Department* † of the Student Volunteer Movement. This department has had a remarkable success for its first year of life. As the only organized effort ever made for introducing a systematic study of missions into our colleges, it resulted last year in at least one thousand two hundred students in one hundred and twenty institutions pursuing at least one course of mission study. This is due in large measure to the efficient management of the Educational Secretary,

* This class met daily except Sundays.

† The notes as given were practically those presented by Mr. Beach at the men's conference; for which see NORTHFIELD ECHOES, No. 2, p. 231.

Mr. D. W. Lyon. Mr. H. P. Beach of Springfield, seven years a missionary in China, occupies the position the coming year.

The plan of this department is to have a complete four-year cycle of topics for missionary study, three each year, each topic to be a unit in itself. An appropriate text-book for each topic will be found or specially written, to be provided at a moderate cost. General outlines on this basis will be published in the *Student Volunteer* each month. The students of the course will be gathered into medium sized classes, the leaders of which will report on prepared blanks each week to Mr. Beach, and he in reply will send additional leader suggestions and personally written answers to reported difficulties and questions. Every member has a text book and studies something each week, so that a systematic, progressive, centralized course of study is carried on. The three topics for next year will be "India," "The Principal Non-Christian Religions," "Bible and Missions."

Special weight was laid on the importance of having the class under the direct supervision of the missionary committee of the association rather than of the volunteer band, first, to emphasize the fact that mission study is necessary for every well rounded Christian; and second, to allow the volunteer band to do its own distinctive work. This simple expedient has enabled many colleges to place mission study on the high plane of efficiency that Bible study now occupies. Another point was that the volunteer should enter the class on the same footing as the non-volunteer. The feeling that some Christians are exempt from such study should be done away with. We need well-informed church members at home to support the others who go.

The third and fourth sessions were devoted to the "four special points of *policy for missionary committees* for '95 and '96." These were (1) the more complete and efficient circulation of missionary literature; (2) monthly missionary meetings made a *real* power in the life of the association; (3) missionary study classes speedily and thoroughly organized; (4) systematic, proportionate, sacrifice giving emphasized.*

Attention was called to the important relationship between the two association missionary committees in a coeducational institution: (1) each committee should have a chairman of its own; (2) joint meetings of the committees should be held monthly; (3) usually the monthly missionary meetings should be joint; (4) the committees should plan missionary giving together, the collection of which should be separate, though the amounts might finally go to the same object.

Under the first point of policy after discussion of the supreme need of missionary *reading* five suggestions were made on the circu-

* General suggestions on these points are found in the pamphlets, "Missionary Department of the College Association" (J. R. Mott, 10c.), "The Volunteer Band" (Lyon, 5c.), and the "Missionary Pastor" (Adams, 50c.).

lation of the books: (1) through monthly missionary meetings, (*a*) by an occasional bibliography meeting, (*b*) by bringing to the meetings the books referred to by the speakers, (*c*) by circulation of pamphlets after a meeting; (2) making sure of the accessibility of the missionary alcove; (3) personal solicitation after reading and marking the books; (4) special bulletins on the college bulletin board; (5) socials, etc.

In the second point of the policy, monthly missionary meetings, it was suggested that they be planned for (1) **EARLY**, and at a stated time within a week after the preceding meeting. (2) **COMPREHENSIVELY**. Two thirds of the meetings should be on foreign work. Different phases of work according to the needs of the students should be taken up. (3) **THOROUGHLY**. Assignment of topics often should be in reference to those not interested. Full preparation of the speakers and careful arrangement of the details of the meetings should be sought for. (4) **PURPOSEFULLY**. The meeting should have a more definite object than simply to be a time-killer. Missionary literature might demand a meeting; giving, another. Leading women to study missions might occupy a third. Then meetings to lead to prayerful and conclusive thinking regarding a personal responsibility in the evangelization of the world should be held, such as a "Forum" where three or more who are planning to enter foreign, home, and city mission work might speak, giving their reasons and making a personal appeal for their work based on their own position toward it. Finally, meetings for giving general information, one on the board of the denomination the college represents, on the foreign work of Y. W. C. A. and Y. M. C. A., or on the topics brought out in the *Student Volunteer*. (5) **PRAYERFULLY**. The committee should pray from the time of the planning to the completion of the meeting. The speakers and committee might have a short service before the meeting. The last ten minutes should be zealously guarded as the real devotional part of the meeting for in this lies the strength of the meeting. (6) **MONTHLY**. Surely the need of the association's spiritual life, the ignorance of the needs of the world, and the regularity of the time would demand a *monthly* meeting.

The fourth point of policy was very fully discussed. The thought was that if the missionary committee believed in systematic, etc., giving, why should they not see that college women were taught this just as much as the right way of Bible study? Giving is a weak spot in the associations. A plan was offered which, in brief, was that, after choosing a sum to be worked for, writing to the board for some definite work, and mimeographing the facts on slips to be passed at the meeting, the missionary committee should present the subject fully at one of the early fall meetings and should have subscription cards signed, reading that payments be made at some regular time in each month to collectors appointed by the associations. The collectors should be appointed as those having influence

over their own groups of subscribers, and if not members of the missionary committee they should be placed upon it. All who sign these cards know that lump sums will not be received, but that the quality of the giving, the thought and prayer back of it, is being sought for as much as the quantity of the gifts. More than half of the delegates signed an agreement to emphasize, with God's help, these four points of policy for the coming year.

The *Volunteer Band* claimed the fifth session.* A band should be formed where there are two or more volunteers, for the sake of mutual help, effective prayer, progressive work, permanency of volunteer interests in the institution. The fact of its being an organic part of the association must be emphasized. Frequent reference in public meetings to this clause of the association constitution containing that sentence will aid in this. The relationships of the band are important. Anything tending to weaken the union with the missionary committee must be warded off. There is to be no connection between the mission study class and the band, except that the individual volunteers study in the class. The distinctive work of the band lies in (1) Meetings. These should be held just often enough to maintain the perfect unity of the band, should be private and should have a pre-eminently devotional and practical conduct. The topics for these, arranged for a year, may be found in the "Volunteer Band." (2) Records and correspondence. By these the present position of past volunteers can be accurately noted and careful track be kept of the work of the under-graduate volunteers. Sailed and preparing volunteers can be led through the mutual stimulus of knowledge into a deeper life. Full directions for carrying on this hitherto weak point in band work may be found in the "Volunteer Band." (3) Church visitation. In any work of this kind careful record should be kept to make possible advanced work in the churches and to be an incentive to the band in the following years.

THE MISSIONARY SPEAKERS' TRAINING CLASS.

This Conference was held because of the needs of the boards and the opportunities of the volunteers for doing aggressive work during the years of their preparation. In the sessions were discussed: (1) The needs of the boards. (2) The responsibility of the volunteers for meeting these needs. (3) Sources for the material for talks. (4) Preparation for church visitation. (5) Methods of work during visitation, such as use of subscription cards, talks in church services, young people's societies, Sunday schools, starting missionary study classes, etc. (6) Following up the visitation.† May the Spirit of God show the volunteers their opportunity this summer.

*The pamphlets *Volunteer Band* and *Volunteer Declaration* (Lyon, 5c. each) were recommended.

† For a fuller report, see the NORTHFIELD ECHOES, No. 2, p. 230.

A GENERAL VIEW OF THE WOMAN'S CONFERENCE.

BY MISS MARY B. FULLER OF SMITH COLLEGE.

The Conferences for Young Women under the auspices of the International Committee of the Young Women's Christian Association have been held long enough to have certain characteristics which mark their very being. Yet with the same purpose and aim, held in the same place, and organized on much the same order, each conference is peculiar in its development of power and influence. The friends of this latest conference must offer a particular thanksgiving for the fulfillment of its purpose, as they recall the many doubts of its success because of the time of meeting. It is true that there was not as large an increase in attendance as the managers had hoped. Yet the success is not to be judged by the numbers present, or by the amount of emotional enthusiasm displayed. Its influence in extent and duration is the standard which determines its value. That the influence of this conference must be felt with unusual power is the grateful conviction of both leaders and delegates. The reasons for this conviction were manifest from the very beginning of the conference. Being held so long after commencement time, the college delegates who attended came from their own homes with more of an effort, and with this one purpose in their journey. They came after a rest from work, and therefore they were in a sense a chosen seed, whose planting was sure to yield fruit. Again, a wider extent of territory and a greater number of institutions were represented than ever before. The two hundred and sixty delegates came from twenty-two states, and students from sixty institutions of learning were present. Nearly all the woman's medical colleges and universities for post-graduate work, as well as the leading colleges, sent delegates. Colorado College, McGill University, Montreal, and the Woman's College at Baltimore, are the limits west, north, and south, and when one considers that there were conferences beside, especially for the Western and Southern colleges, the radius of representation is remarkable. The programme was arranged with equal consideration for the needs of college and city associations. Seventeen different city associations sent delegations, and many of the leading workers of the International Association were present, city and state secretaries, chairmen of boards and members of the International Committee, as well as four International secretaries. All these leaders were women of strong and attractive personality, and attested the truth of Miss Price's assertion in her talk before the college conference on "The Secretaryship as a Profession," when she said that the secretaryship called for the exercise of the best developed powers of a woman, social, mental, and spiritual. On most lives personality has a

stronger influence than words, and this ten days' contact with lives in actual service for the Master will count in the forming of future plans more than any statistics can measure. The constant appeal to the individual constitutes the strongest claim of this conference for lasting influence. If colleges were represented by one delegate only, the greater was her sense of responsibility, consequently her college may gain more help in proportion than if it were represented by a crowd. The familiar rhetoric rule, "Avoid general statements," was well illustrated in the spirit and working order of these days. Even the platform addresses were of an unusually personal and practical nature, and on this mount of privilege, the fact that there must be an after descent was always borne in mind. The secret of going on from strength to strength with the spiritual blessing gained at Northfield only as a beginning, was the heart-note sounded by the most inspiring speakers. Miss Price touched this spring of influence in her loyal words on Round Top, when she said that the friendship of the Lord Jesus Christ and the meaning and beauty it brought into life was a matter of individual choice, a face to face meeting of the soul and this Friend in the everyday walks. The Rev. Floyd Tomkins made the same thought prominent, as he said that the religious and secular could not be separated, that the faith which we hold must be a living one, that we must come down from this Mount of Transfiguration and carry its helpfulness steadily, courageously, into our homes and churches. If any one talk were to be called the epitome of this realization that the source of life must run in and through as well as underneath all spiritual growth and power for influence, it was what Mr. Speer said concerning "Power and Peace." The power to live the Christ-life, to do the Christ-service, the peace which is the fruit of victory in struggle,—these can come only through the Holy Spirit, from prayer and regular Bible study. The strong emphasis which was laid on the necessity of giving the first and best part of the day to communion with God and his word made an impression whose actual daily influence may do more for the growth of the spiritual kingdom than can be reckoned. The other thoughts given by Mr. Speer, on "Our Master," "The New Commandment," and "Have Faith in God," with their union of practicality and spiritual power appealed forcibly to minds of every character. Dr. Dixon, Mr. Moody, and Miss Price all contributed wise, true, and inspiring words to help those striving for the attainment of the best rounded womanhood.

But it was in the regular morning conferences and study classes that this conference showed its most characteristic development and promise for wide-reaching influence. As to the reasons for this promise, in the first place, the nine days allowed time for the leaders to organize more complete and detailed plans for work than had been possible at the shorter conferences of other years. Again, the work was arranged with a view to specialization, no one delegate being expected to attend all the sessions. For instance, the college

and city conferences were held at the same time and separately. Each delegate went where her particular interests lay, and with a closer unity of interest, work and discussion could be carried on with concentration and profit. What made the conferences, the missionary classes, and the Bible study all of such value, however, was the fact that the delegates contributed as well as the leaders. The active interest and responsiveness of the young women caused free and frank discussion with valuable exchange of methods and ideas in the conferences, and eager, honest work in the Bible classes. There were few of the sponges who are generally present at such gatherings, with their vast absorbing powers and their necessity of being squeezed to yield up anything. This was a "conference" in which every delegate could personally assert the truth of the name, in or out of special meeting hours. Consequently almost every one could go away feeling that she had been able to gather more into herself, because she had given out of that which she had before. Reported failures in certain methods of work were often as much help as successes, showing members of other associations what to avoid as well as what to attempt. Every department of the college association work was discussed under Miss Allen's careful leadership. On the work of the social committee, the Bible study class, the devotional committee, the membership committee, new hints and helps came from all directions, while Miss Price, Miss Wing, Miss Taylor, and other secretaries gave aid from their experience, and held up the standard of the United Association. In considering what this conference will mean in the college next year, it is interesting to note that nearly every college sent the president of its association as a delegate. Substantially the same methods were carried out in the city conference under direction of Miss Dunn. An amusing as well as instructive feature of this department was the "Model Board Meeting."

The two Bible classes were blessed with teachers of thorough equipment and experience in their special lines of study. From Miss McElroy, in the Personal Workers' Training Class, a large number learned how to follow the example of the first witnesses for Christ in Acts, and how to use their insight into God's plan as a light to make others see. Equally devotional was Prof. W. W. White's inductive study of the gospel by John. A scholar of industry and originality, Prof. White is also an enthusiast. Not only did he have an audience of most attentive listeners and assiduous note-takers, but all that he gave seemed but inspiring suggestions which should convert his hearers into earnest students who intend to spend the rest of the year tracing out the wonderful meanings of St. John's testimony. Those to whom the time seemed so inadequate for grasping Prof. White's wealth of analysis and suggestion, are anticipating the publication of his studies in John in October.

Wherever men or women of earnest consecration to the Master meet together the claims of the foreign missionary work are pres-

ent. Even at Northfield, however, with all its sacred associations of student lives volunteered in that cause, this conference has been remarkable for the interest in the missionary work. There is no part of the conference which will be more certain to yield an influence for thought on spiritual things than the two classes conducted by Mr. Horace Tracy Pitkin, the Missionary Institute and the Missionary Speakers' Training Class. The leader's rare combination of deep spiritual power with a genius for systematic organization and practical working methods, made every member of his classes realize the need of the work and the opportunity, nay privilege, of learning to share in it in some way. In the Missionary Institute the work of the missionary committee in college was discussed—the subjects of distribution of literature, of the monthly meeting, of systematic giving and of the Volunteer Band, all receiving careful attention. The necessity of information and the importance of the study class were emphasized. In the training class, the manner of spreading information, the conduct of missionary addresses, the handling of facts, the use of the volunteer pledge and literature were carefully considered. Suggestions were given for every detail, and valuable lists of facts and figures furnished. Yet in the most practical meetings, the underlying principles of prayer and personal consecration were held first by precept and practice.



GEO. C. STEBBINS.

Prayer, as the only real living power in God's service, came to mean a new impulse in work to many students, and a very humble heart searching to those who had worked in their own strength. No one was urged to volunteer, but as the week went by the question was faced and thoughtfully decided by fifteen volunteers. The meeting of the twenty-four volunteers and others interested, on one of the last days, was a time when this power of prayer and of self-surrender seemed to bring the very presence of the Lord Christ into the midst of them, as a pledge of the fulfillment of his own promise, "Lo, I am with you all the days." Into their colleges, back to home churches, young people's societies and mission circles, all over the country, these are going with their message of the last command, with faith and intelligence. Truly, may not even the debt-laden mission boards feel the influence of this conference?

The feeling of good fellowship, the better understanding of other colleges and of association work marked this conference as usual. The delightful informality which makes real friendships possible in so short a time, the fun of college afternoon, with waving banners and rollicking songs, the helpful music of the Mt. Holyoke Glee Club, and the hospitality of Mr. Moody, — these bear witness that the social development of this conference has kept pace with its farther progress. And in considering the reasons which have made these ten days a blessing, that most influential factor, the weather, must not be forgotten. The clear, bracing days which showed the beauties of nature to their best advantages, which made everyone capable of their best appreciation, mentally and spiritually, and which made the sacred twilight hour on Round Top part of every day, — for these, as for our other mercies, let us give thanks.

Such is a glance at the Woman's Conference of 1895, and its sources for influence in the coming year. It was eminently a thoughtful conference, pre-eminently a spiritual one, where the power of prayer and the blessing of the Holy Spirit were given their first place in hearts and lives. However far its influence may reach, whatever environment or personnel had to do with it, the managers may gladly leave the result in His hands who said, "Not by might, nor by power, but by my Spirit."

PROGRAMME OF THE CONFERENCE.

Saturday, July 20, 1895. 8 P. M. Work of the conference. outlined, and reception of delegates.

9.30 P. M. Delegation Prayer Meetings. (Daily.)

Sunday, 10.45 A. M. "A Study of Philippians." Professor White.

4.45 P. M. Miss Habershon on Round Top. "Treasures from God's Storehouse."

8 P. M. D. L. Moody. "Assurance." (See p. 277.)

Monday, 8.30 A. M. Personal Workers' Training Class. (Daily.) Conducted by Miss McElroy. (See p. 395.)

9.30 A. M. College Association Conference. (Daily.) Conducted by Miss Nellie J. Allen. (See p. 400.) City Association Conference. (Daily.) Conducted by Miss Mary S. Dunn.

10.30 A. M. Inductive Bible Study Class. "The Gospel of John." (Daily.) Conducted by Professor W. W. White. (See p. 159, last issue.)

11.30 A. M. Dr. Pauline Root. Medical Work in India. (See p. 319.)

5 P. M. Missionary Prayer Meeting.

7 P. M. Mrs. N. M. Waterbury on Round Top. "The Test of Love to Christ." (See p. 299.)

8 P. M. D. W. Whittle. "The Queen of Sheba." (See p. 364.)

- Tuesday*, 11.30 A. M. Missionary Institute. (Daily.) Led by Horace T. Pitkin. (See p. 404.)
- 5.45 P. M. Missionary Speakers' Training Class. (Daily.) Led by H. T. Pitkin. (See p. 407.)
- 7 P. M. Round Top. R. E. Speer. Jesus our Master. (See p. 285.)
- 8 P. M. D. L. Moody. "Prayer" I.*
- Wednesday*, 11.30 A. M. R. E. Speer. "Power and Peace." (See p. 341.)
- 3 P. M. Ladies' Missionary Meeting.
- 7 P. M. Miss Effie K. Price. "Jesus as a Friend." (See p. 353.)
- 8 P. M. D. L. Moody. "Prayer" II.
- Thursday*, 3 P. M. Miss Habershon. "How to Mark your Bibles."
- 7 P. M. Mrs. N. M. Waterbury. "Our Relation to Foreign Missions." (See p. 380.)
- 8 P. M. Rev. Floyd Tomkins, Jr. "The Mutual Development of Woman and Religion."
- Friday*, 3.30 P. M. College afternoon.
- 7 P. M. D. L. Moody. "Emblems of the Holy Spirit."
- 8 P. M. Rev. F. A. Tomkins, Jr. "Religion in Daily Life." (See p. 330.)
- Saturday*, 11.30 A. M. A. C. Dixon, D.D. "God's Lovingkindness." (See p. 294.)
- 2.30 P. M. Missionary Institute.
- 7.30 P. M. Miss Price. "Christ's Gifts to Woman."†
- Sunday*, 9.30 A. M. Prayer Meeting.
- 10.30 P. M. Professor White. "The Psalms."‡
- 5 P. M. R. E. Speer. "Have Faith in God."
- 8 P. M. R. E. Speer. "The New Commandment." (See p. 306.)
- Monday*, 6.30 P. M. Round Top. Prayer Meeting.
- 7.30 P. M. Presentation of various phases of Y. W. C. A. Work.
- 9 P. M. D. L. Moody. "Christian Work." (See p. 336.)

THE OPENING OF CAMP NORTHFIELD.§

The sun was setting behind the western hills when, on the evening of July 9th, a company of nearly a hundred ladies and gentlemen assembled upon the side of the mountain to witness the formal opening of the Encampment composed of about a dozen tents occupied by young men from Brooklyn, New York, and elsewhere.

After singing, led by Mr. Jacobs, and prayer by Mr. David McConaughy of Madras, national secretary of the Y. M. C. A. of India,

* See "Prevailing Prayer." Published by F. H. Revell Co., and by the Colportage Library. 15 cents.

† Report not returned by speaker in time for publication in this issue.

‡ Not printed, by request of speaker.

§ This article was omitted by mistake from our previous issue.

Mr. Moody said, "We have met this evening to be present at the christening of the ninth baby of the Northfield movement." He enumerated the other children in the following order : (1) Northfield Seminary ; (2) Mt. Hermon School ; (3) General Conference for Christian Workers ; (4) World's Student Conference ; (5) The Bible Institute, Chicago ; (6) The Northfield Training School ; (7) Young Women's College Conference ; (8) Colportage Association ; (9) The Northfield Y. M. C. A. Encampment.

He spoke earnestly of the advantages offered to the young men coming from the various Young Men's Christian Associations, who spend their vacation at this camp. Here they would find ample opportunity for recreation, and every day would have the unusual



A CORNER OF CAMP NORTHFIELD.

opportunity of listening to a lecture upon some portion of the Bible from Professors W. W. White, and R. A. Torrey of Chicago, Dr. Webb-Peploe of St. Paul's, London, Andrew Murray of South Africa, and other men, contact with whom would be a lifelong blessing.

He said the cost to each member of the Encampment would be very slight. If board at the boarding-house, which has been arranged for the camp at \$2.80 a week, was beyond their means, it would be possible for them to board themselves at less expense. The charge for each occupant of a tent during the period of their stay would be only 50 cents a week.

Prof. James McConaughy, who has had charge of the preliminary arrangements of the camp, then spoke of the encouraging responses

received from the circulars announcing this Encampment. The Brooklyn and New York associations, together with those from several other cities, were sending young men, and the fact was appreciated that here was an opportunity for young men to receive benefit to every part of their natures, body, mind, and soul, during their vacation.

Richard C. Morse, general secretary of the International Committee, alluded to the fact that the associations in Great Britain had done more than the American Young Men's Association in providing for young men accommodations at seaside resorts where they might spend their vacation. The British secretaries who visited the Young Men's Associations at seaside homes, realized, as do all other association workers, that a good place should be provided for young men to spend their summer vacation. Several offers have been made in this direction in various parts of the country, but none with so much promise of further extension as Camp Northfield, for it was a peculiarity of Mr. Moody's "children" that they grew from year to year, and whatever might be the size of the Encampment of 1895, that of 1896 and the following years are sure steadily to increase. The opportunity for Bible instruction, to be enjoyed by the young men here, is a most admirable feature of the Encampment, and the benefit will be sure to be felt throughout the associations in this part of the country.

W. W. White, Ph.D., of Chicago Bible Institute, said that by being so surrounded by the beauties of nature, students should be drawn nearer to the God of nature. He expressed his deep interest in the movement, and the confident hope that it would result in wide benefit because it was under the joint leadership of Mr. Moody and the Young Men's Christian Association.

At the close of the exercises, the sun having set, a large camp fire was lighted.

From the cleared space in front of the Encampment an excellent view is obtained of the valley and mountains; on one side the Hotel Northfield and the church are clearly seen, and equidistant on the other appear the towers of the auditorium.*

*An article on "A Week in Camp Northfield" was promised for this issue, but for some reason has failed to come to hand.

NOTES AND NOTICES.

Unlike the World's Student Conference, the Northfield Conference for Young Women consists chiefly in classes and conferences on special subjects and intended exclusively for the young women delegates. The extent to which this is true will be seen by a glance at the programme of the conference. In consequence of this the number of platform addresses to be reported were fewer and offer less opportunity for selection with a view to variety.

The conference was eminently successful in many respects. Considering the foreign missionary interests alone, there were about twenty-five new volunteers who were brought to a decision to seek service in the foreign field.

Unfortunately and owing to some mistake, the article on "The Opening of Camp Northfield" was omitted from our previous issue, but we hope it may be of equal interest in the present number. The camp has been a decided success and has proved the wisdom and foresight of its originator and its managers. From twenty to seventy-five men have been in camp since the middle of July, and what was this year a venture bids fair in coming years to be as much of an established feature of Northfield life as are the schools and conferences for which Northfield is noted. It may be advantageous in coming years to establish a system of self government in the camp which may control the disciples of unruly members and prevent midnight marauding expeditions by free and easy campers.

SOME RECENT BOOKS.

A Scriptural Study of the Woman Question.—Mrs. George C. Needham, who separately and together with her husband has written a number of books on Bible study, has recently published a series of papers upon the work and sphere of woman, entitled, "Woman's Ministry,"* which in the light of the present discussions upon the New Woman and similar themes, will prove of interest. Mrs. Needham considers woman's position, according to the scriptures, to be subordinate to that of man. Her views are con-

servative and scriptural, but not extreme or narrow. The book is largely occupied with a careful consideration of the question, as to whether or not women are to "keep silence in the churches." Mrs. Needham takes the view that Paul condemns the *manner* and not the *act* of public speaking.

Mr. L. D. Wishard, well known as secretary of the International Young Men's Christian Association and one of those most responsible for the inauguration of the Student Conference, has recently written a new book of modest proportions for which it is safe to predict no little success. It is freighted with instructive lessons and useful suggestions as to the perplexing problem of a world's evangelization. Dr. Storrs, in his Introduction confesses that he is "impressed by" Mr. Wishard's "statement of facts, by the conclusions which he draws from such facts, and by the bright and vast outlook into the future which his book suggests."

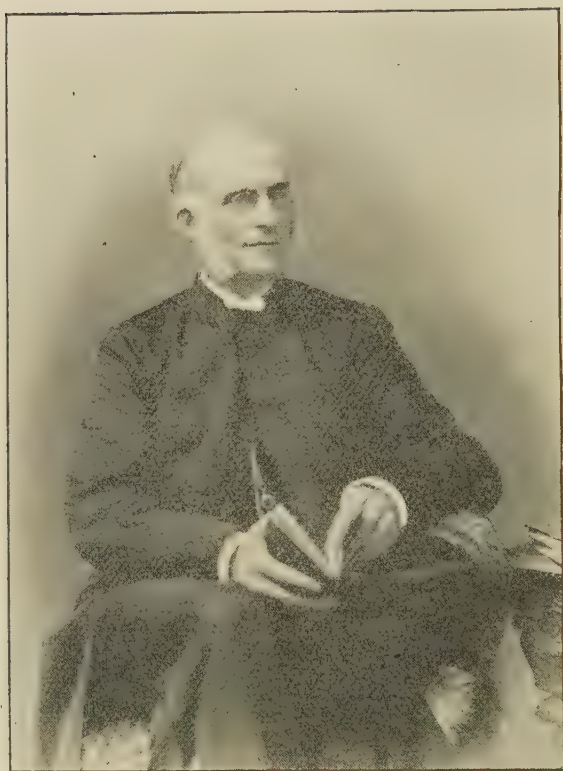
Anything that proposes a new solution to the greatest practical problem ever before the Church is entitled to more than a passing glance.

The old "statistical" solution of the missionary problem has been tried and found wanting. No doubt the combined churches of Protestant Christendom could, from 40,000,000 communicants, supply 500,000 missionaries, or one for every 2000 of the unevangelized, and could furnish \$600,000,000 a year to support these missionaries. But since, in spite of the great need of the world and notwithstanding the inspiration of past achievements there are still less than 10,000 missionaries, and not \$14,000,000 given each a year, we must abandon this solution.

Mr. Wishard's proposition is: "*Convert the colleges of foreign mission lands into strongholds and distributing centers of Christianity; make them academies of the Church militant, to train leaders for the present crusade of evangelization.*" This proposition is expanded and enforced with considerable effect.

*F. H. Revell Company, New York, Chicago and Toronto. 50 cents.

†"A New Programme of Missions," by Luther D. Wishard. New York: F. H. Revell Co. 25 and 50 cents.



PREBENDARY H. W. WEBB-PEPLOE.

NORTHFIELD ECHOES.

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No. 4.

MAN'S REASONABLE SERVICE.*

By REV. H. W. WEBB-PEPLOE, LONDON, ENGLAND.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect, will of God. Romans xii : 1, 2.

These words were addressed, as we gather from the opening of the epistle, to those "called of Jesus Christ," to all that were "beloved of God, and called to be saints." They are not, therefore, addressed to the outside world, but to those who have special reasons for being devoted to the Lord's service ; to persons to whom the apostle felt that he was justified in addressing this peculiarly solemn and all-pervading appeal. No man can justifiably make an appeal for self-sacrifice to reasonable people without giving good reason for making such an appeal, more especially when that appeal may involve (as would be the case with the Christians at Rome) peculiar trials and suffering for the persons on whom he makes the demand.

When we remember that the Christians to whom St. Paul was writing were living under the government of Nero, the most absolute embodiment of wickedness that could be found in the position of an autocrat ; and when St. Paul well knew that those sufferers for Jesus Christ might have to undergo at any time bodily martyrdom, and to sacrifice their lives at a moment's notice, undergoing the most exquisite torture, it is no light appeal that he makes to THEM, when he says, "I beseech you, brethren, that ye present your bodies a living sacrifice." "Offer in sacrifice," is the Greek ; it is the

* An address delivered at the Northfield General Bible Conference on Sunday morning, August 4th, 1895.

regular term for the act of the priests when they laid the sacrifice on the altar before God. If then it was only right and reasonable for the Apostle Paul to give full and proper reasons before making such an appeal as this to men who were for the most part slaves, utterly uneducated, utterly unsatisfied with the good things of this world, and living in the days of such a tyrant as Nero, it cannot be less becoming for one speaking in these days of enlightenment, education, opportunity, and privilege, to ground his appeals upon some reasonable basis. It would be entirely unjustifiable and unreasonable for me to make an appeal to you Christians to consecrate yourselves wholly to the business of the Lord, and to give up much that is considered pleasant, satisfying, and delightful in this world, unless I could show good reasons for such an appeal from the words of the apostle himself. But we *have* good grounds : "I am not ashamed," says St. Paul, "of the gospel of Christ ; it is the power of God to every one that believeth ; to the Jew first, and also to the Greek ;" it is equally the power of God to men like yourselves, full of enlightenment, scientific knowledge, and earthly opportunities ; it is the power of God unto *salvation*, unto *consecration*, unto present *satisfaction*, and unto future *glorification*. I am not ashamed to stand in the midst of a dangerous age, an age that is being drawn aside on one hand by so-called philosophy, on another hand by so-called scientific advancement, and on a third hand by the delights of what is called civilization, but which is, after all, but the emasculation of manhood ; I am not ashamed in the midst of all these that are called earthly advantages, earthly blessings, to appeal to you and to say, I have a right, in the name of the Lord, to claim your bodies and your spirits wholly for the Lord.

But alas ! the body seems to be the last thing that men will give. They talk much of giving their spirits ; they talk somewhat of giving their souls ; and they think they can satisfy God and man by saying they present their spirits, which no man can lay hold of, and their souls, which are only observable in their actions before the world ; but they refuse to give their bodies, for the most part, because this would cost them something palpable ; this would involve what even men call "self-sacrifice." And yet, "I am not ashamed" to say and to say it in the name of the Lord, that we have a right to demand, though,—like the apostle, "I would rather *beseech* you, being such a one as the servant of Christ" (Philemon : 9)—yes, I would much rather beseech you than demand "that ye present your

bodies a living sacrifice, holy, acceptable unto God." But it is not right or reasonable to make such a demand except upon just grounds which shall compel your spirits and souls to offer the body to God, as a living sacrifice. For the body offered to God will simply mean this: the *machinery* for the action of the soul; and the soul will only be offered to God when the spirit is instinct with the Spirit of God; therefore, it is impossible for a man who is not born of the Spirit ever to offer his body to God in that way in which alone God will be pleased to accept it. There must be solid ground, then, upon which to stand when we ask for this visible manifestation of your devotion to God, that your body (and that means all that is material, all that is involved in your earthly existence as a creature) be offered up to the living God as "your reasonable service."

WHAT ARE THE GROUNDS ON WHICH SUCH AN APPEAL CAN BE MADE? St. Paul, as in almost all of his epistles, here commences his appeal for a practical life of holiness and self-sacrifice, with the little word, "*therefore*." It is with him the turning point from the doctrinal to the practical, repeated again and again in this Epistle to the Romans. "I beseech you, **THEREFORE**, brethren, by the mercies of God." (See ii: 26; iii: 28; v: 1, etc.) In II. Corinthians vii: 1, he says, "Having *therefore* these promises, dearly beloved, let us cleanse ourselves," etc. To the Galatians (v: 1) he says, "Stand fast *therefore* in the liberty wherewith Christ hath made us free." To the Ephesians (iv: 1) he writes, "I, *therefore*, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." In Philippians, in the opening of the second chapter, "If there be *therefore* any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." (See also chapter iv: 1.) And in the Epistle to the Colossians (iii: 1), "If ye then [the Greek is *therefore*] be risen with Christ, seek those things which are above." Again, in the first Epistle to the Thessalonians (iv: 1), "Furthermore then [or in the Greek *therefore*], we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." In every epistle St. Paul has a turning point from the doctrinal to the experimental; from the judicial to the practical; and, surely in this eager, vigorous generation, in which men say that they are so full of occupation that they have but little time for anything

which is non-essential, we are bound to give good grounds for our demand that they so sacrifice everything temporal and visible to the Lord. But if we can do this, all is well on our side, and then the responsibility will lie upon them. And when the gospel is preached as it ought to be there is always a turning-point from the doctrinal to the experimental. Through this world metaphysical arguments are rather the fashion. Yet practical Christianity is, I fear, but little regarded in this nineteenth century. We, however, who meet in these holy conventions should understand distinctly that, owing to the extent to which mental knowledge prevails, the purport of all this gospel preaching in our day must be to turn the doctrinal into the experimental: that is to say, to compel men to see that though they may be perfectly clear upon the fundamental truths of the gospel, it is vain to flatter themselves that these fundamentals will carry any weight, or will be effective, either for their own souls, or for the world, unless they are willing to take those doctrines and to turn them into practice, cost what it may.

Here, in the twelfth of Romans, *the apostle appeals to the doctrines which he has been exhibiting in the first eleven chapters of the epistle.* Will you bear with me if I rapidly sketch what I believe to be meant by the words, "the mercies of God," which are the basis of the apostle's appeal for whole-hearted consecration; for if I stand here for any purpose, it is to make a solemn appeal to you all to present, to offer up, to devote (*παράσχεσαι*, the official word in the priestly act) to present your bodies a sacrifice to God. The same word is translated in the sixth chapter, verses 13 and 19, "yield." How happy that our translators should have found the two terms wherewith to render the one expression; and thus to make the appeal so strong that we should be compelled by the very love of God to yield or to offer up, and to present ourselves to him. But on what grounds? "*By the mercies of God*" I appeal to you, says St. Paul. But in "the mercies of God," what basis has he established? At the outset of this epistle he tells them that he is not ashamed of the gospel of Christ, because he considers it to be "the power of salvation to every one that believeth"; and then, notwithstanding the corruptions of Rome, notwithstanding the depravity of his day, and especially of the capital in which he was to find his readers, he tells them that in that holy gospel there is given to all who will accept it "the righteousness of God which is revealed

from faith to faith, as it is written, The just shall live by faith." St. Paul has, in three different epistles, brought in that striking expression that "the just shall live by faith,"—here it is used in its most elementary sense—that never shall any man live in God's sight except by faith, and never shall any man be justified except by faith. He then proceeds from chapter i : 17 to exhibit the NECESSITY for a righteousness which is not of the law, but of God and by faith ; and throughout the close of the first chapter he takes up the Gentile world and exhibits them in all their ghastly condition of sensual depravity and degradation, such as never perhaps could have entered into our enlightened minds, but so bad that a Chinese translator once said to a missionary, when he had brought these words from English into Chinese, "Sir, you must have studied the Chinese nation long, before you could have made a picture so accurate as this." The dark places of the earth are full not only of cruelty but of the grossest depravity that can fall upon man, when the devil is working in his fullest power ; and the apostle St. Paul gives us this picture of Rome as only an inspired pen could give it. Three times in the first chapter he says that "God gave them up" (vs. 24, 26, 28) to all that was evil and destructive. But then he proceeds (in chapter ii) to say that it is not one nation or another that is to be found in this terrible condition of hopelessness, for that the Jew is as bad as the Roman, or any other heathen nation (though in a different way) ; and that they are utterly inexcusable, because that "when they knew God," in another way from the nations of the heathen, "they glorified him not as God, neither were thankful," but gave themselves over to the terrible sin of self-righteousness. Then he turns in the third chapter to exhibit the gross depravity of "MAN" universally ; and, from the first verse down to the nineteenth, he exhibits man in detail, quoting from the Old Testament to prove man's absolute and ineradicable wickedness by nature. He takes the mouth, the lips, the eyes, the ears, the throat, the tongue, the body, and the members, and shows that they are *all* hopelessly depraved by nature, until at last he brings in one great verdict from the jury of common sense, as well as from revelation—"Guilty before God." And if "guilty before God," it is impossible (he proceeds to say in the 20th verse) for the law to bring man in "just before God" ; because the law knows nothing but absolute perfection ; and "whosoever," as St. James says, "offends in one point, is guilty of all" ; therefore there is one law of condemnation against the

whole human race, and no Jew or Gentile can excuse himself on the ground that he either lacked opportunity, or had done his best. I suppose there are few people who honestly attempt to use this argument before their *neighbor* (whether or not they imagine that they will have power to use it before *God*), that "they have done their best, and that God ought therefore to be satisfied." St. Paul says that no such argument as this will avail before God, but that there is an argument (as he says iii : 21 f.) which will suffice for even the most depraved and helpless, viz., that God has provided a righteousness which is without law (specially dissevered from law), *i. e.* "the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." He then proceeds to elaborate this righteousness to the close of the third chapter, and to exhibit the wonderful provisions of God, for the world, in Christ ; so that none need to be lost, none need to despair ; but all may accept an absolute righteousness in the person of another, if they are willing humbly to place themselves as lost before God, and to accept the Lord Jesus Christ as their substitute.

In the fourth chapter he proceeds to show that this acceptance of man in another is really the root and foundation of the Old Testament revelation ; for that even Abraham and David, the two great founders, as it were, of two different revelations, each of them found that there was no acceptance for man but by the gift of God through his mercy and love ; and they were both right glad to take this provision though they were themselves so holy and virtuous. The apostle closes the fourth chapter by saying that this righteousness by faith is not imputed unto them alone, but that it shall be imputed unto all of us also if we believe ; because that Christ was delivered for our offenses as well as for theirs and was raised again for our justification. Having established this universal idea of righteousness by faith and shown that there can be no other for man, the apostle comes, at the opening of the fifth chapter, to the first great turning-point in his revelation of the goodness of God contrasted with the wickedness of man. Let me call your attention to the fact that from this point there are no less than seven such turning-points in the argument of the apostle before he comes to the words of my text, each of which turning-points closes with the words, "through Jesus Christ, our Lord," or "in Jesus Christ, our Lord" ; and every one of them is a crucial point in his revelation of what he entitles "the mercies of God." What then is the first of these turning-

points? "Therefore," he says (chapter v : 1), and notice, I pray you, always, the force of his "*therefore*," "therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Is it so? Is this a fact in our own personal experience?

The very sound of the words is beautiful. "Peace with God, through our Lord Jesus Christ." This is the starting-point of all blessing, the opening out of a vista of "joy unspeakable and full of glory," in which a man ought, surely, to feel that to be appealed to by God to give up his body and all he has to the service of the Lord is not a constraint of mere moral compulsion, not a demand that drives like a law, but a very joy and delight to the soul of the redeemed one. "Therefore, being justified by faith, we have peace." Look well into these words in the sunlight of God's favor. Then look out humbly into the battle of life and say it, in your wife's face, in your children's faces, in your servants' faces, "We have peace with God through our Lord Jesus Christ." It is the first deduction, the holy deduction of a practical man, drawing his arguments first, and conclusions afterward, from his reflections upon the mercies of God.

But this is not sufficient for St. Paul. He proceeds (v : 2 to 11) to give a *summary of the mercies which justification secures*. He says, We have access, grace, and standing power for life. We have rejoicing or glorying in the presence of God; "and the love of God is shed abroad in our hearts by the Holy Ghost," so that we are never ashamed; we have power to live a holy life when we are saved by Christ's death, and he sums up our blessings at last by saying, "And not only so, but we also joy in God" ("We make our boast" or "glory" or "rejoice," see v. 23), in God *through our Lord Jesus Christ*, by whom also we have received the at-one-ment, or atonement. This brings him to the close of his second stage. He now advances to a third.

He has shown briefly what "the mercies of God" are. He now proceeds to elaborate them, and (v. 12 to 21) depicts the *universality* of God's provision, in Christ; because a man might rise up and say, "Alas! the mercies of God are exclusive; they are for one class; they are for those who can prove themselves beloved of God, and called to be saints (i : 7); but who can show that they are for us?" "Universal as is the need," says St. Paul, "much more universal is the provision." You will have noticed the five "much mores" of this chapter. Much more, much more, much more, the grace of God

prevails over the terrible fall of man, until at last he comes to the 21st verse and says, "As sin hath reigned unto death, so grace is to reign through righteousness unto eternal life, *through Jesus Christ, our Lord.*"

Once again the poor, troubled soul speaks and says, "Yes, it is universal in its provision in the intention of God, and I can see now how, in the sacrifice of Christ, there is deliverance from the wrath of God, deliverance from the penalty of sin. But know you, oh writer, the power of sin? Know you what it is to be caught and held in the very vise and grip of iniquity that drags men down to the terrible experience of death, not only to the penalty which comes at the close of our mortal life, but to the pain and the agony of death, on account of the power that sin exercises upon the soul?" Here the apostle says, "What then; if there is a provision universal for man's need, shall this encourage iniquity, and lead us to the degraded *condition* of death? God forbid." *Have we all heard St. Paul's appeal to our souls in its practical power for everyday life?* How dare you live in sin, encouraging faults that you call "small infirmities or necessities," until you stand before the world a very scandal to the name of Christ? Keep to the doctrine of the blood, and the blood alone, as the provision of God for the needs of man as a sinner; but for God's sake, for your own sake, for the world's sake around you, and especially for your own family, I beseech you remember this: that to make that an encouragement for sin, however small you think your own sin to be, is to degrade the gospel, to lose the dignity of your manhood in Christ as nothing else *can* really dishonor it, and to ruin your hopes of glory because it destroys your power in this world. The apostle says, "We were buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And as "Christ hath died once unto sin," and done with it, "sin hath no more dominion," nor death any more dominion over him, so should you reckon yourselves—(here is his *fourth* conclusion)—"reckon yourselves to be dead indeed unto sin, and alive unto God through (Greek, "in") *Jesus Christ, our Lord.*" You have been transferred from your old position into a new one. You are now risen in him who is all victorious; you are risen with him who was a perfect man in the power of God, and now you know no parley with sin because you need know nothing of its power; you have done with sin, judicially, and the

translation of yourself into the experimental deliverance is to be by the power of God the Holy Ghost. "Reckon yourselves to be dead [*νεκροῦς*—corpses] indeed unto sin, but alive unto God, in Jesus Christ, our Lord."

But once more the poor, troubled soul rises before the apostle's eye, and making reply to this, says, "Yes, but you are addressing slaves [for most of the Christians in Rome were slaves], you are addressing men who know what bondage is; and we tell you that while it is blessed to be delivered from the penalty of sin, and the power of sin, there stands the old taskmaster, before his former slave, and says, 'You are mine; I claim you.' How, then, are we to be delivered from the *bondage* of corruption; from the power of evil that comes to us and claims us as its slaves? We hate it, but it holds us." In answer to this the apostle (vi:12) says, *There is deliverance from the taskmaster quite as much as from punishment.* He says in the seventh chapter, "You no longer, in any sense whatever, are attached to or bound to the old, for you are set free through death, and being set free, you become [*δούλων*] slaves to God, not by law, but by love; not by necessity, but by the compulsion of tender joy; you can serve now, as free men, out of gratitude and devotion; and when the old master comes up and claims authority, refer him to the new; refer him to the One who has taught you your liberty; refer him to that One who has made you his own by the costly purchase of his life; and seek to realize in all its blessed force the spiritual power of those blessed words, 'The wages of sin [as the old taskmaster] is death; but the gift of God is eternal life through, or in, Jesus Christ, our Lord'" (vi:23). This is the fifth of the apostle's conclusions. But once again, though set free from sin in its guilt, penalty, state, and slavery—all of which involve that terrible word Death—there rises up before the poor soul's eye once more the law of God, not the law of man, but the law of God, and that law of God says that you are bound to itself like a wife to her husband, and that it holds you with its terrible bond power to be responsible to it in every detail. How, then, can any man answer to the law as to the husband who claims an absolute self-abnegation? The law brings the consciousness of sin, a sense of failure, and, at last, the hopelessness of despair. I cannot enter into the beautiful arguments of the seventh chapter. It must suffice to remind you that there is no presence in that chapter of Christ (except in vs. 4 and 25) or of the Holy Ghost, or of grace, but that

from the 14th verse to the end of the chapter, the words "I" and "Me" occur no less than thirty-three times ; and it is all man, man striving to do his duty, man striving to satisfy himself by works, etc., etc. People have delighted to hold metaphysical discussion on this seventh chapter. Let us rather take the practical view. It is a man, whoever he may be, whether converted or unconverted, trying to serve God, like as a wife may serve a hard and unbending husband who is like a bitter master to her, lawfully her master, but never ceasing from his inflictions of pain upon her ; and there is a sense of failure until there comes that absolute despair which Paul paints in the 24th verse, "Oh, wretched man that I am ! Who shall deliver me from the body of this death ?" Then once again he shows the beautiful provision of the gospel, "I thank God, *through Jesus Christ, our Lord.*" This is the sixth of St. Paul's conclusions. In the 14th verse he says, "We *know* that the law is spiritual" ; in the 16th verse, "I consent unto the law" ; in the 22d, "I delight in the law" ; but when he comes to the last verse of the chapter he says, "I serve the Lord now." O blessed advance, he can serve the law now, because he is delivered and delights in his new Lord. Then, as you know, in the eighth chapter, the apostle leads us forth into the grand attractions, the holy joy, and the splendid inheritances which attach to us as children of God in and through Christ Jesus, our Lord, by the power of the Holy Spirit. And how shall he sum up those glorious mercies of God ? We all know the beautiful expressions of the first and last verses of this chapter, "No condemnation" and "No separation !" But let us not be content with mere shibboleths or aphorisms. Let us see that we know what they really mean. Remember that verse 1 only starts the believer's joys ; and that before we get to verse 39 we ought to know very much about the blessings of sonship and the joys of the holy life, until at last we can say, "I am persuaded [Are you ? Am I indeed persuaded, with the blessed persuasion of God's children] that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is *in Christ Jesus, our Lord.*" This is the seventh and last of the apostle's conclusions. Let us observe that "*creation*" is the Greek word used by St. Paul, not "*creature.*" If even God himself should call into existence anything magnificent, beautiful, or eternally attractive, even such a

creation should never separate us from the love of God the Father, the love of God the Son, and the love of God the Holy Ghost. This is what we all so delight to speak of—the love of God. The love of God in me is the last of the seven great mercies to which the apostle appeals—“*in* Christ Jesus our Lord.” One might think, perhaps, that his argument would now be over; but he remembers there are some who trouble themselves about the doctrine of election; and so he rapidly sketches the great truth of the free will of man side by side with the omnipotence of God, and in the ninth chapter tells us what election means, while in the tenth chapter he says that it cannot affect any willing man’s salvation, “For whosoever shall call upon the name of the Lord shall be saved,” and at the close of the chapter he shows God himself “stretching out his hands all day long unto a disobedient and gainsaying people.” Have we ever thought of those “hands stretched out” from heaven to this world, draining themselves of love, if it were possible, “towards disobedient and gainsaying people”? “*All day long* have I stretched out my hands,” saith the Lord. Is not this wonderful, wonderful? Men have to run away from the love of God, if they are ever without it. They must get somewhere, I know not where; some strange cell of their own invention must be found by men who would escape the love of God; for God’s hands are stretched out, and they drip with riches of mercy. Yet drops would not suffice, for as we sing:—

“Mercy drops round us are falling,
But for the showers we plead,”

and these showers of blessings are really falling upon us all.

We take one more “*in*” therefore from the eleventh chapter. Before he comes to the practical argument of xii : 1, the apostle says, “God hath concluded them all *IN* unbelief, that he might have mercy upon all,” *i. e.*, Jew and Gentile are all shut up under sin, that God may show his wonderful mercies to *ALL*. Do you marvel now, that though he was inspired, this man should stop in the middle of his argument the moment that he had written those words, “that He might have mercy upon all,” to say “Oh, *the depth of the riches*, both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out. For of him, and to him, and through him are all things, to whom be glory forever and ever.” Then there rises from the apostle one grand pæan of praise,

which rises right up to the courts of heaven, consisting of the only word that man has need to say, the one word that we must say to all God's revelation, if we would enjoy all the blessing that it brings, and that is, "Amen." "To whom be glory for ever and ever. Amen."

"I beseech you, THEREFORE [*i. e.*, by all the mercies of God, which have now been unfolded], that ye present your bodies a living sacrifice." Oh, I would that I had words at command to develop, as they deserve, the mercies of my God, and to make all men know, if possible, the "unsearchable riches of Christ." Think over these mercies, think of man's need, think of man's ruin, think of God's love, think of the Christ, think of the Holy Ghost, think of the joy, the grand deliverance from the bondage of corruption into the liberty of the glory of the sons of God (for that is the Greek). Does it touch or does it appeal to,—does it weigh with your soul? I do not care for your head so much now as for your heart. The heads are enlightened enough, I believe. There is not a man of you, I suppose, who could not lay out the gospel scheme; but, have we all heard and obeyed this call of the apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present [*offer up*, *παράσῃσαι*] your bodies unto God"? Consider closely what is really required!

One word first, on the fact that you are called to "offer up." Here comes in the exercise of free will. Man can choose. If he says "amen" to God, he puts himself absolutely at God's command, "spirit, soul and body," according to God's order, by his holy apostle St. Paul. We have to bring "our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." Remember that we are called to officiate as priests. We have been made a kingdom of priests unto God in Jesus Christ, and we are called to present our sacrifices on the altar, to go forward one by one, as the Roman soldier came before the Emperor or the general commanding and brought in his hand the incense to lay upon the fire; and I appeal to all to come before God this very day with what God will accept, and to keep back nothing. Remember that he asks for your "spirit, soul and body"; and as you come forward before the altar and lay it there, say, as we in our English communion service say, "Here, Lord, we offer and present unto thee ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee."

But suppose that we have offered ourselves to God and immedi-

ately after our act of consecration there arises some temptation or difficulty, which shall provoke us to withdraw the sacrifice of ourselves. We have presented our bodies, remember, including every member and every faculty. Now, can you imagine an Israelite going forward to the altar, and through the priest offering his sacrifice to God, who takes possession of it, and the fire begins to consume the sacrifice,—and then that man comes forward, and, on account of his carnal appetite, demands the sacrifice back again? Such blasphemous sacrilege, I suppose, was never committed by an Israelite, no, never. Yet that is what Christians, called to be saints, called of Jesus Christ, the beloved of God, would seem to be doing day after day. At the close of holy services and conventions, too often, when they say that they have presented their body upon the altar, they proceed to draw it back from God for, it may be, some little home comfort which they are not ready to forego; or for some trouble with a neighbor which they will not give up; some storm of temper unrestrained and unmitigated, or some other vile wickedness which is spoken of as a mere “infirmity of the flesh.” “Present your bodies a living sacrifice, holy, acceptable unto God.” Observe, I pray you, that it is to be a “LIVING sacrifice.” Thank God, the dead sacrifices are over. It took death to make a sacrifice under the law; it takes life to make a sacrifice under the gospel; and the man who under Judaism could present a dead sacrifice, insults God if he comes before the table and says that by the priestly ministration God will accept a dead sacrifice for sin. We died with Christ, and have done with death, and now we enter into life, and God’s acceptable sacrifices are “living sacrifices” alone! How needful it is not to insult God by repeating the old Jewish ceremonial, but to say, “God, take me alive unto God in Jesus Christ; it is all I have, but take me, Lord, as I offer myself a living sacrifice unto thee.” Are you willing? St. Paul says that it is “your reasonable service.” You know you are very fond of logic; then go in for the gospel logic, will you? Take as much of it as you like; and the gospel logic is, Man is lost in Adam the first, Christ has died as Adam the second, therefore, man belongs to Christ. Now “whatsoever he saith unto you, do it.” The Virgin Mary preached one sermon—only one—a beautiful sermon, and we love her for it: “Whatsoever he saith unto you, do it.” Oh, woman, will you follow Mary, and give a pattern to men as Mary did; and begin to convey the blessed instruction through your own example, “Whatsoever he saith unto you, do it”?

Once more, I think this "BESEECHING" of St. Paul is so wonderful that it seems to draw out the whole heart to this work. "I beseech you." St. Paul says that "being such an one as Paul the aged, he beseeches." May I say that "being such an one as Peploe the stranger, I beseech you by the mercies of God"? I can but briefly recall what this wondrous word means. It is not compulsion of law, needing supernatural surroundings like those of Mount Sinai, but it is the logic of the cross to which I will now draw you in conclusion. I remember well how my wife's father, who was formerly a great leader of the bar and afterwards a Lord Justice of appeal in England, told me that, as he came out of the Queen's court one day into Westminster Hall, he saw a brother barrister in the hall and went up to speak to him, but finding him in tears, he said, "Brother, what is it? Is there trouble at home?" He said "No, it is trouble within. I am fifty-six years of age, and I always thought that before I died, I should have to appeal to God for mercy, but as I sat in court just now there came over me a text which I had never thought of before. I suddenly seemed to hear St. Paul saying, 'As though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God.'" He said, "What CAN this mean? God beseeching me? I thought I should have to beseech God, and yet I find that he is beseeching me. Oh, brother, this is so wonderful that it quite overwhelms me!" That man died about nine weeks after, and that was apparently his starting point for heaven. I do not know the nature of his bodily decay; but my father-in-law saw him nearly every day, and before that man died he was resting in Christ, because he heard the "beseechings of God."

Have we unmistakably heard the beseechings of God? "I beseech you; I beseech you." Do not measure it up by American arithmetic. Take it by the laws of heavenly calculation and claim, I entreat you, all that it involves, including the privilege of sacrificing yourselves to God. There are only three sacrifices a Christian can give under the gospel dispensation: one is here, your person; the next is in Phil. iv : 18, where the apostle speaks of money, or your purses; the third is in Heb. xiii : 15, 16, where the apostle says that you should present acceptable sacrifices of praise. Your *person*, your *purse*, and your *praise* for God; and it is a remarkable fact that the apostle should use the expression *θύσια* in each of these three cases. For *θύσια* is always the proper word in the Greek for a sacrifice involving the death of the victim. Hence, though offering a

living sacrifice, you must die. (See II. Cor. iv : 10.) Is it very painful? Well, thank God, there is something beyond pain. Why do we go to the medical man when we are sick? If we do not think of ourselves we feel that we must think of our family; so we go through pain for the sake of the family. And if we are willing to bear pain for the sake of the family after the family, shall we not think of the family after the spirit? We may have to die, and yet it is not real death; it is giving the life up, but not giving it away. Oh, give, give, give to-day and let your sacrifice be a *thvoia* before God. Let us begin by pouring out our hearts and saying, "Thine, forever, God of Love, here and in eternity. Thine forever, cost what it may!"

With this thought I close. You will see that there are two remarks by the apostle on the word "*acceptable*": Man's sacrifice is to be acceptable to God in the first verse and God's will is to be acceptable to man in the second. The order of these used to puzzle me much. God says that his service shall be acceptable to us when our sacrifice is acceptable to Him. You have found the service hard, and the world says, "We do not find Christianity acceptable; it is all such a miserable round of duty or service." Nay! not so—the whole matter is really summed up in this: that the mercies of God are so great that we cannot help giving to him, and then, when we give ourselves to him, we find his service a full reward. "Make thou his service thy delight; he will make thy wants his care." And if you will only give yourself to God in response to his mercies, you will find that to serve him is such a joy that you will go right through the world with joy, and gladness of heart.

When I was a young man, and about to be married, I gave all that I could to her whom I would take for my wife. Oftentimes the things were not worth her acceptance and I wondered afterwards that she ever cared for what I gave her, the offerings I made were so painfully poor; but I know that she received them as if she valued and loved them because they were all that I had to give and what she really desired and valued was my *heart*. And God Almighty will take your poor gift with delight, even though it is not worth anything whatever. Only give him what you have, and you will find that the joy of the Lord comes back to you moment by moment, until at last you can say, "My soul is satisfied with marrow and fatness," while God is well pleased for his righteousness' sake. "Be not conformed, like a skeleton, to this world, but be ye transformed"

(μὴ συνσχηματίζεσθε, μεταμορφοῦσθε), till in the realities of God you find your satisfaction, and your gracious Father finds his delight. May God Almighty seal us all to his own glory by enabling every one of us to say from the heart, "My Lord, my God ; I am thine forever ; and thine alone."—Amen.

CARNAL CHRISTIANS.*

BY REV. ANDREW MURRAY, WELLINGTON, SOUTH AFRICA.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat : for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal : for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men ? For while one saith, I am of Paul ; and another, I am of Apollos ; are ye not carnal ?—I. Cor. iii : 1-4.

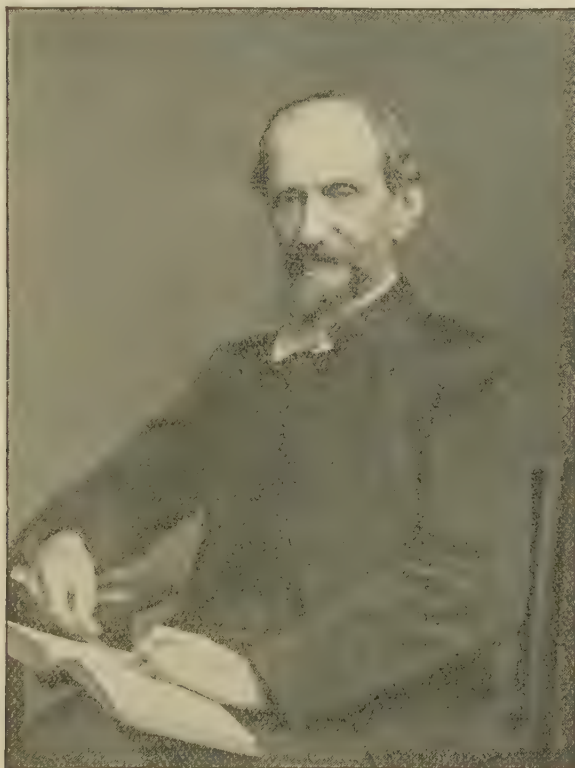
The apostle here speaks of two stages of the Christian life, two types of Christians : "I could not speak unto you as unto *spiritual*, but as unto *carnal*, even as unto babes in Christ." They were Christians—in Christ—but, instead of being spiritual Christians, they were carnal. Four times the apostle uses that word carnal.

In the wisdom which the Holy Ghost gives him, Paul feels : I cannot write to these Corinthian Christians unless I know their state, and unless I tell them of it. If I give spiritual food to carnal Christians, I am doing them more harm than good, for they are not fit to take it in. I cannot feed them with meat, I must feed them with milk. He tells them therefore at the very outset of the epistle what he sees to be their state. In the two previous chapters he had spoken about his ministry being by the Holy Spirit ; now he begins to tell them what the state of a congregation ought to be to accept spiritual truth, and he says, "I have not liberty to speak to you as I would, for you are carnal, and you cannot receive spiritual truth." That suggests to us the solemn thought that *in the Church of Christ you will find two classes of Christians*. Some have lived many years as believers, and yet always remain babes ; others are spiritual men, because they have given themselves up to the power, the leading, and to the entire rule of the Holy Ghost.

If we are to receive a blessing, the first thing needed is for each one to know on which side of the line he stands. Are you, by the

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grace of God, in deep humility living a spiritual life, or are you living a carnal life? I wish now to help you to form a judgment on this point. Then if, by the light of God, you say, "Alas! I am not a spiritual man; I am a worker, I pray much, I love Christ, but my



REV. ANDREW MURRAY.

life is not spiritual," I would fain help you to see and follow the path from the carnal unto the spiritual.

I Let us first try to understand WHAT IS MEANT BY THE CARNAL STATE in which the believer may be living. We notice in the Corinthians four marks of the carnal state. First, it is simply a state of *protracted infancy*. Suppose that you see a mother with a beautiful little babe, six months old, rosy and chubby. It cannot speak, it cannot walk, but we are not troubled about that, for it is natural.

Suppose, however, that a year later you find the child *not* grown at all, and three years later still the same ; you would at once say, "There must be some terrible disease" ; that baby that at six months old was a joy to every one, has become to the mother, and to all her friends, a source of anxiety and of sorrow. It was quite right, at six months old, that it should eat nothing but milk ; but years have passed by, and it remains in the same weakly state. Now this is just the condition of many believers. They are converted, they know what it is to have assurance and faith ; they believe in pardon for sin, they begin to work for God, and yet, somehow, there is very little growth in spirituality, in the real heavenly life. You come into contact with them, and you feel at once there is something wanting ; there is none of the beauty of holiness or of the power of God's Spirit in them. This is simply the condition of the carnal Corinthians, or what was said of the Hebrews : "You have had the gospel so long that you ought by this time to be teachers, and yet you need that men should teach you the very rudiments of the oracles of God." Oh, friends, is it not sad to see a believer who has been converted five, ten, twenty years, and who has yet no growth, and no strength, and no joy of holiness ! There are two marks of a little child. One is that a little child cannot help himself, but is always keeping others occupied to serve him. What a little tyrant a baby often is ! The mother cannot go out, there must be a servant to nurse it ; it needs to be cared for constantly. God made a man to care for others, but the baby was made to be cared for, and to be helped. So there are Christians who always want help. Their pastor and their Christian friends must always be teaching and comforting them. They go to church, and to prayer-meetings, and to conventions, always wanting to be helped—a sign of spiritual infancy.

The other sign of an infant is this : he can do nothing to help his fellow man. Every man is expected to contribute something to the welfare of society ; every one has a place to fill, and a work to do, but the babe can do nothing for the common weal. It is just so with Christians. How little some can do ! They take a part in so-called work, but how little sign there is that they are exercising spiritual power, and carrying a real blessing. Dear friends, shall we not each ask, "Have I outgrown my spiritual infancy ?" Some must say, "No, instead of having gone forward, I have gone backward, and the joy of conversion and the first love is gone." Alas ! They are babes in Christ ; they are yet carnal.

The second mark of the carnal state is that there is *sin and failure continually*. Paul says : "Whereas there is strife and division among you and envying, are ye not carnal?" A man gives way to temper. He may be a preacher of the gospel, or a Sunday-school teacher, most earnest at the prayer-meeting, but somehow strife or bitterness or envying are often seen in him. In Gal. iii : 5, we are told that the works of the flesh are specially hatred and envy. Some remain angry a long time, and they have a feeling of contempt or anger toward one who spoke evil of them. Also, even among Christians, how often there are divisions and bitteresses among those who work together. God have mercy upon them, that the fruit of the Spirit, which is love, is so often absent in his own people. You ask, "Why is it that for twenty years I have been fighting my temper, and cannot conquer it?" It is because you have been fighting with the temper, and you have not been fighting with the root of the temper ; you have not seen that it is all because you are in the carnal state, and not properly given up to the Spirit of God. It may be that you never were taught it ; that you never saw it in God's word ; that you never believed it. But there it is, the truth of God remains unchangeable. Jesus Christ can give us the victory over sin, and can keep from actual transgression. I do not say that the root of sin will be eradicated, and that you will not have any natural tendency to sin ; but when the Holy Spirit comes not only in his power for service as a gift, but when he comes in divine grace to fill the heart, there is victory over sin ; power not to fulfill the lusts of the flesh. Here is then the mark of the carnal state. You see it not only in lack of love, in self-consciousness and bitterness, but in so many other sins. How much worldliness, how much ambition among men, how much seeking for honor from man ; all the fruit of the carnal life to be found in the midst of Christian activity. Dear friends, let us remember that the carnal state is a state of continual sinning and failure, and God wants us not only to make confession of individual sins, but to come to the acknowledgment that they are the sign that we are not living a healthy, spiritual life ; that we are yet carnal.

A third mark is this : *This carnal state may be found in existence alongside of great spiritual gifts*. There is a difference between gifts and graces. The graces of the Spirit are humility and love, like the humility and love of Christ. The gifts of the Spirit are to make a man free from self ; the gift of the Spirit is to fit a man for work.

We see this illustrated among the Corinthians. In the first chapter Paul says, "I thank God that you are enriched unto all utterance, and all knowledge, and all wisdom." In the 12th and 14th chapters we read that the gifts of prophecy and of working miracles were in great power among them ; but the graces of the Spirit were noticeably absent. This may be in our day as well as in the time of the Corinthians. I may be a minister of the gospel, and may teach God's word beautifully ; I may have influence, and gather a large congregation, and yet, alas ! I may be a carnal man ; a man who may be used by God, and may be a blessing to others, and yet the carnal life may still mark me. A thing is named according to what is its most prominent characteristic. In these carnal Corinthians, there was a little of God's Spirit but the flesh predominated ; God's Spirit didn't rule their whole life. And the spiritual men are called so, not because there is no flesh in them, but because the Spirit has the upper hand ; when you have intercourse with them, you feel that the Spirit of God has sanctified them. Ah, friends, it is a most solemn thought that I can go to every minister of the gospel, every Sunday-school teacher, and every worker in young men's and young women's societies, and say, "My brother, let us beware lest the blessing God gives us in our work deceive us, so that we think that because God has blessed us, we must be spiritual men." God may give you a gift that you use, and yet at bottom your life may not be in the power of the Holy Ghost.

My last mark of this state is that *the carnal state makes a man unfit for receiving spiritual truth*. The apostle writes to the Corinthians, "I could not preach to you as unto spiritual ; you are not fit for spiritual truth ; even after being Christians so long, you cannot yet bear it ; I must feed you with milk." I am afraid that in the church of the nineteenth century we often make a great mistake. We have a congregation of whom the majority are carnal men ; we give them beautiful spiritual teaching, and they admire it, understand it, and rejoice in the ministry of such a teacher ; yet their lives are not practically affected. They work for Christ in a certain way, but you can scarce recognize the true sanctification of the Spirit ; you dare not say they are spiritual men, full of the Holy Spirit. A man may come to a convention feeling very earnest, and may take in all the teaching he hears ; he may be able to discern—discernment is a gift. He may say, "This man helps me in this line, and that man in another direction, and a third man is remark-

able for another gift"; yet, all the time, the carnal life may be living strongly in him, and when he goes home he gets into trouble with some friend, or Christian worker, or worldly man. There is the carnal root bearing its terrible fruit; all the time the spiritual food has never entered the heart. Beware of that. Paul did not say to the Corinthians that because they were ignorant, or stupid, they could not bear the truth as he would speak it. The Corinthians prided themselves on their wisdom, and sought it above everything, and Paul said, "I thank God that you are enriched in utterance, in knowledge, and in wisdom; but you are nevertheless carnal; your life isn't holy; your life isn't sanctified unto the humility of the life of the Lamb of God. You cannot take in real spiritual truth." Dear friends, here is the carnal state. We find it at Corinth, we find it throughout the Christian world to-day. Many Christians are asking, "What is the reason there is so much feebleness in the church?" We cannot ask that question too earnestly, and I trust that God himself will so impress it upon our hearts that we shall say to God, "It must be changed. Have mercy upon us!" Ah! friends, that change cannot come until we have begun to see there is a carnal root ruling in believers. They are living more after the flesh than the Spirit; they are still carnal Christians.

¶ NOW, WHAT IS THE PATH FROM CARNAL TO SPIRITUAL? What has been said is not to discourage or to condemn any child of God; I speak in the tenderest love, to see if, by the grace of God, I may help some one, and may fill some heart with the confident hope of deliverance. There is a passage from carnal to spiritual. Did Paul find any spiritual believers? Undoubtedly he did. Look at the sixth chapter of the Epistle to the Galatians. That was a church where strife, and bitterness, and envy were terrible. But the apostle says in the first verse: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." There we see two marks of the spiritual man are, he will be a *meek* man; and he will have *power and love to help* and restore those that are fallen. The carnal man cannot do that. If there is a true spiritual life that can be lived, the great question is: Is the way open, how can I enter into the spiritual state? Here, again, I have four short answers.

First, *we must know that there is such a spiritual life to be lived by men on earth.* Nothing cuts out the roots of the Christian life so much as unbelief. Men do not believe what God has said he is will-

ing to do for each of his children. Men do not believe that when God says, "Be filled with the Spirit," he means it for every Christian. And yet Paul wrote to each one of the Ephesians, "Be filled with the Spirit and do not be drunk with wine." Just as little as you may be drunk with wine, just as little may you live without being filled with the Spirit. Now, if God means that for believers, the first thing that we want is to study and to take home God's word, to believe, until our hearts are filled with the assurance that there is such a life possible, which it is our duty to live and which is waiting for us. God's word teaches us that God doesn't expect a man to live for one minute as he ought unless the Holy Spirit is in him to enable him to do it. We do not only want the Holy Spirit when we preach, or when we have some special temptation of the devil to meet, or some great burden to bear; but God says: My child cannot live a right life unless every minute he is guided by the Spirit of God. That is the mark of the child of God: "As many as are led by the Spirit of God, they are the sons of God." In Romans v. we read, "The love of God is shed abroad in our hearts by the Holy Spirit given unto us." That is to be the common, everyday experience of the believer, not his life only at set times. Did ever a father or mother think, "To-day, I want my child to love me"? No, they expect the love every day. So God wants his child every moment to have a heart filled with love by the Spirit. In the eyes of God it is most unnatural to expect a man to love as he should if he is not filled with the Spirit. Oh, let us believe a man *can* be a spiritual man. So, thank God, there now is the blessing waiting us. "Be filled with the Spirit." "Be led by the Spirit." There *is* the blessing. If you have to say, "Oh, God, I have not this blessing," say it, but say also, "Lord, I know it is my solemn obligation to have it, for without it I cannot live in perfect peace with thee all the day; without it I cannot glorify thee and do the work thou wouldst have me do." This is our first step from carnal to spiritual, to see that a spiritual life, a walk in the Spirit, is within our reach. A man who does not see that there is a platform higher than the floor, cannot think of getting on to it; and how can I ask God to bring me to the spiritual life if I have not a clear, confident conviction that there is such a life to be had?

Then comes the second step: *A man must see the shame and guilt of his not having lived such a life.* Some people admit there

is a spiritual life to live, and that they have not lived it, and pity themselves and think, "How sad that I am too feeble for it ! How sad that God gives it to others, but has not given it to me." They have great compassion upon themselves, instead of saying, "Alas ! It has been my unfaithfulness, my unbelief, my disobedience, that has kept me from giving myself utterly to God. I have to blush and to be ashamed before God that I do not live as a spiritual man." A man is not converted without having conviction of sin. When that conviction of sin comes, and his eyes are opened, he learns to be afraid of his sin and to flee from it to Christ. But a man needs a second conviction of sin ; a believer must be convicted of his peculiar sin. The sins of an unconverted man are different from the sins of a believer. An unconverted man, for instance, is not ordinarily convicted of the corruption of his nature ; he thinks principally about external sins, — "I have sworn, been a liar, and I am on the way to hell." He is then convicted for conversion. But the believer is in quite a different condition. His sins are far more blamable, for he has had the light, and the love, and the Spirit of God given to him. He has striven to conquer them, and has grown to see that his nature is utterly corrupt, that the carnal mind, the flesh, within him, was making his whole state utterly wretched. When a believer is thus convicted by the Holy Spirit, it is specially his life of unbelief that condemns him ; he sees that because of the great guilt connected with this, he has been kept from receiving the full gift of God's Holy Spirit ; he is brought down in shame and confusion of face, and he begins to cry, "Woe is me, for I am undone. I have heard of God by the hearing of the ear ; I have known a great deal of him, and preached about him, but now my eye seeth him." God comes near him, and Job, the righteous man, whom God had trusted, sees in himself the deep sin of self and its righteousness that he had never seen before. Dear friends, until this conviction of the wrongness of our carnal state as believers comes ; until we are willing to get this conviction from God, to take time before God to be humbled and convicted, we never can become spiritual men.

Then comes my third point, which is that *out of the carnal state into the spiritual is only one step*. Oh, that is a blessed message—it is only *one step*. I know many will refuse to admit it ; they think it too much for such a mighty change. Was not conversion but one step ? So it is when a man passes from carnal to

spiritual. You ask, if when I talk of a spiritual man I do not think of a man of spiritual maturity, a real saint, and you say, Does that come in one day? Is there no growth in holiness? Oh, my friends, spiritual maturity cannot come in a day. I do not expect it. It takes growth, until the whole beauty of the image of Christ is formed in a man. But for a man to get out of the carnal life into the spiritual life calls for but one step. It is when a man utterly breaks with the flesh; when he gives up the flesh into the crucifixion death of Christ; when he sees that everything about it is accursed, and that he cannot deliver himself from it; and then claims the slaying power of Christ's cross within him, — it is when a man does this and says, "This spiritual life prepared for me is the free gift of my God in Christ Jesus," — that he sees how one step can bring him out of the carnal into the spiritual state. In that spiritual life there will be much still to be learned. There will be still imperfections. Spiritual life is not perfect; but the predominant characteristic will be spiritual. When a man has given himself up to the real, living, acting, ruling power of God's Spirit, he has got into the right position in which he can grow. Ah, friends, you never think of growing out of sickness into health; you may grow out of feebleness into strength, because the little babe can grow to be a strong man; but where there is disease, there must be healing if there is to be a cure effected. There are Christians who think that they must grow out of the carnal state into the spiritual state. You never can. What could help those carnal Corinthians? Milk could not help them, for milk was a proof that they were in the wrong state. Meat would not help them, for they were unfit to eat it. What they needed was medicine, the knife of the surgeon; and Paul says that the carnal life must be cut out. "They that are Christ's have crucified the flesh." When a man understands what that means, and accepts it in the faith of what Christ can do, then one step can bring him from carnal to spiritual. One simple act of faith in the power of Christ's death, one act of surrender to the fellowship of Christ's death as the Holy Spirit can make it ours, can bring deliverance from the power of your efforts. What brought deliverance to that poor, condemned sinner that felt most dark and wretched in his unconverted state? He felt he could do nothing good of himself. What did he do? He saw before him the Almighty Saviour, and he cast himself into his arms; he trusted himself to that omnipotent love, and cried,

"Lord, have mercy upon me." That was salvation. It was not for what he did that Christ accepted him. Oh, believers, if any of us are conscious that the carnal state predominates, any who have to say, "I am a religious man, an earnest man, a friend of missions ; I work for Christ in my church, but, alas ! temper, and sin, and worldliness have still the mastery over my soul," hear the word of God. If a man will come and say, "I have struggled ; I have prayed, I have wept, and it has not helped me,"—listen, my brother, you must do one other thing. You must see that the living Christ is God's provision for your holy, spiritual life. You must believe that that Christ who accepted you once, at conversion, in his wonderful love, is now waiting to say to you that you may become a spiritual man, entirely given up to God ; if you will believe that, your fear will vanish, and you will say, "It can be done ; if Christ will accept and take charge, it shall be done."

Then my last point : *A man must take that step*, a solemn but blessed step. It cost some of you five or ten years before you took the step of conversion. You wept and prayed and could not find peace until you took that step. So, in the spiritual life, you may go to convention after convention, to teacher after teacher, and say, "Tell me about the spiritual life, the baptism of the Spirit, and holiness," and yet remain just where you are. Dear friends, many of us would love to have sin taken away. Who loves to have a hasty temper ? Who loves to have a proud disposition ? Who loves to have a worldly heart ? No one. We go to Christ to take it away, and he won't do it ; and we ask, "Why will he not do it ? I have prayed very earnestly." It is because you wanted him to take away the ugly fruits, while the poisonous root was to stay in you. You didn't ask him that the flesh should be nailed to his cross, and that you should henceforth give up self entirely to the power of his spirit. Friends, there is deliverance, but not in the way that we seek it. Suppose that a painter had a piece of canvas, on which he wanted to work out some beautiful picture. Suppose that piece of canvas does not belong to him, and anyone has a right to take it, and to use it for any other purpose : do you think the painter would bestow much work on that ? No. Yet people want Jesus Christ to bestow his trouble upon them in taking away this temper, or that other sin, while yet at bottom they have not yielded themselves utterly to his command and his keeping. It cannot be. But if you will come and give your whole life into his

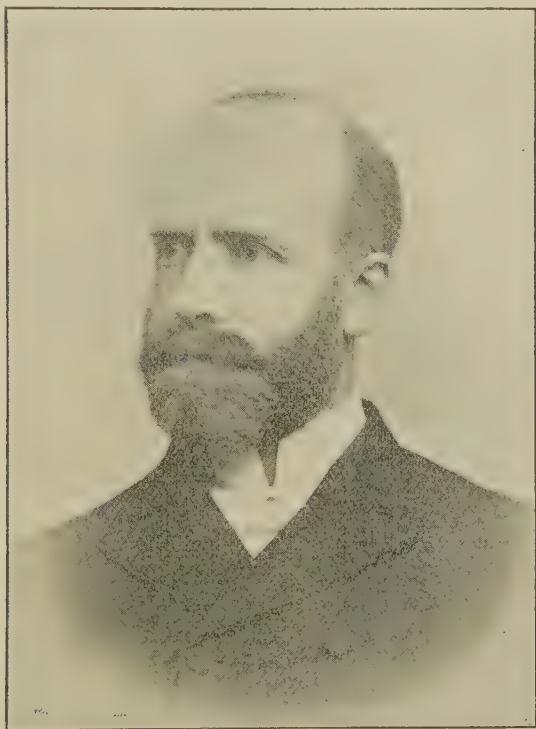
charge, Christ Jesus is mighty to save ; Christ Jesus waits to be gracious ; Christ Jesus waits to fill you with his spirit. Will you take the step now ? God grant that we may be led up by himself to a yielding of ourselves to God as never before. Will you not come in humble confession that, alas ! the carnal life has predominated too much, and has altogether marked you, and that you have a bitter consciousness that with all the blessing God has bestowed, he hasn't made you what you want to be—a spiritual man ? Come now, and do what God asks. Two things. *It is the Holy Spirit alone, who, by his indwelling, can make a spiritual man.* Come now and cast yourself at God's feet, with this one thought, "Lord, I give myself an empty vessel to be filled with thy Spirit." Each one of you sees every day at the table an empty, clean cup waiting to be filled with tea, when the proper time comes. It is so with every dish and with every plate. They are cleansed and empty, ready to be filled. Emptied and cleansed : come now, and, just as a vessel is set apart to receive what it is to contain, say to Christ that he knows that you are from this hour a vessel set apart to be filled with his spirit, given up to be a spiritual man. Bow down in the deepest emptiness of soul, and say, "Oh, God, I have nothing" ; and then, as surely as you place yourself before him, you have a right to say, "My God will fulfill his promise. I claim from my God the filling of the Holy Spirit to make me, instead of a carnal, a spiritual Christian." If you place yourself at his feet, and tarry there ; if you abide in that humble surrender, and that childlike trust, as sure as God lives, the blessing will come.

Brothers and sisters, have we not to bow in shame before God as we think of his whole church, and see so much of the carnal prevailing ? Have we not to bow in shame before God ourselves, as we think of so much of the carnal in our hearts and lives ? Come, let us bow in great faith in God's mercy. Deliverance is nigh, deliverance is coming, deliverance is waiting, deliverance is sure. Let us trust : God will give it.

HINDRANCES TO A MIGHTY WORK OF GOD IN THE INDIVIDUAL.*

By REV. R. A. TORREY, SUPERINTENDENT OF THE BIBLE INSTITUTE, CHICAGO.

We all desire, I take it, that God may work a mighty work in us. But some may be disappointed, as others have been in times past. There are things that hinder a mighty work of God in the



REV. R. A. TORREY.

individual. Let us then, as a preparation for greater blessing in the days to come, consider what these hindrances are. Turn with me to Eph. iii : 16-19.

That he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man ; that Christ

* Opening address delivered at the Northfield General Bible Conference, Saturday evening, August 3, 1895.

may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God.

Paul's prayer for the saints in Ephesus, here recorded, is a most remarkable one. Every part of it is worthy of closest study, and such study will thrill your hearts with holy exultation, as they have rarely been thrilled before. But I wish now to call your attention to but one petition in that prayer: "that ye may be strengthened with might by his Spirit in the inner man." Paul prays here for a mighty work of God through his Spirit in these Ephesian Christians. That is a prayer God is most willing to answer. God can, and God will, work mightily in the heart of each individual Christian where it is possible to do it. We have all known those, or heard of those, in whom God has wrought mightily, but some of us are obliged to confess that there has been no mighty work of God in us. God has worked in us to some extent. We may have been born again, but we would hesitate to say, at least when we think of some others, God has wrought a mighty work in me. Now, where is the trouble? It is in ourselves. It is not God's fault. God is willing to do for any man or woman here this evening all that he ever did for anyone, all that he ever did for John Wesley, or Jonathan Edwards, or Charles G. Finney, or Paul, or anyone else. If there is not a mighty work of God in us, it is our own fault. Well, then, what is the fault? What are the things that hinder a mighty work of God in us as individuals? If we can find out what these hindrances are will we not put them away? Is there any child of God that would not be willing to pay any price to have God work a mighty work in him?

1. The first hindrance you will find set forth in Isa. lix : 1, 2. Here God declares to Israel that he is just as strong to do a mighty work as he ever was; that his ears are just as quick to catch the voice of prayer. But he says that there is a hindrance and that the hindrance is in them, and not in him, and that it is sin—*present sin*. It is that that hinders God working mightily in many a man and woman to-day. You cry day and night, it may be, to God to work in you as you have heard of his working in some one else; to work in you according to the promises of this book, and he doesn't do it. Here is the trouble—sin. There are things in your life that in your inmost soul you know are wrong, and yet you will not give up.

Little sins you may call them, but they have separated between you and God, and hid his face from you, that he will not hear.

How many men and women of ability and promise there are in the church of whom we expect great things, but they always disappoint us. They never get on. They are forever coming up to a certain point, but there they stop. The work of God in their souls that you expected is not wrought. What is the matter? Sin. *Sin.* SIN. Oh, if you would have a mighty work of God in your own soul search your heart to-day. Ask God to search your heart. Pray with David, "Search me, O God, and know my heart: try me and know my thought," and, if God shows you some sin, give it up. No matter if it is like tearing out your heartstrings, out with it. It hinders a mighty work of God in your soul.

2. The second hindrance to a mighty work of God in the individual man we find in Prov. xxviii:13. Not only does *present* sin hinder a mighty work of God in the individual man, but so also do *past sins unconfessed and unrectified*. "He that covereth his sins shall not prosper." Sins committed long ago that have not been confessed and set straight are hindering a mighty work of God in many a man and woman to-day. To whom shall we confess them? First of all, to God. There may be sins in the past that we have not definitely confessed to God as such. David tried this, and we know the misery he experienced. Read the thirty-second Psalm, third and fourth verses, "When I kept silence my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me." At last he came to his senses, he confessed his transgressions unto the Lord and He forgave the iniquity of his sin (v. 5). Then God wrought mightily in David, and the thirty-second Psalm and the fifty-first Psalm, and many another Psalm that has comforted and edified the children of God for nearly 3000 years, are the result. If you have wronged some fellow man, confess it to him. Oftentimes public confession is necessary. If there has been public sin, there should be public confession before we expect God to bless us.

Then we must set the wrong we have done right as far as it lies in our power. There are a good many people who sinned by getting into debt, and now they are able to pay up those old debts, and they don't do it. Perhaps it would take a good deal of sacrifice but it must be done. They are praying to God to work a mighty work in their souls, and he doesn't do it, and they wonder why.

Go pay your debts. Go and settle with the man you cheated in trade. Go correct the lie you told about some one. Set your past right. Matt. v : 23.

3. The third hindrance to a mighty work of God in the individual man, you will find in Mark xi : 25, *an unforgiving spirit*. I do not think many of us realize how many are being shut out of the fullness of blessing God has for them, by a spirit of bitterness toward some one that has done them wrong, or who they fancy has done them wrong. When Paul had written to the Ephesians those tremendously solemn words, "Grieve not the Holy Spirit," he went on to say, "Let all bitterness, and wrath and anger, and clamor, and evil speaking be put away from you, with all malice : and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. iv : 31, 32. God cannot work mightily in a bitter heart. If one of you has a grudge against some one who has wronged you ; unkindness or suspicion towards some one, God cannot work mightily in you until you get rid of that. Even if you know that the other party is a hypocrite, or a rascal ; that he has done you great injustice and injury, you must love him and be kind, and forgive "even as God for Christ's sake hath forgiven you." But you say, "He must repent and ask my pardon first." If God had waited until we repented and asked his pardon for our sins, before he gave his Son, and brought to bear upon us all his lovingkindness to bring us to repentance, we should have spent eternity in hell. If any of you know that you hold any ill will toward anyone, and you wish God to work a mighty work in your soul, get down and ask God to cast the bitterness out of your heart. Oh, what fools we are to miss the blessedness of a mighty work of God in us, for the wretched satisfaction of hating somebody !

4. The fourth hindrance to a mighty work of God in the individual man is *the fear of surrendering unreservedly to the will of God*. Look at Acts v : 32 ; Jno. xiv : 15, 16, 21, 23 ; Jno. vii : 17, Revised Version. Total surrender to God's will and work is the absolute, unvarying condition of a mighty work of God in the soul. I know not how many experiences I have read and heard of men and women who have come out into a place of great blessing and power, and the turning point has always been the surrendering of the will to God, the saying to God, "Here I am, do with me what thou wilt, thy will be done." Now, there are many, very many, who are afraid of making this unreserved surrender. They are afraid God will ask

some hard thing of them, or some absurd thing. They are afraid sometimes that it will upset all their life plans. In a word, they are afraid to surrender unreservedly to the will of God for him to do all he wishes to do for them, and whatsoever he wills with them. I do not know how many—especially young men—have told me lately, “I don’t dare to surrender unreservedly to God.” It may be true of you. Friends, the will of God concerning us is not only the wisest and best thing in the world; it is also the tenderest and sweetest. God’s will for us is not only more loving than a father’s; it is more tender than a mother’s. It is true God does oftentimes revolutionize utterly our life plans when we surrender ourselves to his will. It is true that he does require of us things that to others seem hard. But when the will is once surrendered, the revolutionized life plans become just the plans that are pleasantest; and the things that to others seem hard are just the things that are easiest and most delightful. Don’t let Satan deceive you into being afraid of God’s will. My children are not afraid of my will concerning them. They are not afraid, if they say to me some day, “Now, papa, to-day you just plan for us what to do, and we will do just what you say,” that I will delight in asking hard, and unpleasant, and ridiculous things of them. They trust me, and know my plans will be better for them, wiser and kinder, than their own. Let us trust God the same way. For we “have not received the spirit of bondage again to fear; but [we] have received the spirit of adoption, whereby we cry, Abba, Father.” The prayer I love to pray above all others is, “Father, thy will be done.”

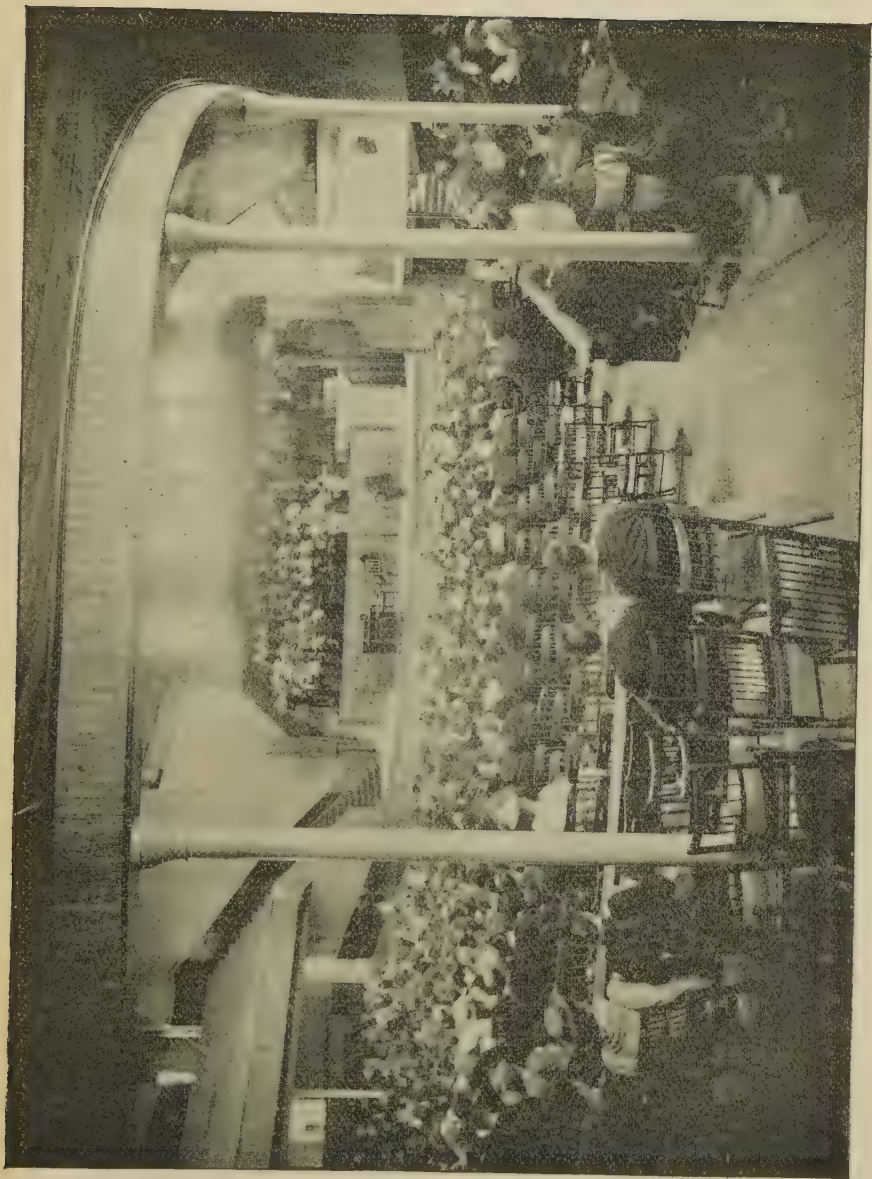
5. The fifth hindrance to a mighty work of God in the individual man, you will find in I. Peter, v : 5. “God resisteth the proud, and giveth grace to the humble.” It is *pride*—unwillingness to admit that there is any fundamental lack in our experience; that anybody else has anything we have not. Many preachers of the gospel, for example, fail of the Holy Spirit’s power simply because they are unwilling to come right out and humbly and frankly confess that there is such a thing as the baptism with the Holy Ghost, which they have never received, and that they have been preaching all these years without that power which Jesus commanded his disciples to wait for before they stirred a step. They resort to all sorts of exegetical expedients to get around the plain teachings of the Acts of the Apostles, and to save their pride. A woman who lives near God once remarked to me of a gifted but unsuccessful minister in

whom she was deeply interested, and who had come to her lamenting the ineffectiveness of his work, "Oh, if he would only have the courage to confess that he has not the power of the Holy Spirit, I believe his difficulties would be solved."

Many who are not preachers are not willing to admit that anyone has any essential blessing that they haven't. Friends, if we wish the mightiest possible work of God in our own souls, when we read of any larger work of God in the Bible, or hear some one tell of it in his experience, let us not try to trim it down to our present poor experience, and save our pride. Let us throw our pride overboard, and humbly confess, "Here is something I do not possess," and then get it. I am constantly on the lookout for some one for whom God has done more than he has for me, that I may learn what it is, and make it mine, too.

6. The sixth hindrance to a mighty work of God in the individual man is *unbelief*. You find this again and again in the Bible. Look at Matt. xiii : 58. "He did not many mighty works there *because of their unbelief*." Look at Heb. iv : 6. "Entered not in because of *unbelief*." It is just so with many. They enter not in because of unbelief. They do not believe God can and will work a mighty work in them. They read the wonderful promises of this book ; they listen to the experiences of others, but they say, "I don't just know about that," or else, "It is not for me." Don't say that, brethren. Every one of the promises of this book is "yea, and amen in Christ Jesus," and everything there is in Christ is for you. Everything God has done for anyone else, he can do for you. He will do it, if you will let him. Just claim all there is in Christ.

These are the things that hinder a mighty work of God in the individual man. Let us sum them up : First, present sin ; second, unconfessed and unrectified past sin ; third, an unforgiving spirit ; fourth, fear of surrendering unreservedly to the will of God ; fifth, pride ; sixth, unbelief. Which of them is the hindrance in your case ? Oh, to have God work a mighty work in us as individuals ; to be strengthened with might in the inner man ! How blessed it would be ! He can do it. He will do it, if you will let him. Be in earnest about this. Find out the hindrance. Find it out now, and out with it. Whatever you may hear in the days to come, there will be no help in it for you unless you put away the hindrances to a mighty work of God in your own soul. Let us get them out of the way, and then we shall be prepared for what is to come.



A MORNING SESSION IN THE AUDITORIUM.

THE OVERCOMING LIFE.*

By D. L. MOODY.

Salvation is as free as the air we breathe ; it is a gift, to be obtained without money and without price. You cannot have salvation on any other terms ; it is given not to him that worketh but to him that believeth. But, on the other hand, if we are to have a crown, we must work for it. I want to speak of the overcoming life, the victorious life, and to show the difference between having life and having a reward. Let me read a few verses in I. Corinthians.

For other foundation can no man lay, than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble ; each man's work shall be made manifest : for the day shall declare it, because it is revealed in fire : and the fire itself shall prove each man's work, of what sort it is. If any man's work shall abide, which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as through fire. —I. Cor. iii : 11-15.

We see clearly from this that we may be saved, but all our works burned up ; I may have a wretched, miserable voyage through life, with no victory, and no reward at the end ; saved yet so as by fire, or as Job puts it, " with the skin of my teeth." I believe that a great many men will barely get to heaven, as Lot got out of Sodom, burned out, nothing left, works and everything else destroyed.

But there is a crown at the end of the route, an inheritance in reserve for every man who overcomes. During the civil war, I remember what intense excitement there was when we heard that there had been a battle in front of Richmond or in front of Gettysburg, or in some other part of the country ; with what eagerness we watched the papers ; many could not go to sleep at night, because they were so anxious to know who had won the battle. Now we can learn who are coming off victorious in this battle of life : " Whatsoever is begotten of God overcometh the world ; and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world but he that believeth that Jesus is the Son of God ? " The atonement was something accomplished outside of me, an act performed for me by another ; regeneration is the work of the Holy Ghost within me. It is the height of madness

* An address delivered Saturday morning, July 6, 1895.

for any man to seek to overcome the world in his own strength. You might as well try to drink all the water in the Connecticut river at one draught, or try to cut down the American forests with a pen-knife, as to attempt to overcome all the enemies around you in your own strength.

If you have been born of God and have that new life, you will be able to overcome; but if you have not been born of God, the world is sure to overcome you. Man is no match for the world. When I was first converted, I thought that the victory was all won; that the battle had been fought out, and the crown was all but in my grasp. I thought that old things had passed away, and that all things had become new; that among other things which had passed away was my old corrupt nature, that my old Adam life was gone. After I had been a few months in the kingdom of God, and the first gush of love had seemed to pass away, I found that the Christian life was a warfare. I thought at first that I only had to put the oars in the bottom of the boat, and the current would sweep me out into the ocean of God's love and land me safely and successfully in the desired haven. I soon awoke to the fact that the Christian life is a struggle, and, instead of drifting with the current, I had to pull against it. Life has been a battle all these forty years. Don't let any man think that the Christian life is not a battle. When we are born of God, we get his nature, but he does not immediately take away all the old nature. Each species of animal and bird is true to its nature. You can tell the nature of the dove or canary-bird. The horse is true to his nature, the cow is true to hers. But a man has two natures, and do not let the world or Satan make you think that old nature is extinct, because it is not. "Reckon ye yourselves dead"; but if you were dead, you wouldn't need to reckon yourselves dead, would you? The dead self would be dropped out of the reckoning. "I keep my body under"; if it were dead Paul wouldn't have needed to keep it under. I am judicially dead, but the old nature is alive, and therefore if I don't keep my body under and crucify the flesh with its affections, then this lower nature will gain the advantage, and I shall be in bondage. Many men live all their lives in bondage to the old nature, when they might have liberty if they would only live this overcoming life. The only man who ever conquered this world was the Son of God. Every other man failed; when the testing time came, if he stood at all, it was because God was standing for him. Abraham stood until he was tested in Egypt;

then he denied his wife ; he lied about her. He represents the household of faith, and his faith failed him there in Egypt. Did you ever notice that when those men in the Bible failed, they always failed on the strongest point of their character ? Elijah was noted for his boldness, and Jezebel scared him out of his wits. Moses was renowned for his meekness, humility, and gentleness, yet he became angry and killed that Egyptian ; he was angry and said, "Must I bring water out of this rock, ye rebels ?" God kept him out of the Promised Land because he lost his temper. If you think you are meek, it is a good sign that you are not. Peter was one of the boldest of all the disciples, but when one little maid looked at him, and said, "You are one of his disciples," he began to curse and to swear, and to say that he was not, and down he fell. John and James were noted for their meekness and gentleness, and yet they wanted to call fire down from heaven, and consume a town in Samaria. Do you not see that man is a complete failure away from God ? but He that is in you is greater than he that is in the world. When Jesus Christ on the cross said, "It is finished," it was the shout of a conqueror. He had fought and overcome the world. Now if I have Christ in me, I will overcome the world, and if I have not, it is the height of madness for me to undertake to overcome.

In such a battle it is a good thing to know who our enemies are. When our war broke out, men went around the country saying that the war would be over in ninety days. Jesus Christ makes no mistake of that kind. When he enlists a man in his service he shows him the dark side ; he lets him know that he must live a life of self-denial. If a man is not willing to go to heaven by the way of Calvary, he cannot go at all. Many men want a religion in which there is no cross, but they cannot enter heaven that way. If we are to be disciples of Jesus Christ, we must deny ourselves and take up our cross and follow him. So let us sit down and count the cost. Do not think that you will have no battles if you follow the Nazarene, because many battles are before you. Yet if I had ten thousand lives Jesus Christ should have every one of them. Men do not object to a battle if they are confident that they will have victory, and, thank God, every one of us may have the victory if we will.

Now let us see where the enemies come from. Read I. John ii : 15, "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of

the world." Compare Genesis iii : 6 : " And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat." John teaches the same that is taught in Genesis ; the battle rages hottest on those three lines. Eve saw that the fruit was good for food, — that is the lust of the flesh ; pleasant to the eyes, — the lust of the eyes ; a tree to be desired to make one wise, — that is the pride of life. There is a world within us and a world outside of us to be conquered. Let us consider first the things within and then the things without that we must overcome. I must overcome sin, or sin will overcome me. God puts the power in my hands so that I can overcome. He puts the crown within reach of every one. The Christian life is a joyful life, a peaceful life, a glorious and a victorious life, if we will only follow God's way.

First, let us look at the ENEMIES WITHIN, for if a man gains the victory over himself, it is easy to win the victory over the world. If I have not victory over myself, I am the last man to help somebody else. There is the enemy *appetite*. Appetite is very good in its place, but out of its place it becomes my foe. Fire is a very good friend to man if it is his servant, but when it becomes his master, it is his enemy. Water is very good — you cannot live without it — when it is under your control, but when it controls you, it is your ruin. So if a man lets his appetite get the mastery of him, he is a ruined man. The lust of the flesh must be conquered. It will either conquer me, or I must conquer lust.

Then there is *temper*. People get angry and say, " Well, I can't help it." I wouldn't give much for a man that hadn't a temper. Some one has said, " A man that can't get angry is a fool, but a man that can get angry and controls his temper is a wise man." Make anger your servant. There is no force of character without it. Moses was a quick-tempered man and Peter was a quick-tempered man. How can you overcome a quick temper ? Listen. If you become angry and say some unkind or foolish or sinful thing, confess it like a man when you have cooled down. Do not try to cover it up. I never saw a man that has not gained a victory over himself by confessing his sin. That is one way of crucifying the flesh. You don't like it, I know. You will get out of the habit of yielding to temper after a little while, because you don't like to confess. But nothing will take the place of it. No amount of

praying or psalm singing will cover up a sin. A lady once said to me, "I am more irritable than I was five years ago; can you help me?" I answered, The next time you are angry with a person, go and confess it, and ask forgiveness. "Oh," she said, "I shouldn't like to do that." Of course not. If I had to take cod-liver oil I shouldn't like to do it, but I should do it to save my life; and when people do with their souls as they would with their bodies, there will be something accomplished.

We are to be coworkers with God in overcoming evil. We are not to fold our arms and say, "Temper is a weakness of mine, it is a misfortune, I can't help it." By coming manfully and confessing a sin, we may be the means of the conversion of some one else as well as grow in grace ourselves.

When we do wrong, let us not cover up the wrong. "He that covereth his sins shall not prosper." The reason that many a man has no power is because there is some cursed sin covered up. There will not be a drop of dew until that sin is brought to light. Get right inside; this outside world is nothing. We can go out like giants and conquer it, if everything is right within.

Paul says that we are to be sound in faith, in patience, and in love. If a man is unsound in his faith the clergy take the ecclesiastical sword and cut him off at once. But he may be ever so unsound in charity, in patience, and nothing is said about that. We must be sound in faith, in love, and in patience if we are to be true to God. Gain the victory over the foes within you. There is *jealousy*. Would you overcome that? If you are jealous of any one do him some good turn. Watch for the opportunity to put him in a place of honor. Are you covetous? Overcome it by giving something that you do not want to give. There is a fable of an eagle which could outfly another, and the other didn't like it. He saw a sportsman one day, and said to him, "I wish you would bring down that eagle." The sportsman replied that he would if he only had some feathers to put into the arrow. So the eagle pulled some out of his wing. The arrow was shot but didn't quite reach the rival eagle; it was flying too high. The envious eagle pulled out more feathers, and kept pulling them out until he lost so many that he couldn't fly, and then the sportsman turned around and killed him. My friend, if you are jealous, the only man you can hurt is yourself.

A wealthy farmer in York state, who had been a noted miser, a very selfish man, was converted. Soon after his conversion a

poor man came to him one day to ask for help. He had been burned out, and had no provisions. This young convert thought he would be liberal and give him a ham from his smoke-house. He started toward the smoke-house, and on the way the tempter said, "Give him the smallest one you have." He struggled all the way as to whether he would give a large or a small one. In order to overcome his selfishness, he took down the biggest ham and gave it to the man. The tempter said, "You are fool"; but he replied, "If you don't keep still, I will give him every ham I have in the smoke-house." If you find that you are selfish, give something. Determine to overcome that spirit of selfishness, and to keep your body under, no matter what it may cost.

The founder of Wellesley College told me that he won a great lawsuit that put millions into his hands, so that he suddenly became rich. He said that the greatest battle he ever had was whether he would let wealth be his ambition or whether he would be its master. The battle raged for months, and finally he decided that he would be the master and not let his money rule him; out of that decision came Wellesley College.

Let us pass on to speak of the FOES THAT ARE OUTSIDE OF US. If a man has conquered the world within him, he is ready to conquer the world outside. You ask, "What is the world?" It may be *custom*. I was told in a Southern college some years ago, that no man was considered a first-class gentleman who didn't get drunk. Of course, it isn't so now. I have great admiration for that man who, when some one told him that if he did a certain thing he would have the whole world against him, replied, "Then I will be against the whole world." "The world" may mean *pleasure*. Let a man devote himself to pleasure, and it will be his ruin. Many a man has been lost to society, and lost to his family, by giving himself up to the god of pleasure. God wants his children to be happy, but he wants them to be happy in a way that will help and not hinder them.

The question comes to us about worldly amusements. If you come to a place where you find that you have lost communion with God, and have no power in prayer, something is wrong. Let nothing cause you to lose your crown; live so that you will hear your Master say, "Well done, good and faithful servant."

A lady said to me one day after I had been preaching, "I was so pleased with your sermon on the Indwelling Christ. I want to become a Christian, but I do not want to become one of your kind."

I asked, "What do you mean? Have I a peculiar kind of Christianity?" "Well," she replied, "I am very fond of the theater. My father was a doctor and used to become so weary in his practice that he used to take me and my sisters to the theater nearly every evening. I am married now to a lawyer and we have a box in the leading theaters and go as a recreation for him. I couldn't think of giving up the theater if I became a Christian." I said, "I have been preaching here for several months, and have often seen you at the meetings; have you ever heard me make any attack on the theater?" "No," she said, "I haven't." "Well, what makes you bring it up?" "Why," she answered, "I suppose you don't believe in them." "What makes you suppose so?" "I don't know; do you ever go?" "No, I never was in one in my life." "Why not?" "Because I have something better. I have no taste for that. Things that I once liked I have no more taste for now than I have to go out in the street and eat mud." You ask if I had to give them up; the things that I once loved I now hate. Get right with God and those things will look different. I began to hold up Christ to that lady. "Oh," she said, "I do want to be his, but I don't want to give up the theater." I said, "Don't bring up the theater." She said, "Mr. Moody, if I become a Christian, can I go to the theater?" I said, "If you give your heart to Christ, and give him the first place, you can go to the theater as much as you like." She said, "I am glad, Mr. Moody, that you are one of those broad-minded men." After we had talked a while, I said, "Are you willing to surrender your heart to him?" "Can I go to the theater?" I said, "Yes, if you can go with his blessing." She thought she would become a Christian on those terms, and after prayer when I put out my hand to bid her good morning, there were tears in her eyes, and she said, "Mr. Moody, I believe I have lost my burden. I came here with a heart as heavy as lead, and it is so joyous now. But I am not going to give up the theater." I said, "Whatsoever you do, do all to the glory of God. If you can go to the theater for the glory of God, go."

About ten days later she said to me, "Mr. Moody, I think I understand that theater question. I went to the theater the other night because there was a large company at the house, and my husband wanted us to go. My daughters had been converted, and said they didn't care to go. When the curtain went up, things looked so different that I said to my husband, 'This is not the place for

me.' He said, 'It is reported in society that you have been converted in the Moody meetings, and it will make talk if you get up and go out.' I said, 'I have been making a fool of myself all my life, and I am going out.' 'And I left.'

If you can go to the theater for the glory of God, go ; but if you kneel down to pray some night after you have been and find that you cannot pray, never go again. There is no objection to these things unless they get the mastery over you or are a hindrance to you. What we need to do is to overcome this world, and we can do it if we go about it in the right way. If the world calls us odd, let them. I don't think a man is worth much until the world begins to think him half mad. Some one said of Paul that he had a sunstroke and it left him half mad. Some one else replied that if he was he had a splendid keeper by the way, and a grand asylum at the end of the route.

Let me give you the EIGHT "OVERCOMES" of Revelation :—

First, "To him that overcometh will I grant to eat of the tree of life." Every one of us may have that right. God has put us here on probation, that we may overcome.

Second, "He shall not be hurt of the second death." There is nothing for a true child of God to fear in regard to death. It can do nothing more than pull down the house we live in ; it can't touch this eternal life which we have. No gravedigger can dig a grave deep enough to bury eternal life. You remember that Paul says, "Oh, death, where is thy sting?" and a voice replied, "Buried in the bosom of the Son of God." "Oh, grave, where is thy victory?" and he heard a voice saying, "Because I live, thou shalt live also."

Third, "He that overcometh will I give to eat of the hidden manna."

Fourth, "He that overcometh and keepeth my words unto the end, to him will I give power over the nations." God will intrust with power the man that has control over himself, but the man who cannot control himself is the last man to have power.

Fifth, "He that overcometh shall be clothed in white, and I will not blot his name out of the book of life, and I will confess his name before my Father and before his angels."

Sixth, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out ; I will write upon him the name of my God."

Seventh, "To him that overcometh will I grant to sit with me

on my throne, even as I also overcame, and am set down with my Father in his throne." That is the greatest Overcome, to sit on the throne with our Father. There isn't a nation under heaven that would allow the heir-apparent to take the throne or to sit with the king and queen upon the throne ; but if we overcome, some day we are going to climb up above the angels and archangels and cherubim and seraphim, away up on the throne with the Son of God ; think of that ! Oh, it is like music from heaven to my soul, to think of Jesus ascending to that throne and sitting with his Father, and then to know he is going to give us the same privilege. Oh, let us overcome these mean, contemptible things in our natures. Are you going to let envy, jealousy, the lust of the flesh, the pride of life, overcome you, and miss such a crown, such a reward ?

Eighth, "He that overcometh shall inherit all things, and I will be his God and he shall be my son." This is the best. Perhaps you didn't know that I was a millionaire. I don't know how many millions I own. They say the Rothschilds can't tell within millions how much they are worth. That is my condition. All the wealth of this world, and all the planets—everything is mine ; I am joint heir with Jesus Christ. Find out what Jesus Christ is worth, and I will tell you what I am worth. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Think of that, the son of God ! We are here in this dark world to represent Him. Let us go out and represent Him.



A GLIMPSE OF THE CONNECTICUT VALLEY.
From a painting by Miss Ada R. Habershon.

CONSECRATION.*

BY REV. C. I. SCOFIELD, D.D., DALLAS, TEX.

Let me briefly lead you to an Old Testament picture of consecration. We have, in the Old Testament, two great types of consecration, one in the consecration of the temple, and the other in the consecration of the priesthood. Both of these types converge upon us, the believers of this dispensation, for we are called both "temples" and "priests." (I. Cor. vi : 19 ; II. Cor. vi : 16 ; I. Pet. ii : 9 ; Rev. i : 5, 6.)

The temple was for the *possession*, the abiding place of God ; the priesthood for the *service* of God, and for each there was an act—consecration. The shekinah did not take possession of the temple until the act of consecration was complete ; nor could a priest, though born to the priesthood, enter upon his service until duly consecrated.

As possession must precede service, we will consider first the TEMPLE-TYPE OF CONSECRATION. Read in this connection I. Kings viii : 6-11.

First, consider what a wonderful *structural* analogy there is between that old typical temple, and these living temples which we are. The temple was in three parts : the court, or outer enclosure, into which any might enter ; next to the court the holy place, the ordinary place of worship, as the court was of sacrifice ; then, opening out of the holy place, the holy of holies, into which the high priest only—type of Christ, our High Priest—might enter, and which was filled with the glory of the presence of God.

Just so, the living temple is in three parts—the body, outward, obvious, and answering to the outer court, in which sacrifice was offered (for remember, Christ "bore our sins in his own *body*"), the soul, or "heart," the seat of the affections, desires, and of the will (and, therefore, the sphere of worship, for worship is loving adoration and praise), and, lastly, connected with the soul most intimately in some way which we do not precisely understand, but yet distinct from it, the spirit, the highest part of man, the seat of the reason, the understanding, the imagination—in a word, the mind, answering to the holy of holies.

* An address delivered Sunday evening, August 4, 1895.

Recur now to the passage referred to and we shall see how the type helps us to understand what our consecration must be if it is to have any real meaning. I am most struck by the exceeding simplicity of that act. The priests simply put the ark of the covenant into the holy of holies, and then withdrew. God did the rest. And the significance of the act is as simple as the act itself. That ark was, perhaps, the most important, the most all-inclusive, of all the types of Christ. When God was showing to Moses the patterns in the mount, the first of them all was the ark. In a very real sense, the tabernacle was built around that ark. That ark with its shadowing cherubim and radiant shekinah glory was the center of Israel's worship and service, and, sprinkled with atoning blood, was Israel's mercy seat. And, just as the temple was, as to the human side, consecrated when the ark was installed in its inmost apartment, so, when we, by a deliberate, definite act, have surrendered to him for his exclusive habitation and possession, our whole being, body, soul, and spirit are consecrated.

It is when we consider the temple-type in its several parts that we may with certainty know not only how to proceed, but that the act is, indeed, complete. With the divine part of consecration we have no concern. God may safely be trusted to do his part.

First, then, *the priests carried the ark in*. God did not send an angel to do that, nor in any way assist by supernatural means. It was the voluntary, deliberate act of the priests; an action entirely upon the human side.

Secondly, *they carried it into the holy of holies*. They did not stop in the court, nor even in the holy place. They kept no part of the temple for themselves. Into its innermost recesses, into that most secret room, made beautiful and costly with gold and precious marbles, and cunning work of the engraver—the very place where pride might most easily intrench itself—they carried the ark.

Thirdly, *they drew out the staves*. That was an act of exceeding symbolical beauty. The staves were the wooden rods by which the ark was carried from place to place, and there was an express command that during the wilderness wanderings the staves should not be taken out. You see the significance of the action? *It was a finality!* They had surrendered the holy of holies to Jehovah for an everlasting possession. Israel had many recurring ceremonials, but “reconsecration” was not one of them.

Fourthly, *they went out*. They did not remain to share the

holy of holies with Jehovah. It was only "when the priests were come out of the holy place, the cloud filled the house of the Lord." I am persuaded, that the cloud would never have filled the house if the priests had remained within.

The surrender of the holy of holies was in itself the surrender of the temple. To reach it the ark passed through the court ; passed through the holy place. There was no pause, no piecemeal surrender, no separate ceremony, for these outer parts of the edifice. To surrender the holy of holies was to surrender the court and the holy place. It is as if some conqueror, taking possession of a surrendered fortress, should pass through the outer defenses, through the inner defenses, and then into the inner citadel, and there plant his imperial banner in sign of undisputed occupancy of the whole. Precisely in this way is consecration presented in the New Testament. "Present your bodies a living sacrifice"—the court. "Let the peace of God rule in your hearts"—the holy place. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ"—the mind, the holy of holies.

Perhaps we shall agree that our conception of consecration has been poor and inadequate. We have been thinking of service, simply, and that in connection with the body : "take my hands ; take my lips ; take my feet," and so on in a kind of sentimental, anatomical way. We have not thought of this temple-type and what it signifies ; of being God-filled, God-possessioned, quite apart from considerations of service. I grow weary of the perpetual spurring of God's people to service, as if any father ever cared so much to have his children toiling for him, as loving and trusting him ; especially as the God-possessioned Christian invariably does serve. There is a higher thought : the enthronement of Jesus as Lord of all.

Have we, by a definite act of the will, heartily, joyfully, brought Jesus into his own, saying as we passed through the court, "This body, O Lord, is thine ; rule it as thou wilt ; choose thou its service" ; as we passed through the holy place, "Rule thou in my heart, thou peace of God" ; and as we came into the spirit, "Here abide, adorable Jesus ; subject my reason to the authority of thy word ; set my imagination at holy work ; shine into my spirit, and from this innermost place rule all the temple" ?

Then, have we drawn out the staves ? You may think, "Perhaps I did not do it well." I dare say not. The priests may have

moved very awkwardly ; their feelings may not have been what they ought to have been ; their conception of the meaning of what they were doing may have been imperfect. But this they *did*—they took the ark in and drew out the staves.

Again, when you brought Christ in did you retire? Or, did you stay in with him? Has not that been the trouble? I remember once hearing a rather excitable young lady testify in a meeting, and say over and over, "It is Jesus and I." A brother whispered, "I have known that girl eight or nine years, and that is just the trouble with her. It is Jesus and she. If she can ever come to say, 'It is Jesus only,' she will have a more even experience."

Lastly, one word as to the *divine side of consecration*. The priests went out and left God in possession. It was then that the divine part of consecration was performed, and not till then. The shekinah of God filled the house with a glory-cloud which always abode between the wings of the cherubim over the mercy seat, and which spread and increased until all the holy place and the very courts were filled with the radiance. That was God's act. God accepted the consecration when the priests had put him where he belonged, and when there was no door shut to him anywhere. There was no shining when he was in the court, nor when he was in the holy place, nor even when he was put in the most holy place ; nor even when the staves were drawn out ; it was not until the priests went out, setting themselves aside, disowning all lordship over the place, and left that building to God, that the place was filled with glory. Until that was done, nothing was done.

What the shekinah was to the temple of old, the Holy Spirit is to these temples which we are.

In whom ye also are builded together for an habitation of God through the Spirit. Eph. ii:22. What! know ye not that your body is the temple of the Holy Ghost which is in you? I. Cor. vi:19.

This, then, is the tremendous typical significance of this type of the divine side of consecration—it is the filling of the Holy Spirit. The answer of God to the heartfelt, sincere surrender of the whole being to the possession of Jesus Christ is the filling of the whole man, spirit, soul, and body, with the Holy Spirit. How insignificant in comparison the human side, and yet how unspeakably important, since the fullness of the Spirit's presence depends upon it!

Friends, we walk by faith, not by sight. The priests of old could see the glory—with which God filled the house—we must be-

lieve it is there. Ah ! just there is the fatal gap with so many. Multitudes in all sincerity surrender the threefold being to Jesus ; and then, because they do not *feel* the Spirit in fuller manifestation, doubt—and repeat the process again and again. Remember, it is not consecration to service, nor power for service, which is before us in the Temple-type ; that will be considered when the Priest-type is before us. It is consecration unto possession.

After all, can anything be simpler than real, biblical consecration ? It is only putting God in his place, giving him access everywhere, and then going out and leaving him to the control of that which has been given to him. Then God will do his part. He will take possession.

ECCLESIASTES.

BY REV. W. J. ERDMAN, D.D., GERMANTOWN, PA.

Let us hear the conclusion of the whole matter : Fear God and keep his commandments : for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.—Eccles. xii : 13, 14.

The Book of Ecclesiastes is read by Christians with doubt and perplexity. They find it hard to extract from it anything spiritual and heavenly, and so try to read into it what is consciously contrary to its spirit and letter. To others its sayings and conclusions are most agreeable ; and, being a book of the Bible, it seems to sanction a conduct of life at variance with the holiness and grace of Christianity.

It is in the Bible ; it was given by inspiration of God ; it is there for the purpose common to all the books of scripture, and like all the books of the Old Testament can be fully understood only in the light of the New.

It belongs to the organism of scripture, and with all the books of the Old Testament faces the future ; it faces Jesus Christ ; it leads to him ; it is answered in him.

In brief, Ecclesiastes is the book of the natural man ; it is the mirror of man under the sun held up by Solomon ; and its last and best conclusion is still that of the natural man.

1. *The text in its more literal reading gives us the proof :* The end of the matter, the whole let us hear : “ Fear God and keep

his commandments, for this is the whole of man ;" or in the LXX, "this is the whole man" ; and the word for man is "the Adam," the name of the race, of humanity. This whole duty is truly the ideal man, but the expectation of judgment of things evil as well as of good implies the failure and imperfection of this very Adam ; and so for him law and duty can be no ground of acceptance before God.

Likewise in vi : 10 we are told the book is all about Adam, but not of Adam, wise and unfallen, at home with God, but as one who "knoweth not what is good for man in this life, all the days of his vain life which he spendeth as a shadow."

2. *Another proof that this book and its noblest saying is of man not born again, lies in the fact that the only divine name in it except Creator (and that is also a proof) is what may be called his natural name, Elohim (God).* Not once is spoken the name Jehovah, the name of the everlasting covenant of redemption ; "I am the LORD." God seems distant, far away, up in heaven, a judge, and sinful man on earth whose words should be few. And so man, from the first sigh over all vanities to the last conclusion, is seen and heard as unredeemed, unrenewed, out of covenant relations, seeking what is the best under the sun, but not seeking God himself ; and at the end of all his weary searchings, speaking not in believing Hebrew phrase of the fear of the Lord, but of the fear of God, and not even then of "thy God." In the book of Proverbs Wisdom is speaking to those who fear Jehovah ; in Ecclesiastes it is not so.

3. *The oft-repeated "under the sun" also is a proof the Preacher has man, as man, in his eye:* this man, who looks up indeed but knows not what is beyond except judgment ; this Adam under the heavens with his weary, profitless labor, and his sorrowful wisdom ; with his mad mirth and blank despair ; with his royal possessions and delights and his hate of life ; with his lofty speculations and his utter ignorance ; with his worldly-wise maxims and his awe-struck religiousness ; with his love of worldly vanities, and his deep disgust at man's portion of endless toil ; with his "sad sincerity" and his paralyzing skepticism ; with his thankful enjoyment of earthly goods, and his anxious looking for of judgment ; with his fear of God and his rash vows, wordy prayers, heedless worship, and vain superstitions. All this and much more, man is, under the sun. What he is and what he ought to be are far apart. Through the whole book, nowhere under the sun is he seen to meet

God, and even at the close, when standing on the topmost height of human thought, a vast heaven of separation and silence still cleaves between him and God the Judge of all.

4. *The theme of the book proves the text to be the best and final word of the natural man.* All its experiences, confessions, observations, and exhortations are bound together by the one great question of wise men of olden time among other nations and peoples. What is the chief good? What should man labor for as the true gain? What is the noblest thing under the sun? Is life worth living? Is there any profit; any surplus, substantial, enduring?

That all is vanity of vanities, and vexation of spirit; vapor of vapors, all vapor, a feeding on the wind, is not the thing to be proved, but the thing that was found.

"Wherein is the good," saith the Preacher,—and it is the wise king who is asking, and he has all the world to bring him answer. And he is to speak for the world, for the race, for man, high and low, wise and foolish, rich and poor, in hut and hall, living and dying. It is a speculative question to be settled not by a process of reasoning but by experience. It is asked and answered not in classic form, but with Hebrew cast and coloring, uttering the heart of man, and in such manner that the book becomes a universal book, true for men in all nations and times. It never forgets man is a sinner and God the righteous one.

The answer to the great question is sought in thoughtful earnestness amidst pathetic failures and melancholy conclusions: for this is man out of Christ, face to face with nature and her riddle, with man and his enigma, with God and his mystery; and the answers are full of temporary contradictions and half-truths, for so is man without God. He asserts and recants to assert again; he renews the quest from various points; he sees the far-off truth at long intervals from height to height while the valleys of man's vain life and depths of dark despair lie between.

The seeker begins his quest where life begins, in pleasure and mirth, and ends with old age and its burdens and ills. He seeks the answer "with wisdom," never letting any experience so overcome him as to blind him to its "vain" significance, i: 13, 17. He *reins in* his flesh with wine; he does not throw the bridle on the neck of appetite when he would find what "good" there is in the intoxicating cup; he "keeps his head level" (ii: 1, 2).

There are three conclusions in the book: (1) Life is hateful,

for one event of death and darkness comes to all, to man and beast ; but (2) one need not brood over that, but rather enjoy life ("see life," ix : 9) and thank God for it ; and yet (3), since judgment is coming, it is noblest to fear God and keep his commandments.

On the second conclusion the Preacher dwells repeatedly : "Enjoy thy good things with all thine heart, and thank God for the power of enjoyment ; it is his best gift." This is the good and the comely (v : 18 ; ix : 7-9).

At first he resorts to this with restful confidence, but at last he speaks of it in serious irony, and a tremor of fear is felt through its utterance ; for death is the end of all, and judgment is coming. Or the very good things themselves are seen to become a source of sore evil and vexation of spirit. The rich man may be without the power of enjoyment ; days of darkness will be many ; and to the poor man and to the oppressed who have no comfort or good, such conclusion but vexes, making life more hateful, and its mystery more unintelligible. "This also is vanity." Make what we will of the book, it goes hard to extract anything "evangelical" or "spiritual" out of it ; it remains still the book of "men" (I. Cor. iii : 3) ; and yet it is religious, for the natural man is religious, feeling after God, confessing him in conscience, dreading death for fear of what shall be after death.

It is man who, having boxed the compass of all human speculations and vanities and not knowing God as a Saviour, exclaims, "All is vanity." It is man, to whom life becomes at last a weary treadmill, and the world ceaselessly spinning in its round, its new things but old things, an out-lived, worn-out thing ; it is man who, having found out the emptiness of mirth and the vanity of all enjoyments, gross and sensual, refined and artistic, and feeling the sore vexation of all earthly possessions, declares at last wisdom to be the most vexatious and sorrowful possession of all, because it can only discover the worthlessness of all the rest ; it is man who, reflecting on the piecemeal "times" into which human life is broken, and unable to find the one eternal purpose of God, shaping, controlling, and uniting all, concludes the best thing he can do is to let God see to all, and contentedly resign himself to eating and drinking, and the enjoyment of the good of all his labor under the sun ; it is man, who, in the midst of his good time, feels foreboding of a long (iii : 17), solemn day of judgment for every purpose and work, that God may show men what beasts they are, even though one

event happens to all, and man in death has no pre-eminence above a beast ; and it is man who, roused from dull contentment or stupid indifference, conscious he is more than the beast he drives or the clod he treads upon, seeks in religious observances and mournful funerals and charitable deeds and self-restraint, the unknown good his soul craves, only to fall again into despair over his futile endeavor to find the far-off, the soundless deep of "the work God worketh from the beginning to the end."

To-day, the Preacher is perplexed by the contrarious treatment in this world of the righteous and the wicked ; the righteous fares ill and dies early, the sinner fares well and lives long ; and then, thinking if one fear God it will be just the other way, and finding out to-morrow it is after all not the other way, he sighs, this also is vanity, and again commends mirth, and the having a good and thankful time anyhow (vii : 15 ; viii : 12-15).

Again, trying to dissuade men from puzzling themselves too much with such hard questions, and from thinking they could be more righteous than God and manage the world better if they had a chance, he says, "Be not righteous over much, neither make thyself over wise ; why shouldst thou destroy [confound] thyself ?"

And this is human ; but still more human, still more like the natural man trying to strike a religious average, a snug medium, do men to-day, and even professed Christians, make these words mean, "Be not so self-righteous, so fanatical ; avoid excitement ; worry not over 'the doctrines' ; take religion calmly." The Preacher has also another word addressed to sinners running to excess of riot and in danger of speedy judgment. "Be not over much wicked, neither be thou foolish ; why shouldst thou die before thy time ?" This word, sounding so plausible to young men, and seemingly such a maxim of that prudence the world admires so much and practices so little, becomes very human. "Sin a little ; sow a few wild oats ; know the world ; see life ; but stop in time."

And so, in abrupt endings and sudden returns to the one great question of the book, the Preacher keeps showing man to himself ; so debating between the contentment of ignorance and the worth of wisdom ; between the vexations of riches and the miseries of poverty ; between the wrongs which are not righted and the dead that can no longer be oppressed ; between the wonder that women worth the name are so scarce and the reasons that things are as they are ; between the pride and fragrant joys of family life and the event of

death that comes to all ; between the lifelong possession of all manner of earthly good and the final lack of a pompous funeral and monumental marble ; between such and manifold more earthly things like these and things too high for mortal men, the Preacher keeps moving on to the higher conclusion, ever revealing man as the creature of fitful moods, all things by turns, out of center, setting sail around his strange world, and coming back at last to the place he started from, no wiser and no better.

5. *The different literatures of the world bring proof that Ecclesiastes is the book of the natural man.* It finds its echoes everywhere, from the poetry and philosophies of Greece and Germany, India and France, Burmah and England, China and America. The book of the Preacher and the books of sages, moralists, poets, match each other. The wise questions and doubtful answers put forth by the soul in its needs are common to both, likewise the fitful experience and the monotonous verdict, "All is vanity," vapor, mist, "the dream of a shadow."

This wise Preacher, king of Israel, finds his counterparts in a Marcus Aurelius and in a Socrates ; his ancient sermon discloses the seeds and germs of many modern reasonings ; his despair, his vacillations, his brief soliloquies, are but enlarged in a Hamlet or a Faust ; and the poet that feared not God, even denying His existence, must yet in fuller phrase repeat the first word of Solomon concerning mirth and vanity, and reiterate the seeming pre-eminence of the creature, be it but a skylark which feels "no languor" or "sad satiety" :—

" We look before and after,
And pine for what is not ;
Our sincerest laughter
With some pain is fraught ;
Our sweetest songs are those that tell
Of saddest thoughts."

6. *The most positive proof, that to fear God and keep his commandments, and in view of a judgment to come, is the conclusion of the natural man, is found in the New Testament.* It is charged upon the Gentiles by Paul, in Romans, that they knew God's eternal power and Godhead, that they did not like to retain God in knowledge, that they suppressed the truth, that they knew of the judgment of God and despised his goodness, and so were without excuse. His conclusion is, "For when the Gentiles, which have not

the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves : which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (ii : 14, 15).

The same apostle, whether preaching to the philosophers of Athens or to the rustics of Lyconia, reiterates the same charge of inexcusable ignorance of God, and warns them of future judgment. To fear God is then not heard for the first time among men in this old Hebrew sermon, but is there with the seal of inspiration, that the book may become the book for the race, its mirror and its spokesman ; and its final sentence the link to the gospel of Christ. That sentence, that " conclusion," is the truth underlying all natural religions ; the utterance of the universal conscience ; the highest teaching of Greek wisdom ; the grand motive of heroic deeds ; the central principle and illuminating idea of the histories of a Carlyle, a Froude, who, with an enlarged application of its truth, call to an unrighteous nation—" Fear God ; do right ; thy judgment day is coming."

7. *And a final proof that even this highest and best conclusion is still of the natural man lies in the fact that no preacher of the gospel would select this text as one containing the gospel.*

Could we fill a room with impenitent, unsaved people, old and young, with the understanding that the preacher should read the book of Ecclesiastes instead of preaching a sermon, and that whenever he had finished a section with the verdict, " all is vanity," old and young would in all sincerity respond an amen : suppose ye, the minister, if he knew the gospel of the grace of God, would on reaching the conclusion of the whole matter, " Fear God and keep his commandments," dismiss the congregation with the benediction as if their assent to that final word had now set them right with God, and, " its practice would issue in their salvation " ? Would he not at that very point begin to preach to them justification by faith in Christ alone, and testify that whosoever believed in the Son of God received eternal life and would never as a sinner come into judgment ?

When man ends then God begins. When all the world had become guilty before God ; when Hebrew righteousness had utterly failed to fear God and keep his commandments ; when the Greek by his wisdom knew not God ; when the Roman had stupefied his conscience and liked not to retain God in his knowledge, even

though there was still taught by Hebrew and by pagan creed, by seer and sibyl, the coming of a day of wrath, and the impending judgment of Gehenna ; then God, in his love, wisdom, and power, made himself manifest, a just God and a Saviour.

Where man ends there God begins. The book of the natural man comes to its close so the gospel of the Son of God may open ; the all of man, under the sun, of the first and fallen Adam, but convicts him of failure and guilt to lead him to the all of the last Adam, the Lord of Heaven.

Where man ends, there God begins. To man's highest thought of God under the sun, God's heaven of gracious thoughts toward man bends down out of infinite depths.



HINSDALE, NEW HAMPSHIRE.

THE TRIAL AND TRIUMPH OF FAITH.*

By A. C. DIXON, D.D., BROOKLYN, N. Y.†

O woman, great is thy faith : be it unto thee even as thou wilt.—Matt. xv : 28.

A home with a maniac daughter ! The father's distress, the mother's sorrow, the children's grief. What could be sadder unless it be a family with children spiritually deranged.

This mother hears of the great Healer in Judea who has opened

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† Portrait on page 18.

blind eyes, unstopped deaf ears, and even raised the dead. She longs to take her daughter to him, but the distance is so great and traveling so inconvenient, that she hesitates to start on such a journey. She can only wish for his presence, and continue to shut up her grief in an aching heart. It is just like Jesus to go where he is wanted. A burdened soul has great attractions for him, and he, knowing of this poor mother's sorrow, determines to leave the caviling Pharisees and infidel Sadducees, and make a journey of fifty miles into "the coasts of Tyre and Sidon," with the sole purpose, it seems, of lifting a load of sorrow from a distressed mother's heart. She hears of his approach, and starts in haste to meet him. The difficulty she had to surmount illustrates the way in which God often sees fit to try the faith of his people.

Trace the steps in this trial of faith on to its final triumph.

IT WAS FAITH WITHOUT A PROMISE. This woman was a Gentile, and, as Christ had not yet turned to the Gentiles, she could not plead God's promises to answer prayer. Worse than that, she belonged to the Canaanites, a doomed race, all of whom had been killed, if Israel had obeyed the commands of God. And yet she came to Christ with faith. She had, doubtless, heard that he never turned off an earnest suppliant, and she was willing to base her plea upon what she had heard of his tender and pitiful nature. How important that we should make good hearsay about Jesus. The faith of many true Christians at this day is based upon the testimony of others. Shame upon us who still refuse to exercise strong faith, though we have thirty thousand promises to plead. This heathen woman will rise up in the judgment to condemn us.

WITH DEEP PENITENCE SHE COMES TO JESUS. "Have mercy on me, O Lord." Having no merit, she claimed none. Our faith can never afford to approach God in robes of royalty. Sackcloth and ashes is always its proper clothing. Faith can never grow too strong to pray, "God be merciful to me a sinner." We are all Pharisees by nature, publicans only by grace, and let us shun, as we would a viper, all claim to sinless perfection. Paul never reached it, or, if he did, he was far from being conscious of his high attainment. When a comparatively young Christian, he wrote, "I am the least of the apostles." After he had grown in grace a few years, he could say, "I am less than the least of all saints." When he had grown old in God's service, he could subscribe himself the "chief of sinners." A certain Methodist Bishop, in charging a class of licen-

tiates, said, "Aim at perfection, but I charge you, in God's name, never to profess it." The place for true faith is on its knees before a holy God, weeping tears of penitence for its sins, and rejoicing only in his righteousness.

THE SILENCE OF JESUS WAS DISCOURAGING TO HER FAITH. "He answered her not a word." How different from what she had heard of his readiness to answer prayer. Who of us has not prayed long and earnestly, to be answered only by his silence? I know a mother who, for many years, has been crying to God for a prodigal boy, and he is still unsaved. Jesus knows when to be silent, and when to answer. He is silent, because silence is better for us than an immediate answer. That mother has grown much in grace during these years of earnest prayer. Our faith needs strengthening, and it would be an unkindness to us to give great answers to wavering faith. If we have not faith enough to remove a mountain, we may climb it step by step, and, when we reach its summit, our spiritual muscles will be greatly strengthened, and from the height thus gained we may breathe a purer atmosphere and get a broader view.

The disciples added their repulse to the silence of Jesus. "Send her away, she crieth after us." Cold, indifferent Christians often do more to repel our faith than the silence of Christ. After we have struggled along in prayer for a long time, we open our hearts to some friends with the hope of receiving their sympathy and good cheer. We are met by words of coldness and doubt. If they go to Jesus for us at all, it is only to ask that they may get rid of us. Happy the Christian who, like this woman, presses his suit in spite of such repulses.

When Jesus does speak, his words still further repulse her faith. "I am not sent but unto the lost sheep of the house of Israel." Unbelief would have said, "Just as I might have expected. I am an outsider, and that settles it." Her trouble in that respect is often ours. The words of Jesus give us no comfort. They imply an elect, a special people, and, to be sure, we are left out. Unbelief would stop right then in despair, but faith still pushes on, and would be among the violent who take the kingdom of heaven by force.

THE FORCE OF GREAT DISTRESS BEHIND THIS FAITH PRESSED IT FORWARD. The poor mother realized the condition of her child. She had seen her maniac glare and frantic ravings, heard her hollow laughter and wild screams, and, it may be, felt her unnatural blows,

guided by the demon spirit within her. The reason you mothers are not distressed about your worldly daughters is that you do not realize their fearful condition. Their beauty, their amiable disposition, their bright eyes and merry laugh, have cheated you into the delusion that, after all, they are not such sinners as the Bible declares all to be who are out of Christ. The demons of worldliness and unbelief are holding high carnival in their souls while you who ought to be distressed about it are at peace. May God open your eyes to their true condition.

We who believe in Christ ought to feel that we are founded upon a rock. We are permitted to have a "full assurance of faith," and rest in peace. We have no sympathy with that religion which thinks it a pious thing to doubt. But while peaceful in Christ ourselves, we need to have a faith in distress for the salvation of others.

It is only such a faith that knows how to pray. Compare the first more formal prayer of this woman with the last, when the distress for her daughter had reached its climax. As she came along the road, she doubtless thought out the prayer she would make. "Now this wonderful man claims to be the son of David, and I must so address him. I will plead only his mercy, and then I will tell him my trouble!" And she said, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." But when repulsed by the coldness of the disciples, by the silence and words of Jesus, she is now without argument, and falls helpless before him, crying, "Lord, help me. My pitiable condition is my only plea." My brother, have you not had something like this experience? A great desire weighed heavily upon your heart. You came to God on your knees and told him all your reasons for wishing him to hear. You pleaded his promises over and over, and tried thus to move him to hear; but he remains silent. You go in your distress to a good Christian, and get no comfort. Now you are well nigh despair. All resources have failed and you can only fall upon your face before God and cry, "Lord, help me! I am done with arguments. I put my case entirely in thy hands. I fall flat upon thy mercy." A sister of my acquaintance had just such an experience in praying for the conversion of her husband. You parents who have been praying so earnestly for those wayward children, making out to God the way you want them saved, come, leave arguing with your Maker, fall helplessly before him, and let your helplessness in Christ's name be your only plea. Real prayer is need packed till it takes fire.

WE NOW SEE FAITH WORSHIPING. "Then came she, and worshiped him." She could not understand why she was thus repulsed, but she would recognize him as God, and worship him. How often it is that we cannot understand the dealings of Providence with us. That boy was your hope, but God took him. Your prosperity has been swept away, your health lost, your friends are cool. You cannot understand why God has thus dealt with you. Still you trust, and worship him in the cloud of his mystery. It is a blessed privilege thus to fall before our Saviour and worship, though all his dealings with us are as dark as night.

HER FAITH MUST BE STILL FURTHER TRIED AND HUMBLLED. The waters of God's blessings flow downward, and he who would drink them must stoop. Before granting her request he sees fit to give her occasion for the exercise of deep humility, shall we not say humiliation? "It is not meet to take the children's bread and cast it to dogs."

The Jews regarded all Gentiles as dogs. Most of us would have been offended, and could readily excuse this woman for showing resentment. But see how humbly she accepts the position. "Truth, Lord. Call me what you please; nothing is too bad, so you grant my request." The trouble with us is, our proud hearts refuse to accept the position in which God's word places us. It charges us with sin and corruption and we would like to excuse ourselves and harp a little upon the dignity of human nature. God tells us that without him we can do nothing. We are apt to think that by our reasoning powers and high culture we can ourselves do wonders. Not until we accept the position of sinfulness and weakness are we prepared to receive his blessing.

And now this importunate mother turns her humiliation into an argument. "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." She gladly accepts the position of a little dog, under the table, and gives that as the very reason why he should throw from his table of plenty crumbs for which she asks.

May we always have grace thus to take our proper place under the Master's table, and plead for the crumbs. God says you have sinned, and come short of his glory. Let us reply, "Truth, Lord, yet thou receivest sinners and eateth with them." "It is a faithful saying that Christ Jesus came into the world to save sinners." God says: "Ye are weakness itself, without me ye can do nothing." "Truth, Lord, yet in our weakness thou dost delight to show forth

thy strength." God says: "Your wisdom is folly!" "Truth, Lord," let us answer, "yet thou hast promised to give wisdom to them that lack, and ask it of thee." We receive God's favors only as we thus accept the positions of unworthiness and weakness to which we are assigned in his word.

SUCH FAITH IS SURE TO TRIUMPH. "Be it unto thee even as thou wilt." We hear much these days about God's sovereignty and man's free agency. Here is something that looks like human sovereignty and divine agency. *Free to do what we please because we please to do God's will.* Such is the free agency of faith, that takes hold of the arm that moves the world. Such free agency Moses had, when Red Seas were no obstacle in the way of his progress. The walls of Jericho fell before this free agency of faith. By means of it any little David is more than a match for the strongest Goliath. Armed with it, Gideon and his three hundred were invincible.

Let us remember, however, in seeking this free agency of faith, that God is apt to purify us in the same fires as he did this distressed mother, before he can afford to say to us, "Be it unto thee even as thou wilt." The great Christian enterprises of the world have been carried forward by faith PENITENT, REPULSED, IN DISTRESS, WORSHIPING, AND HUMBLED. The faith of Cary went through just such fiery trials in beginning the modern missionary movement, and every faithful missionary who has followed him has had similar experience. It has been through many repulses, distresses, and humiliations, that our churches and colleges have grown from infancy to a strong manhood of usefulness.

Thus it is that sturdy Christian character is developed. Through such an experience God carried Paul, to make him the spiritual, resolute Christian and bold martyr that he was. Jesus, it is true, was never penitent, unless for the sins of others, but who that has read his life will deny that his faith was often repulsed and in great distress? "Being in an agony, he prayed more earnestly." Was not his faith humbled in a thousand ways, until at last it bent beneath the humiliation of the thorny crown and Roman cross? We who wish to do much for God's glory must expect our faith to be tried in the same way. But, like Jesus, we must set our faces steadfastly toward the object to be accomplished and PRESS ON through tears and penitence for sins and mistakes, with brows like flint against all repulses, our hearts sometimes burdened with distress and our spirits humbled, yet in the midst of it all worshipping him

who is worthy of heaven's highest praise. To such a faith victory is certain, and the sunshine that follows the cloud will make us forget its darkness. Who can describe the joy in that mother's heart when she returned home, and saw for the first time in years the look of intelligence and love beaming from the countenance of her beloved child? Did she not feel more than repaid for her tears and humiliation? If our Father gives us darkness, it is to make brighter the light that follows, and all of earth's sorrow and struggling will only enhance the joys of heaven.

WORSHIP.*

BY REV. R. A. TORREY.

The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.—John iv : 23 (R. V.).

God is seeking worshipers. The one thing above all else that he desires of men is worship. God desires obedience from men; he desires service; he desires prayer; he desires thanksgiving; he desires praise. But his supreme desire from men is worship. It is said, "We are saved that we may serve." It is true, but it is still more profoundly true that we are saved that we may worship. The whole work of redemption finds its culmination and completion in a body of men and women being found and fitted to worship God. (Cf. Rev. vii : 9-15, and Phil. iii : 3, R. V.)

In our day there are a considerable number of believers; a considerable number of confessors; a considerable number who serve; there are a considerable number who pray. There are not, I fear, many who worship. Yet that is above all what the Father is seeking, and what he longs for. This is not a worshipful age.

I. WHAT IS WORSHIP? *It is a definite act of the soul toward God.* The term is used in our day in a very vague, and general, and unscriptural way. We speak of the whole service of a Lord's day morning or evening as "public worship," but there is a great deal in it that is not worship. Reading the Bible and meditating upon it is not worship. It may lead to worship, but it is not worship. Listening to a sermon is not worship. It is often, I fear, the worship of man; it is not the worship of God. It may lead to

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worship. Praying is not worship ; it may be prefaced or concluded with worship, but prayer is not worship. Singing is not necessarily or generally worship. There are hymns which, if sung intelligently, and in the proper spirit, would be worship, but they are comparatively few, especially in the hymnology of the present day, which is more taken up with man's experience and duty, than with God and his glory. By far the greater portion of the regular services of the church is not worship. It may be, and often is, very good, very proper and needful, but it is not worship, and to call it worship is to lose sight of what worship is, and to forget that there is a something we yet owe to God which is not paid. What, then, is worship? Take your concordance and look up the usage of the word. *The worship of God is the soul bowing down before God in absorbed contemplation of himself.* Over and over do we read the words, "They bowed their heads and worshiped"; or "They fell down and worshiped." It has been well said that "In prayer we are occupied with our needs ; in thanksgiving we are occupied with our blessings ; in worship we are occupied with himself." God would not have us less occupied with our needs or present them less to him. Neither would he have us less occupied with our thanksgiving, or return thanks less to him for them ; but he would have us, I am sure, more occupied with himself in intelligent worship.

II. THE DUTY AND BLESSEDNESS OF WORSHIP. *We owe worship to God.* It is our first duty toward him. He is the Infinite One, the All Holy, All Wise, All Mighty, the Creator ; and our rightful attitude toward him is that of bowing before him, or prostrating ourselves before him, in adoring contemplation of his glory, his attributes, himself. There is definite commandment in the New Testament, as well as the Old, that we worship him. The call to worship is frequent. If we do not worship God, we are robbing him of that which is his due. It is not enough that we pray, and return thanks, and praise, and serve, and seek to do his will. We must worship. Have you ever really worshiped God? How much time do you spend daily in worshiping him, in bowing before him in silent and adoring contemplation of himself?

But worship is also a privilege full of blessing. There is no deeper joy, no purer joy, than that which springs from the adoring contemplation of God. You all know the joy that comes from the contemplation of objects of physical beauty ; gazing into a beautiful face, looking upon a lovely landscape, drinking in the beauty of

some great work of art. I have walked miles, and climbed through underbrush and briers, and over crag and precipice, just to get some beautiful view ; and as I have looked out upon it and feasted upon the never-to-be-forgotten vision of mountain and valley, forest and river, village and hamlet, cloud and sunshine, I have felt well repaid for the toil, and suffering, and weariness. I have sat by the hour before a great painting in joyous beholding of its beauty. Earth has few purer joys than these, but they are nothing to the profound and holy joy that fills the soul as we bow before God in worship, asking nothing, seeking nothing, from him, occupied with and satisfied with himself. Was the Psalmist thinking only of the future, or of what he had enjoyed in the present, when he wrote, "In thy presence is fullness of joy" ? (Ps. xvi : 11.) One of the greatest privileges of heaven is that we shall see his face. But worship is a blessed privilege, not only because it brings supreme joy. It also brings likeness to him. It is by looking at him we are made like him. When Moses came down from beholding God, his own face shone with a strange and awful glory (Ex. xxxiv : 29), and Paul says that "we all reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory." (II. Cor. iii : 18, R. V.) Our complete transformation into his likeness will come through the complete and undivided vision of himself. "We shall be like him ; for we shall see him even as he is." (I. John iii : 2, R. V.) Worship is a blessed privilege, again, because it brings power : power for life, power also for service. (Is. xl : 31.) It is true, power comes in answer to definite prayer, but not only in answer to prayer. Power belongeth unto God, and the coming into contact with God in worship fills our souls with power. Spiritual power has many points of similarity to electric force ; and just as a receptive body can be charged with electricity by being insulated and brought in contact with some source of electric energy, so we can be charged with the energy of God by the insulation from the world and contact with himself that is found in worship. As we worship God, his power flows into us. Nights spent in contact with God on our faces before him in worship are followed by days of power in contact with men. One great secret of the lack of power in service to-day is the absence of worship in our relations to God himself. In Is. vi : 5, and Job iv : 5, 6, we see how worship empties us of our own strength and brings in God's.

III. HOW TO WORSHIP ACCEPTABLY. "*By the Spirit of*

God." (Phil. iii:3, R. V.) The only true worship, the worship which is acceptable to God, is the worship which the Holy Spirit inspires. Not all worship of God is "in the Spirit." Very much is of man himself, in the power of his own will; it is of the flesh. The flesh seeks to intrude into every sphere of life, even the highest and most sacred. Men seek to do the things that please God and win credit for themselves, of their own motion and in their own strength. But this worship is not acceptable. Men may be very earnest in this worship; very sincere in it; they may be very orthodox, but it is not acceptable. It is not what God is seeking. God is seeking worshipers who worship in the spirit; who have "no confidence in the flesh." To worship aright we must recognize the utter inability of the flesh—*i. e.*, ourselves untaught, unprompted, and ungoverned by God's Spirit—to worship acceptably: we must realize, also, the danger there is that the flesh intrude itself into our worship: in utter self-distrust and self-abnegation, we must cast ourselves upon the Holy Spirit to lead us in our worship. The first thing we should do when we would worship is, with a realization of our own utter helplessness, to look up to the Holy Spirit to teach us and enable us to worship aright. He must present God to our minds for our contemplation. He must subdue and awe our hearts before him in true adoration. The only living that is acceptable to God is living in the Spirit. The only walk that is acceptable to God is walking in the Spirit. The only service that is acceptable to God is serving in the Spirit. The only praying that is acceptable to God is praying in the Spirit. The only worship that is acceptable to God is worshiping in the Spirit. Would we worship aright, our hearts must look up and cry, "Teach me, Holy Spirit, to worship," and he will do it.

Acceptable worship is worship offered through Christ. (John xiv:6.) The priest's approach to God in the Old Testament must always be with blood. We can only approach God on the ground of the shed blood of Christ. (Eph. ii:18.)

"In truth." (John iv:23, 24.) That is, not in mere form, or profession, or pretense, but in reality. (Comp. Phil. i:18; John iii:18.) There is much preaching of Christ that is not real; it is mere pretense; there is no devotion to him back of it. There is much love that is not real; it is mere profession, not "in deed and in truth." So there is much worship that is not real; the head

bows, the body prostrates itself ; the soul does not bow in true adoration before God. The Spirit alone leads to worship in truth.

We have seen how God is seeking worshipers. We have seen the duty and blessedness of worship. We have seen how to worship God aright. Shall we not say that there shall be more of worship in our lives from this time, and that our worship shall be of that character that God seeks from us?



NORTHFIELD RESIDENCE OF FRANCIS SCHELL, ESQ.

THE WORK OF THE BERWICK PRAYING BAND.*

BY R. W. CROOK, BERWICK, MAINE.

I am a sinner saved by the grace of God. I am a business man, but my business is not as an evangelist, or as a public speaker ; I only do a little work for the Lord after business hours and on Sundays. In my younger days I had not a religious training, and my father was far from being a Christian. He was what they termed an "all-around sporting man," and the desire of his heart was to make me a man like himself. I grew to be somewhat of an athlete, and spent my days among the "fast set"—men considered hopeless cases by

* An address delivered Tuesday afternoon, August 6, 1895.

the majority of Christian workers, who have not the heart to approach them, and tell them of the saving power of the Lord Jesus Christ.

I had gone far into sin. I think the sin that did me the most harm, that weaned me from my family, and made my heart like stone, was *card playing and gambling*. I spent a great deal of time at that business, and became quite expert. I also was mixed up in horse racing, and was something of a professional pedestrian.

One day, when I was twenty-six years of age, I went to the house of God. I never had been to Sunday-school, and had not been inside of a church for ten years. A young man began to tell what the blood of Jesus Christ meant, and that all we like sheep had gone astray. God showed me the awfulness of my heart. People hadn't told me anything about salvation, but when I heard the Word I believed it and before I left that room I was a changed man. When I reached home and talked it over with my wife, we came to the conclusion that my business was not such as a Christian could carry on. I had sporting pictures around in my room and papers that were not fit for anyone to look at. I decided that all this had to be given up. Then I thought, What will the people say? I had an awful conflict with the powers of darkness, but I said, "Oh, Lord, if I cannot get a living in my business, and be a Christian, I will get a living at something else." I took the papers and the pictures from the wall, and carried out the tobacco and the cigars, and said to myself, "I don't care what people say, I am going to start right anyway." I have not had a card in my hand since, and don't use any tobacco. God delivered me from these old evil habits, and did it right then and there. The Christian life is a new life, and a life that I wouldn't give up for anything in the world.

Some time after this I went to Old Orchard, where I heard that the Holy Ghost will become a partner with man in this life; that we are the temples of God; that it is the plan of the Holy Ghost to live in us, and act out God's will in us, and give us a complete victory over the old life. I went down on my knees when I heard that, and said, "Now, Lord, this is just what I need. I will have my evil dreams broken up, and my evil nature conquered." I hadn't waited long before such waves of glory broke over my soul that I had to ask God to let me be. I never had any such experience in my life. From that time to this, almost thirteen years, my life has been something of a success as a Christian, by the grace of God.

THE BERWICK PRAYING BAND was organized about three years ago. A man came to our town and organized a lodge of Pythias. He solicited men personally and persuaded twenty or twenty-five men to give about twenty dollars each to become members of this lodge. Then the Odd Fellows, of which I am a member, also took in something like fifteen members. The Lord told me that if these men could get men in by a little personal work, I ought to be able to do something too. I could not get rid of the thought. I went to God in prayer and he unfolded to me the little plan that has proved quite a wonderful success in our small community. I was tired out and went to bed.

I never had the advantages of an education, and have always been hampered by the powers of darkness. I think the Lord understood that, because he gave me this dream: I dreamed that I was in a schoolhouse, holding a meeting; I was giving the invitation, but no one responded. Then a little child, not more than five or six years of age, stood upon a chair and commenced to talk to the audience. And there was not a person in the whole room but what came forward, and begged for mercy. Then some one seemed to say to me, "Do you understand the dream? The reason why in these days I cannot accomplish what I used to accomplish is that men rely wholly upon their own powers, and leave me out of account. I am the Holy Spirit. If I can get a man whom I can use as this child, I can bring about those things which I used to bring about." I went to a man in our town, and told him about the revelation, and asked him if I could depend on him to help me. We decided to organize a band of men to work together, and to see if we could not have a revival in our little church. We went to work, and in a short time we had eighteen men organized into what we called "The Berwick Praying Band." We decided to hold revival meetings in the town and in the suburbs. We went into barns, and blacksmith shops, and other places. We had three hundred and fifty conversions, and then we lost the records. We tried to labor among the same class of men that we had been before our conversion. I find that they are the easiest cases to reach. Men whom we considered hopeless gamblers and sports, and hopeless drunkards, are redeemed men now. In a blacksmith shop we had in one place a room where we could seat one hundred and fifty people. They come to our meetings in large numbers, and God is wonderfully blessing the work.

When we deal with drunkards we don't use the Keeley cure, we

use the Blood cure. We tell every man that he is to be converted and cured right there, and that he shall have the witness before he gets off his knees. We had a prize fighter who stood up in meeting, and said, "Do you mean to say that I can come right forward to that altar, and have done for me what you had done for you?" I replied, "Yes, sir ; in less than five minutes." He came and proved it to be true.

We had one man on our list who had been a drunkard from boyhood up. If he could get a chance at a bottle he would drink it as he would drink water. One night the fellow came into our band under the influence of liquor, and before he left he gave his heart to God. For three months he did splendidly and never drank a drop. One Sunday some fellows got a bottle and caught him as he was going by. They called to him and he fell ; he got drunk. Our committee found it out in twenty minutes after he commenced to drink. We went after him and took him home. We stayed with him that day and that night, and had people stationed around his house the next morning at five o'clock, to keep his comrades away and to keep him from going for drink. We brought him out of that drunk, but in a short time he had some whisky hid in a stable and was drinking again. We sent the same committee after him ; they stationed themselves there day and night, watching for him. One day one of our fellows saw him running on the logs across the river, and, when he crawled up on the bank all tired out, he stepped right into this man's arms. We got that fellow straightened out, and he is doing nicely. We are going to keep him so.

One man who was considered one of the worst cases in our community was converted. Our band came together, put his name with others on a card, and agreed to pray regularly that the Spirit of God would convict this man that he might be saved. One day in his field this man said that he was not going to work any more on Sundays. The man was under conviction. He bought strychnine, and decided to take his own life rather than endure what he had been enduring the last three weeks. He went into a barn, took out the poison and was going to take it, when his wife came on the scene, and he confessed what he was going to do. She induced him to go into the house and his daughter said, "Father, I know what is the matter with you. You are under conviction of sin ; if you will go to one who knows anything about it, he will tell you what to do." He hitched up his horse and came to me and I told him

about Jesus Christ. The next Sunday he gave his heart to God in the blacksmith's shop where we were holding meetings.

Quite a number of fellows who were sick with consumption, and whom we have visited in their houses, have been led to God. The way we do is first to single a case out, and pray for the man, asking God to give us his anointing and the words to utter. Then we go in the Spirit and just deliver a little message.

The work we have done has consisted of some simple work like this. None of us have very much natural ability, but the work has been wonderfully blessed and may be reproduced in any other city or town in the world.*

AMONG THE HOP PICKERS OF CENTRAL NEW YORK.†

By H. B. GIBBUD, SYRACUSE, N. Y.

For a long time the devil has had the monopoly of the hop fields, but by the grace of God the monopoly has been broken and the blood-stained banner of Jesus Christ has been lifted up in these green hop fields. My attention was called to these some years ago by the fact that the room in which we hold gospel services every night the year round, which are attended largely by drinking men and women, became nearly empty of the class which we seek to reach, and I wondered where they had gone. Night after night I failed to see any of them; prison birds and drunkards and abandoned men and women suddenly left us. We made inquiry and found that they had gone to the hop fields in Madison and Oneida counties, where the farmers have established a large industry in hop raising. Every year thousands of men and women go out from the cities to harvest the crop of hops. In those two counties they raise the hops that raise our bread and the beer that raises the devil afterwards. To one little town of only two thousand inhabitants, three thousand pickers went from the city of Utica alone,

*About forty of the eighty members of this band meet informally together every Monday night, summer and winter, for prayer and consultation. Their only organization consists of a leader and a secretary. Churches have been revived and souls saved, all in a quiet, unostentatious way. Only those known to the members are selected for personal work, and these are for the most part "hard cases."

†An address delivered Tuesday evening, August 6, 1895.

while many went from other cities. The banks advance five hundred thousand dollars on the hop crop in that region, so you can have some idea of the extent of the work. One man paid seven thousand dollars for harvesting his crops. The worst element from the cities in Central New York go, besides many from respectable families. In some places the people are crowded together promiscuously, herded like cattle, even the pigs are sometimes driven from their sties, and the pickers sleep on straw which is strewn there. Kegs of lager and bottles of whisky are often brought from town and the nights are spent in dancing, drinking, etc. Many go simply to take advantage of the circumstances for unrestrained sin and vice. The devil holds high carnival. These hop fields are in many cases recruiting stations for the saloon and house of ill-fame. Many respectable people engage in hop raising and picking who lament the evils consequent on bringing such a promiscuous crowd together, and they gave us help and encouragement last year.

I began to look around to see what I could do in the way of gospel work among these people. I went down to the depot to see these pickers start to their fields, and found a mob of men and women, some of them drunk even as they were starting out; I saw men, women, and children under the influence of drink, packed into a car and the doors locked on them. I said, "What does this mean in free America, men and women packed in a car like sardines, and the key turned on them?" A friend told me that they had to do it; that many a time they had to stop the train and go in and knock down the worst people who were fighting. I said, "We must do something for these men and women to bring them to Christ." I learned that at the beginning of the hop season the hop owners sent men to hire pickers from the cities to go out into the hop fields. They pay their fare, give them good food, and pay a dollar and a quarter a day. In this way these hop pickers earn about thirty dollars and live on better fare than they have been accustomed to; they lay aside the restraints of home life and give themselves over to the devil.

They have a "hop dance" that begins at dark and lasts until midnight. The saloon keepers cash the checks that are paid for hop picking, and so get most of their earnings. It seems as if the devil were let loose, and scores of boys and girls, who go out innocent, are led into sin, and start on the road that ends in the drunkard's grave, the brothel, and the dance house.

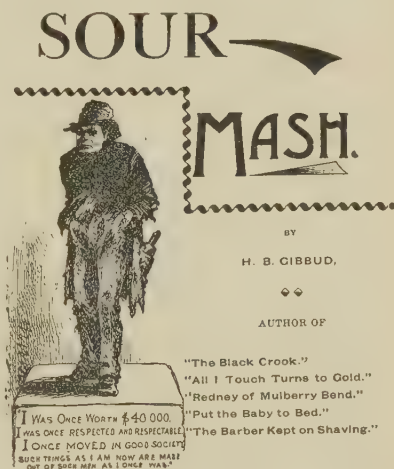
It seemed as if the Lord told us to go out into the hop fields and labor for him. Our mission committee was unable to take up the work, as they had not the money, so we were obliged to look to the Lord for the men and the means to carry on the work. We had a gospel wagon covered with scripture verses from one end to another, and we thought that would be a good thing to take along. But we had no horses. We prayed for several months for the horses, but our faith was very weak, I am sure, for the horses that came were very weak indeed. But when I saw them I thought they would gather a crowd. I spent my last dollar to cover them up, — they were a terrible sight ! But we packed the old gospel wagon with a lot of provisions, and cooking utensils, three or four boxes of tracts, a bicycle, a locomotive headlight to show off our picture of "The Two Ways" at night, a folding organ ; everything that we thought anybody would come to see we put into that wagon, and started out to carry the gospel of Christ to those people.

We used to go into a town in the afternoon and, when we came to the hopyard, we would stop and give out some of our tracts and invitations ; we would tell them that we were going to have a service in the village that evening, and would invite them to come. Then we would go and get our supper. One of the boys was cook, I was chambermaid ! After supper we would drive to the center of the town, hang a row of green lanterns, put up the locomotive headlight, and sing some songs, such as "Diamonds in the Rough," and "Life is like a Mountain Railroad." The people would gather around in a great crowd, and then we would begin to speak to them, and to tell from the picture the way of salvation, and invite them to Christ. The service would last one, two, three, or four hours at a time ; it only depended on how long the strength of the workers could hold out. Four of us went out ; one led the singing, and after I had talked from the picture as long as I could, one of the other men would step up, and when he had finished, another would fall in, and then we would begin over again, and go on just as long as we could talk. The people would come up, some of them rather noisy at first, but they would soon settle down, and many have come to the side of the wagon, whom we have been able to lead to Christ.

I am tired and sick of the old fashioned distribution of tracts. I have had enough people sneer at me about giving out tracts. I am sick of those old tracts that were made about the time that Noah came out of the ark, some of which have pictures on them that

are fit for a curiosity shop. If we are to give out gospel tracts we must give out some that people are anxious to see, and that they won't throw away. Instead of trying to force a tract on people, I want them to say, "Give me one," and be so anxious to get it that they will grab for it. I have put some of our tracts in such a shape that people want them. After a service, I put my little bag around my neck, and say, "Now, I have something I want you to read, but I don't want anyone to take one unless he will read it." Then I say, "Here is a little paper and on one of its pages you will find an article on 'A Night on the Bowery' [an incident of the night missionary experience I had when I was an all night missionary in New York City]. I know that a good many of you would like to know about it. [Of course every one is anxious to see what it is.] Then there is another article here about a circus wagon," — of course then they are still more anxious for the paper. But I go on, "I have another here on 'The Nose on Bruin's Face.'" They say, "What in the world can that be about?" By this

time, they are very anxious to get what I have to give them. They begin to call out, "Give me one, give me one," — but I hold on a little while, and say, "I have some other things here, and if any want them, I want them to have them. I have one here on 'Sour Mash.'" At the World's Fair, there was one building called the "Sour Mash Building," and when I saw it, I said to myself, Here is the place to leave the "Sour Mash" tracts. I said to the proprietor, "I am right along your line," and I handed one of these tracts to him. I said, "I have brought these all the way from Central New York, and don't want to take them back with me," and I went to sticking them up on the barrels. The man didn't like the tract, but he took it and read it. People would come along, and see a "Sour Mash" tract on the counter or stuck on a barrel; they would pick it up, look inside, and begin to read the scripture; then they would look around and say, "Why, what sort of a place is this building anyway?"



[We give some extracts from this tract "Sour Mash" as a sample of those in use in this work. It is dedicated "to the 'boys' who TEND BAR both on the INSIDE and on the OUTSIDE."]

Boys, notice the title! Rather a suggestive name, is it not? "Sour Mash." Is it called that because it sours a man's disposition, sours his prospects and his associations? It's an honest name, it describes the work it does so well, for I have noticed that it does mash a man's body, mash his business, mash his family, and his soul. "Sour Mash," rightly named, but none for me, thanks. . . .

Mr. GET-UP-EARLY-FOR-A-DRINK, did you ever notice what the Book has to say about that line of drinking?

To those who go for an
"EYE-OPENER"
to "brace up" on in the morning.
And at night have to have a
"NIGHT-CAP"
before they can sleep.

WOE unto them that rise up early
in the morning, that they may follow
strong drink; that continue until night,
till wine inflame them! Therefore
hell hath enlarged herself, and opened
her mouth without measure. Is. v :
11, 14.

See what the Book says about our friend Mr. NEVER-GET-FULL.

To those who
NEVER GET FULL,
can "mix drinks" and still walk a
crack in the floor.

WOE unto them that are mighty to
drink wine, and men of strength to
mingle strong drink. Is. v : 22.

Mr. NEVER-GET-FULL boasts he can take a drink, or let it alone, just as he pleases, but did you ever notice he *always* pleases *to take* it? Ah, Mr. N. G. F., I fear you are deceiving yourself. Try to leave it alone for a week, and you will see what a grip it has on you. Try it.

Just a word with you, Mr. IN-THE-BUSINESS.

WOE unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also. Hab. ii : 15.

Ah, I hear you say, "If I don't sell, some one else will, and it's a paying business; I've got to live." Hold on, Mr. IN-THE-BUSINESS, *does* it pay?

There's a kind of conundrum propounded in Matthew, 16th chapter, 26th verse, a question in Profit and Loss, "What is a man profited, if he shall gain the whole world and lose his own soul?" Figure on that, Mr. I. T. B., and when you balance your books take that item into account.

Mr. Jolly-Good-Fellow, doesn't that about putting thy bottle to thy neighbor's lips hit hard on your treating habits?

I'd like to call the attention of Mr. Tarry Long to some questions asked, and also answered, by the Book.

QUESTIONS.

Who hath woe ?
 Who hath sorrow ?
 Who hath contentions ?
 Who hath babblings ?
 Who hath wounds without a cause ?
 Who hath redness of eyes ?

ANSWER.

They that tarry long at the wine,
 they that go to seek mixed wines.
 Prov. xxiii : 29, 30.

Champagne at night, *real* pain in the morning. The wine looks harmless as it glitters in the dainty glass held up to "toast" a friend. It is hard for you to believe it true when God says, "At last it biteth like a serpent, and stingeth like an adder." Boys, you can't see the snakes now, but follow it up long enough and you will, they are there. Those who "tarry long" are apt to find "snakes in their boots." Others call this experience "jim-jams." An ignorant man in one of our meetings spoke of having the "delirium trimmings." No trimmings of that kind for me, thanks.

Now think it over. God surely pronounces a *woe* on the stuff whether sold or drank. He loves *you*, though he hates the sin. Take it like a sensible man who must live through *all eternity* and turn from that which will surely bring woe to you and woe to those you love. *Has drink got the best of you? Jesus can keep and save.*

In the meetings among the hop pickers I would go on to say, "Here is another little book on 'All I touch turns to gold' [everybody wants one of those] ; then here is another one, 'Put the baby to bed once in a while' [the story of a man saved by the grace of God]. Now you men who have babies at home, every one of you wants one of these I am sure. Then I have another, 'The Barber kept on Shaving' ; everybody wants one of these, and I want you to have them." By this time they are crying out for them. So I go on, and name over some more, and say, "Now we will hand them to you."

I believe we can turn everything the devil uses right against him. Here I have a set of gospel playing cards, clubs, spades, hearts, and diamonds, all replaced by scripture verses. Remember the class of men I am dealing with. I say to them, "You are interested in this matter ; you want one of these cards ; everybody wants one of them ; you have been coming up here, back and forth, to get these different things, and I don't want to ask you to come again, but, if you want a card, you are welcome to it." There is a man wants one, and so I just sail them out through the air to them, and those that want them get them. Then they wonder what else I have. I say, "One more thing ; I have something here that I want every man, woman, and child to get," and their eyes are strained to see what I

have to give away, and I hold up some gospel buttons. It is a great thing to arouse people's curiosity. I say, "Now I will tell you, my friends, beforehand, that these are not poker chips, but, if you want any, just come up and get them." They come without urging. That is giving out tracts without much of an effort, and those are tracts that they will take home and read, and the Lord God will bless. After we have been an hour or two hours at this, we go home, and the next day we start out again on the wagon, and follow much the same method.

Last season, we traveled one hundred and fifty miles through that country. Last year the hop season began the last of August,



THE GOSPEL WAGON FOR THE HOP FIELDS.

and we visited one hundred and fifty yards and dealt with seven thousand five hundred pickers. Then on the road we found many farmers' homes, and we gave them the message, so that two thousand six hundred and seventy-six were visited along the road in that way. We held one hundred and forty-four meetings, and the attendance at these one hundred and forty-four meetings most of them open air services, though sometimes we were enabled to get into some of the churches, was eight thousand eight hundred and eighty. We had one of these automatic counters. People would

come up, and one of our men gave his time to counting the people. There were fifty-nine requests for prayers, and forty professed conversions along the line. We began to pray about this work every morning from January down to August, and when we went out the power of the Spirit of God had gone before us, and we found conviction, and men and women willing and anxious to be saved, only waiting for somebody to come in and point them to the Lord Jesus Christ.

Our men went back during the winter season, and held services, and over four hundred united with the church. We gave away forty-six thousand tracts. The effect of all this upon the work in the hop fields is truly marvelous. The New York "Recorder" devoted a full page to an article on this hop industry, and opened by saying, "The devil is not dead, but he is despondent. His favorite abode, the hop field, is no longer his free stamping ground. It has been invaded by a gospel wagon and a wave of propriety has struck the hop pickers." In many places the hop-dance was given up. In one place, the saloon man came in and I talked to him; the dance broke up, and the dancers came out to see what was going on and heard the gospel of Christ. Now, instead of singing the vile songs they used to sing in the hop fields, they sing such words as "Diamonds in the Rough." One of my friends on the railroad, who had been on the hop pickers' line for twenty years, said it was the quietest season he had ever known. I went back on another road, and found the glass in all the windows had been smashed by the hop pickers and I saw boys and girls sixteen years of age, staggering through the streets drunk. But we have had a great influence in quieting these people down, and we believe that God wonderfully blessed us. Religion in that region may be on its back, but it is looking up and God's power is coming to be made manifest throughout all that country.

When I spoke about the hop work in Syracuse, a lady who knew about the work came forward, and said, "I want to give you one hundred dollars towards this work next year," so this money went toward a new wagon which we needed. Four can sleep in the wagon. So I expect to go out this year with three others, and to press the campaign against the devil. We are going to a field where Satan has full sway and I want to commend this work and the workers to your prayers; and unto Him who loved us, and gave himself for us, be all the glory.



THE DINING HALL, MOUNT HERMON SCHOOL.

THE CHURCH AND THE LODGE.*

BY PRESIDENT CHARLES A. BLANCHARD, WHEATON COLLEGE, ILLINOIS.

The Bible contains a complete rule for the whole life of man. It tells a man how he should conduct himself with reference to God, to the Lord Jesus, to the Holy Spirit, to the Word which God has given, and to the church which he has established. It directs him how he should treat his wife, and care for his children; how much he should pay his hired man, and when he should pay him. It teaches the hired man how he should conduct himself with reference to his employer. It tells men how to loan money and how to collect debts as well as how to worship. It teaches a man what kind of a citizen he should be, how he ought to vote, if he is in a self-governing country. If he is a magistrate, it directs him how he ought to exercise authority, and says that God will call him to account for the manner in which he executes his office. We are apt to narrow down the teachings of the Bible and the business of the church, and

* An address delivered on Wednesday evening, August 7, 1895.

to suppose that they have to do chiefly with the work of the Sabbath, and that they have little or nothing to do with our pleasures, our business, or our political and our industrial relations ; but the testimony of the Word of God is that this Book is given by inspiration of God, and that it is "profitable for doctrine, for reproof, for correction, for instruction in right doing, that the man of God may be perfect, thoroughly furnished unto every good work," not simply to some good works. Men act as if God had never told them how to live and the result is that our churches are being flooded out with vice and crime. The reason we have trouble of all kinds in the world is simply because men have either wholly neglected this Word, or because they have chosen certain portions of it, and have pushed whole continents of revealed truth out of sight.

The church, the minister, the Christian, is a watchman on the walls, and it is his business to see the threatening enemy when his spear-points come over the top of the wall, that the gates may be shut, the walls manned, the men armed, and women and children protected. It is the business of the watchman to look out, not for pleasant but for injurious things, and to point them out. If you go into a dark room filled with vermin, you cannot see anything, but if you light a match, you see some of those creatures ; if you light a lamp, you see more ; and if you turn on an electric light it reveals the good and the evil in sharp contrast. "That which doth make manifest is light," and the Christian is the light of the world. The church establishes the moral standard for men who never go near it, and for communities who reject it.

In these days the work of rescuing the individual sinner is very popular, but it is not popular to point out and put down the evil that destroys him because there are material interests involved. Men are trying to save a few wrecks here and there while thousands go down and the wreckers keep plying their trade. It is better to reform or hang the wreckers than to save one wreck. Men tell me plainly that the Sunday newspaper is here to stay, and that the whisky trade will never be abolished. I was discussing the whisky question, in a Missouri stage-coach, and the driver said, "You can never down the whisky business when there is an eight cent profit in a ten cent drink." He wasn't a Christian, and I didn't wonder, but when a man who believes that God led the Israelites across the Red Sea, and across the Jordan, that God caused the walls of Jericho to fall,—I do not like to hear such a man say that any iniquity

in this world is here to stay, because if God is here to stay, he will have a clean world for his people to live in ; he has promised that even the heathen should be given to Jesus Christ for his possession, and he doesn't call to a few, but to the world, when he says, "Look to me and be ye saved." The Bible is positive and negative ; it requires and forbids ; it points out evils and prescribes the remedies. Some say that the way to destroy evil is to proclaim the good. God does not do this. It is necessary both to root out the evil and to establish the good. God commands us not to profane his name, not to steal or kill or commit adultery, and then gives positive commands to honor our fathers and mothers, to remember the Sabbath, and to love God and man. No farmer is fool enough to try to kill weeds by planting good corn. He relies upon the plow and the hoe.

It is the duty of the church to point out the evil not only of some sin, but of all sin. Yet in every age there are evils which men instinctively avoid mentioning. The wrong is so widespread, so deep rooted, so powerful, that the minister naturally passes it by to deal with some comparative trifle. When slavery was the law of the land, the church did not even name it. Yet it included theft, adultery, murder, and all other crimes. As John Wesley said, it was the *sum* of all villainies.

In our day no one objects to good, pious people saving drunkards. Liquor men like to have it done. They have no use for a drunkard. The besotted, bleary-eyed, ragged victim of the trade is a discredit. But they don't want their trade meddled with. They want the privilege of making drunkards. Give them this and they are glad to have you take the "finished product" off their hands.

At the present time, in a Christian church, in a Christian newspaper, or on a public platform, almost never will you find a *secret society* mentioned. Many do not like to say so, and yet the secret society system is one of the strongest factors for good or evil in our country. There are seven thousand five hundred Masons in this country, and as many Odd Fellows. The majority of these men are not in Christian churches ; they tell you plainly that they don't care for the church. The secret society system of the United States, which puts up such temples as there are in Boston and Philadelphia and New York, which puts up its lodges in every town, and seeks to attach to itself every young mechanic and merchant and lawyer, and tells him that, if he joins a secret society, he will be able to serve his country better, or will be helped in his industrial pursuits, or

receive a life insurance—such an organization is a tremendous power for good or evil, and the church of Christ should find out which it is, and then should see that every young man may be warned if it is evil, and urged to join it if it is good. There are lodges for almost every purpose under heaven. They are drawing in young men by hundreds of thousands, yet the pulpits, the religious press, and the platform is, in general, as silent as the grave. Now we are told to examine (I. Thess. v : 21), and to inform men (Matt. v : 14).

I submit to you a few doctrines which determine absolutely the character of these secret lodges. They all require members to *disregard the example of Christ*, and his example is just as binding as his Word. Assume that the Good Templars are an excellent organization for promoting temperance, or that the Free Masons promote a faith in God, hope in immortality, and charity to all mankind. What right then has a Christian man to hide that work from his wife and children? Christ told his disciples to proclaim on the housetops what he had told them in private (Matt. x : 26, 27). Now a man is initiated into a lodge. When he comes home his wife says, "Where have you been to-night?" "I have been initiated." "I didn't know you were going to join. Tell me about it." "I am not permitted to tell you." "Was there anything wicked?" "No." "Anything ridiculous?" "Nothing at all, my dear, it was very solemn." "Well, then, why can't you tell me about it, if there is nothing wicked in it, and nothing ridiculous?" He is compelled to say, "I have obligated myself not to." The question as to whether it is good or bad may be a matter of taste. Jesus Christ knew how to promote the temperance cause, faith in God, the hope of immortality, and charity toward all men; the Saviour that turned his head on the cross to say to John, "Take care of my mother," and said to the mother, "John will look after you," is not unmindful of the needs of the wife after her husband has been taken from her and she is left to provide for herself. Jesus knew how to promote friendship and love and liberty, and you and I, if we are Christians, are bound to do Christ's work in Christ's way. Christ said, when asked as to his teachings, that he spoke openly to the world in the synagogue and in the temple, and that in secret he said nothing. No man can be a secret society man, and follow the example of Jesus Christ.

But not only does a lodge man necessarily disregard the example of Christ, but he is compelled to *violate his express command*. He said to the disciples, "I am the light of the world," and "Ye are the

light of the world"; you are to show mankind the difference between right and wrong. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Suppose that every secret lodge is doing good; put in the Jesuits, the Ku Klux Klan, the Knights of the Golden Ring, the Whisky Ring, and assume they are all doing good. Are men in secret societies letting the good which they do shine out? They go into the second or third stories, curtain the doors, and let no one come in unless he will obligate himself not to tell those outside what they do inside. Christ says, "Let your light shine," and I go off and join a Masons' or an Odd Fellows' lodge. I meet my neighbor the next day, and tell him that it is a good organization. He asks me what it is for. "To promote faith in God, the hope of immortality, and charity to all mankind; we are trying to build up the temperance cause." "What do you do?" "Go and pay our secretary twenty-five dollars to be initiated, and you can find out." Unless he will do that, he can know nothing of the good we are doing.

Again, in these organizations you have *good men and evil men together*. I had a very pious and worthy elder in a church in which I was preaching, who was an Odd Fellow. I said to him one day, "How many Christians are there in your lodge?" He said, "I and Brother Woods." "How many members?" "About a hundred." "Don't you feel rather unequally yoked? Can you and Brother Woods pull against so many men? When they had that ball last winter, did you want it?" "No." "Why did they have it?" "Because we were outvoted." You may join any lodge you please and you will find anywhere from seventy-five to eighty per cent. are not professing Christians. In many towns I know of not one prayer-meeting man connected with the Mason lodge. Here is a Christian man, redeemed by the blood of Jesus Christ, and desiring to be a man separated unto God and his service, and yet he joins with men who are unbelievers and some of whom are profane, and they are all brethren together. When a man enters a lodge, he takes his chances, he yokes himself with unbelieving men. A Christian ought not to do that (II. Cor. vi:14). The church is God's light to shine out in the world, that men may see the ditch before they fall into it, that they may see the trap before the foot is fast.

Once more, *the morality taught in these organizations is unchristian and wicked*. Take for example the Masonic oath, which binds

the Mason not to wrong or defraud a Mason, knowing him to be such, or the other clause which binds the Mason not to have "illicit carnal intercourse with the wife, mother, sister, or daughter of a Master Mason, *knowing them to be such.*" I was once lecturing in a university, and met a number of the ladies, among them the lady principal. She said, "I know nothing about this subject, but I have been thankful many times that my brother was a Mason. I have been self-supporting from my girlhood, and, when I left home, my brother gave me a masonic token, and told me to wear it when I was alone. Three times I have been approached by men, apparently with evil intent, and three times they have turned away at that sign." The unthinking man says, "Isn't that splendid?" That is as splendid as the devil. The devil is satisfied with a morality of that kind. God says, "Thou shalt not steal." Jesus Christ says, "If you look lustfully, you are an adulterer; you must not only abstain from outward crime, but you must have a clean heart, a clean eye." Masonry says, "Don't steal from a Mason, don't commit adultery with the relative of a Mason." A church deacon once said to me, "Is that so very bad?" "How old is that boy who put out your horse?" I asked. "Twelve years." I said, "If you were to say to that lad, when he was starting for the city, 'You must not take any watches from the store on the right hand side of the street,' what would he understand about the watches on the left side?" "Why," he said, "I suppose he would understand that I wouldn't be very much offended if he took some of the watches from the left side." An organization that binds a man to a partial morality speaks against Jesus Christ and imperils the moral standards of the community.

The *charities* of these orders are utterly unchristian. They have not the first inkling of Jesus Christ in them. Their plan is to keep out anyone who is likely to need anything. Anyone who wants to join must be a good and true man, sound in mind, and with sufficient means for the support of his family, and for the support of the order. They shut out the maimed and the halt, the women and the children, and pick out the able-bodied men, and propose to give charity to those who have paid, and the friends of those who have paid, and nobody else; this is called charity. It is not charity, it is absolute selfishness.

Once more, *these organizations put the plan of salvation aside*, and in its place put mere moral teachings, enforced by material symbols. This whole system is a plan to do away with the atonement of Jesus

Christ, and to lead the poor sinner to trust man in the awful day of judgment, with no hope except what his miserable, paltry righteousness has been able to get for himself. We have members of these lodges by the million, learning to believe that they can be saved without the blood, by practicing temperance, or friendship, and then they teach such morality as is involved in those obligations of the Master Mason. Good works are necessary, but are not sufficient.

These lodges not only *exclude Jesus Christ* by inference, they exclude him by form. In Masonic rituals, they choose readings which do not contain the name of Christ at all. They have two passages which contain the name of Jesus Christ, one of them II. Thessalonians, iii : 6 f. Here the name Lord Jesus Christ occurs twice, but if you will take the Masonic Book, you will find that *whole name deliberately stricken out*, that name which is above every name, and which is the only hope of the church. When you ask the reason, they say that a great many conscientious members do not believe in Jesus Christ, and it would offend them. So that a man who goes into a Masonic lodge not only leaves his wife and children at the door, but he leaves his Saviour there too.

Why does not the church take this matter up, and warn young men who by the thousands are being ensnared every year? What does God care for our religion if it does not lead us to protest against these evils? If we will not open our mouths to do away with evil and bring in the good, ought not the church to die? God calls the Christian church to a life of faith, and a great many of us are looking around and wondering what will happen, and how God will manage to have things turn out right. But the thunderbolts in his right hand are plenty in number. When he sees fit to wipe out iniquity, he will do it, and if we do not do our part in fighting against evil, the judgment, when it comes, will take some of our blood with it. God make us faithful.

The religion we live is all the religion we have, no matter how loud our profession may be.



A GROUP OF CAMPERS AT CAMP NORTHFIELD.

THE TUSKEGEE NORMAL AND INDUSTRIAL TRAINING SCHOOL.*

BY BOOKER T. WASHINGTON.

I was born on a plantation as a slave and lived with my mother in a little log cabin, with only a dirt floor, until the close of the war, when I went into West Virginia, to work in the gold mines. While there I heard of General Armstrong's school in Hampton, Virginia, and made up my mind to go there if possible. I began to pray to God, and to save every dollar I could earn. Finally one morning I started out to walk to Hampton. One night I found myself in Richmond, without friends, money, or a place to sleep. I walked about until midnight, looking the sidewalks over until I found a comparatively tempting place to lie down. The next morning I found myself near a ship that was unloading pig-iron. The captain gave me work until I had money enough to pay my way to the Hampton school. I reached there with fifty cents in my pocket. General Armstrong heard my story, and said that if I was worth anything he would give me work to pay my expenses. While there, I resolved that if God allowed me to finish my course, I would go

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into the "black-belt" of the South, and give my life to help young men of my race to gain an education.

In 1881 I went to Tuskegee, Alabama, where the black people outnumber the white. Here I opened the Tuskegee Normal and Industrial Training School, with thirty students and three teachers. Now we have eighteen instructors, with seven hundred and fifty-nine pupils, representing seventeen states, and about equally divided between the sexes, and averaging eighteen and one half years of age. While our institution is not denominational, we try to make it Christian. We emphasize that religion is something to be put into practice in daily life, and of all the lessons that need to be emphasized in the South, none is more needed than that of practical Christianity. I remember a story of a colored man who went to his weekly class-meeting, and said to his class leader, "I's had a ha'd time since our las' meetin'; I's been sometimes up and sometimes down. I 'spect I's broken ebery one of de ten comman'ments since our las' meetin', but I thanks God, I's not los' my 'ligion yet." At Tuskegee, we try to give our young men and women a little different idea of the religion of Christ than that man professed, and they not only profess Christianity, but they put it in practice in their daily lives.

We have from the first combined industrial training with our literary and religious work. We keep in mind the condition and influences of the people by whom we are surrounded, and for whom we are working. This industrial training has several advantages. Young men and young women are thus enabled to work out about half of their board, and to pay the rest in cash. We can also furnish labor that has an economic value to the institution, and at the same time give an advantage to the student. We cultivate over six hundred acres of land, and we make that farm not only pay for the pupils' board, but it is an object lesson. A short time ago we completed a three story building, every brick of which our young men manufactured; they also did the carpenter work, so that now we have a building for permanent use, and the students have had that industrial training. This also helps our young men and young women to get rid of the old idea that labor is degrading; that it hurts one to use his hands if he has had some education. We have now built up a property valued at two hundred thousand dollars, on which there is no mortgage. We have thirty-seven buildings, all except three of which have been erected by the students. The only expense of carrying on this institution is about seventy-five thousand dollars a

year. In everything that we do, in our religious teaching, our industrial training, our literary work, we keep constantly in mind the question, How can this institution so fortify the head, hand, and heart of young men and women that they may go out and preach most effectively to the masses of our people on the large cotton, rice, and sugar plantations on which at least thirty-five per cent. of the colored people are found?

When our people were made free, they had nothing on which to live while they were raising their first cotton crop. They had to go to their former master for money or provisions on credit. In that way, they got into the mortgage system, which has taken the place of slavery, with all of its disadvantages and none of its advantages. Three fourths of the colored people mortgage their crops, and are in debt for their supplies of last year. They are living in little cabins and trying to pay the interest, that ranges from thirty-five to forty per cent., and of course they come out in debt. The public schools of Alabama are only open three months and a half on an average; in the country three months, in the cities nine months. The schools are taught in wrecks of log cabins or in churches. Each colored child entitled to go to school there receives as his allowance about seventy cents; each child in this part of the country has twenty dollars.

What is the moral and religious condition of these people in the country districts? During slavery our people reasoned like this: "My body belong to massa, an' takin' massa's chickens to feed massa's body ain't stealin'"; as one man said, "Well, massa, while you has a few less chickens, you has mo' nigger." Now they have tried to apply that system of reasoning to the mortgage system, and you can imagine the result.

What is the remedy for this state of things? This work is not hopeless, it isn't even discouraging. You seldom see a black man so ignorant that he does not know his ignorance. If our people got any good out of slavery, it was the habit of work; in that respect they are different from almost any other people among whom missionaries work. We have some black sheep in our flock, but most of these people work hard from year to year on those plantations. But the trouble is that these people don't know how to utilize the results of their labor. What they earn gets away from them in paying mortgages for lace, for snuff, or for cheap jewelry. I have sometimes gone into those one-roomed cabins, and found clocks for

which they have paid, on the installment plan, twelve dollars, and in nine cases out of ten there wouldn't be one person in the family who could tell when the hands pointed to nine o'clock and when to twelve.

A few years ago a young woman was educated and converted at Tuskegee. After her graduation she went to one of these plantations where they had never had a school for more than three months in the year, and that in a wreck of a log cabin. She took the school for three months and went amongst the mothers and fathers, and found out what their resources were. She organized the old people in clubs that met every week, and instructed them how to save money until they could get out of debt, and stop mortgaging their crops. The first year many men decided not to mortgage their crops, but to provide suitable homes and a good schoolhouse. The next year they added two months to the school term, and the next year two months more ; now they have eight months. I wish you could go with me among that people, and see the bright look on their faces ; I wish you could see the complete revolution that has been wrought in their lives by that one Christian leader. Every improvement has come through this Christian in their midst, showing them how to direct their efforts, how to take the money that had hitherto gone for mortgaging, snuff, and tobacco, and to use it for their own Christian uplifting.

On one of these plantations I came upon a colored man nearly seventy years old, living in one of these wrecks of log cabins, in filth, and poverty, and ignorance. As I looked at that old man's house and saw how he was living, I said to him, "It seems to me if you were worth freeing, you would certainly have changed this condition of things, in the thirty years you have been free." He said, "Mr. Washington, I want to change, I know I ought to do better, but I don't know how ; I don't know what I ought to do first." The greatest curse of slavery was that it deprived us of that self-dependence and that executive power, which are the glory of your race. For two hundred and fifty years, we were compelled to depend on some one else for food and shelter. The only way to remedy this is to send out Christian teachers as object-lessons to stimulate these people and to set them on their feet.

In Alabama it is mighty hard to make a good Christian out of a hungry man. I don't care how long our people have belonged to the church, or how much they get happy and shout in church,

if they go home at night hungry and don't find something to eat, they are tempted to find something before morning. No matter how much religious enthusiasm our people exhibit, in order to have their Christianity mean what it means to you, we must teach them to mix in with their religious enthusiasm some land and cotton and corn, and a house that has three or four rooms, and a little bank account, and when they have that with their religion they have a religion that we can depend upon seven days in a week.

I am often asked what effect does this work at Tuskegee have upon the relations between the white and the black men. One county in the South has seven hundred colored voters, and only eighty white voters, but when these people count the votes those eighty white voters outnumber the seven hundred negro voters. I am working not only that I may uplift those seven hundred, but that I may prevent those of your race from feeling that they must degrade themselves in order to overcome the majority which the colored people have over them. Whatever friction exists between the races will pass away just in proportion as the black man can produce something that the white man wants or respects.

When I first went to Tuskegee, some of the white people wouldn't look at us on the street. We started a wheelwright shop, and then these people who wanted carriages came to us. We started a job-printing establishment. The organ of the Democratic party was printed every week by our colored students. We didn't edit that paper, of course, but, by having something that these people wanted, we became acquainted with each other; our business interests became linked together, and now we have no warmer friends in this country than we have among those white people in Tuskegee. Let our business interests increase until a negro gets a mortgage on a white man's house, and that white man will not drive the negro from the polls.

You seldom see a black hand on any street in America held out for your charity. We ask no one to do a thing for a student at Tuskegee which the student is able to do for himself. They pay their own board and put up their own buildings. The only thing which they cannot pay is the fifty dollars each for tuition. We simply ask money to be used in educating one or more Christian leaders who will go out into other villages and try to make the colored people a righteous and thrifty race.



HE SHALL REIGN FROM SEA TO SEA.*

BY REV. A. J. GORDON, D.D.

O Church of Christ, behold at last
The promised sign appear,—
The gospel preached in all the world;
And lo ! the King draws near.

CHORUS.

He shall reign from sea to sea ;
When he girds on his conquering sword,
All the ends of the earth shall see
The salvation of our God.

*This hymn by Dr. Gordon was such a favorite at the Conference that we venture to reprint it from Dr. Gordon's Hymnal, "The Coronation Hymnal," the book used at the *Gordon Memorial Service*, August 9th, when Major D. W. Whittle read the sermon on The Resurrection delivered by Dr. Gordon at the August Conference last year.

With girded loins, make haste ! make haste !
 Thy witness to complete,
 That Christ may take his throne and bring
 All nations to his feet.

And thou, O Israel, long in dust,
 Arise, and come away !
 See how the Sun of Righteousness
 Sheds forth the beams of day.

Thy scattered sons are gath'ring home,
 The fig-tree buds again ;
 A little while and David's Son
 On David's throne shall reign.

Then sing aloud, O Pilgrim Church,
 Brief conflict yet remains,
 And then Immanuel descends
 To bind thy foe in chains.

THE LIFE OF PRIVILEGE.*

THE LIFE OF COMPROMISE.†

BY PREBENDARY WEBB-PEPLOE.

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.—Gen. xiii : 12.

If there be any purpose in conventions, it is that the children of God may be brought face to face with realities, that their souls may be instructed by God the Holy Ghost as to the position which they now occupy in the sight of the Lord, the position which it is possible for them to take if they have accepted the fullness of the gospel of Christ, and the action that they should individually take in order to enjoy the best that may be obtained by the believer. We know nothing of "perfection in the flesh" ; nothing of a sinless life lived by man so long as he is mortal. We know of no means by which we may preach a life of blessing and power on earth, except as men live in Christ Jesus at the right hand of God. On earth, man remains corrupted by nature with that principle which is entitled, "original sin" ; in his best efforts there is evil, if God be extreme to mark what is amiss. Let us realize this at the outset ; and yet, surely, I may call attention to the fact, that God intended man to live

* This series of addresses was delivered by Prebendary Webb-Peploe and Rev. Andrew Murray each morning of the Conference. *Mr. Webb-Peploe's post-conference addresses* may be obtained by writing to D. L. Pierson, 30 Lafayette place, New York city. We regret to say that Mr. Webb-Peploe has only had time and strength to revise the first two of his conference addresses.

† Monday morning, August 5, 1895.

a blessed life even here upon earth, a life in which holiness prevails, as against all that is evil. Men say that a blunder is worse than a crime; and the church of God is making an awful blunder when it attempts, as it is attempting too generally, to make a compromise between the heavenly and the earthly. People say, "God forbid that I should sin openly, that I should live a depraved life; the standard of morality accepted among men is at least that in which I must acquiesce; but that I should be consecrated wholly to the Lord, and that every thought, word, and deed should bear testimony to the power of the indwelling Christ, this is, in the nineteenth century, practically speaking, impossible!" Now we stand here before God and man to deny, with all the powers that we have, the justice of such an utterance. It is a commonplace utterance in the church of God; but we Christians need to be lifted out of the commonplace, into "fellowship with God the Father, and with his Son Jesus Christ," by the power of the Holy Ghost; into a fellowship which shall enable us not only to talk theoretically about the beauty and the riches which are treasured up in Christ Jesus; but to say that God has opened that great stream of the water of life, which was dammed up in heaven once by reason of man's sin, and has now poured it out upon the children of men; and that, moreover, Christ has now opened a new and living way by which all men may enter into the holiest, if they will. The gifts of God are so rich, and so beautiful, that the marvel is that even the carnal—that is, men's natural—eyes *can* be withholden from seeing the splendor of them, men's hearts *can* be withholden from the attraction of them, and men's lives *can* be lived so low down, when there is so much to be had. God opens his hands, and the river of life is flowing therefrom. According to his receptivity shall it be to each one of us.

I propose to carry you, step by step, into what I believe to be "the fullness of the blessing of the gospel of Christ." Let us first look at an example of the desperately low, unsanctified life with which a large number of Christians seem to be contented, and see the issues of such a life. I propose to take you to the three classes of men, typified or illustrated by the men of Sodom, the halting Lot, and the faithful Abraham.

Abraham is one of the most brilliant, if not *the* most brilliant, of the Old Testament examples given by God of what faith will enable a man to be and to do. Even in this page of his history he supplies precious teachings to the Christian. But it must suffice at present to point briefly to the men of Sodom, as exhibiting the sin and folly of the world, and to Abraham, as exhibiting the blessed privileges of the faithful. I trust that you are distinctly delivered by the regenerating power of the Holy Ghost, and by your enjoyment of Christ Jesus, from the position of the men of Sodom, though it might be well to remind you that when God would describe the men of Sodom and Gomorrah, he gives us in Ezek. xvi : 48, 49, a picture utterly different from what we might have expected. While men

and women of to-day are saying that the sin of Sodom was the most outrageous that ever could be committed by human creatures, and flatter themselves that they could not incur the fate of Sodom, God speaks very differently concerning those people :—

As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

Who, then, can claim that the Christian church is wholly exempt from the sin of Sodom? I fear that if we were to test our hearts and lives, almost every one would find that he was guilty, in some degree at least, of the sins which led to the destruction of Sodom. "Pride, fullness of bread, and abundance of idleness,"—I doubt whether any part of the church of God can claim to be exempt from these "little peccadillos." We should not flatter ourselves that we have clean escaped from the peril of God's righteous wrath, simply because we hate the title of what is known as the great sin of Sodom.

Abraham was a man who, at the call of God, stepped out from the old position, which was practically that of Sodom and Gomorrah; for it is almost unquestionable that Abraham was brought up in idolatry, as we read in the twenty-fourth chapter of Joshua that he and his fathers had lived among idols. In the obedience of faith, he simply abandoned everything, trusting himself to the Lord, which was the utmost that a man could do in that day, and going into the land in which God told him to dwell. There he found himself in the midst of strangers, in the midst of perilous difficulties, and mighty foes; but in Genesis xii and xiii, we read two remarkable statements; in xii: 6, "And the Canaanite was then in the land"; and in xiii: 7, "And the Canaanite and Perizzite dwelled then in the land." For years those sentences puzzled me, but I am quite sure that I see their teachings now; viz., that there was no man who could withstand Abraham. Those Canaanites and Perizzites were a hostile force, that he could not possibly resist by any human provision, but they never touched Abraham, but called him "Lord." So when we say to you, "Come up, and by faith give yourselves wholly to the Lord, and step into the land called Canaan" (not heaven above, but heaven brought to earth, which is the true Canaan), remember there will be an instinct in your souls replying to the call, "Yes, but the Canaanite and the Perizzite dwell in the land, and they are enough to overwhelm a man like me." My brother, the devil is a liar, and the father of lies, and he comes to men of business, and to gay women of the world who would like to have a little more pleasure before they are sanctified to Christ, and he says, "It is not possible for you to get out of the difficulties which will face you when you are utterly given up to the Lord." But God is better than the devil, God is greater than the devil; if you believe in the devil, you are done for; if you trust in God, you are safe; and when the Canaanite and the Perizzite meet you, you have no more reason

to fear them than you have to fear a fly. The enemy may trouble you by his presence, but he cannot hurt what God keeps. The Canaanites never dared to touch Abraham by word, or by deed, throughout the whole of his sojourn in the land of promise ; but in every case you find these great Hittites, giants as they were, bowing down before Abraham, and saying, "What willeth my lord?" He takes what he wants ; he grows so abundantly rich that there is not a man like him in the land, because the favor of God is upon that man's soul. He puts his trust in the Lord, and says, "Let wealth come, it is of the Lord ; let poverty come, it is the Lord's will." When Lot wants to inquire of him in regard to the inheritance, he leads him to the top of the mountain, and says, "My brother, would you like to take that part ? then I will go here ; or this part ? and I will go there." He simply leaves it all in the Lord's hands. Now when your father's inheritance was divided, did it cause trouble which has lasted all these years ? Then take shame to yourself, that you could quarrel with a brother or nephew, because you had not all that you wanted of this world's goods. What is the meaning of "Jehovah-jireh" but this : Abraham has learned to trust the Lord, and the Lord never abandons Abraham ?

There is a grand life to be known on earth by the man who trusts the living God. But, between these two extremes, the men of the world, who fall away so completely that God has to destroy them by fire, and the Abraham, who represents to us the true life of faith, in which there is communion and fellowship with God, there stands a third class which I entitle the *Lot-like Christians*, and it is upon them I shall now dwell. How solemn is the subject ! I half shrink from it, lest you should think that the man who puts forward the ghastly picture of this horrible kind of life, which was clearly a believer's (though ending in bitterness and pain, almost inexpressible by words), should have nothing better to set before you. Thank God, we have infinitely better things to tell you of than I can set forth to-day ; but I want you to see in Lot, the concrete example of the life that would seem to be lived by the majority of the church of God even now ; and I cannot tell you how terrible it seems, and what a reflection it brings upon the honor of our Lord, that men should be contented to live such a life ! Only remember that as I attempt to picture in Lot possibly your own life (your family life and your business life) or possibly your neighbor's life, I am not picturing an ungodly or a worldly man at all. St. Peter declares to us in his second epistle that Lot was "a righteous man" and of course he speaks according to the gospel explanation of that word. Lot was a man, then, who was accepted of God "for his righteousness" and his mercy's sake." He was "a righteous man" before God, and he "vexed his righteous soul from day to day at the ungodly deeds" of the people of Sodom and Gomorrah, among whom he dwelt. He had no sympathy with, and no pleasure in, the ghastly iniquities that disgraced the city of Sodom ; and yet the man is found liv-

ing there, and our part is to consider the consequences that he incurred.

Again, we remark that he had made very large sacrifices in the obedience of faith before he was found dwelling in Sodom. He had given himself over to the Lord under the inspiration of faith exactly as much as Abraham had at the outset. He had, in obedience to the call of God, abandoned all, and had journeyed with Abraham until he has come into the land of Canaan. There are many in our day who call themselves Christians, who can kneel down and utter a beautiful prayer ; who will read God's word and expound it to the family, who will go to church regularly, and be down in the subscription list for large gifts for good causes ; who have many good works to show as proofs of their faith,—but who, for their soul's sake, should now begin to see whether their life is not mixed up with the world, instead of being out and out for the Lord. Words cannot lead the church into the life of possession and power so long as men go on living as they do, and talking about the mere demands of duty. What we want to know and to prove is, that there is a life for God's people by comparison with which the compromising Christians of to-day are almost infinitely to be pitied.

Do any mothers in America say that they “do not go out much to parties and balls,” until their daughters come out, and then, of course, “they *must* take the girls into society”? Do any fathers not patronize theaters for themselves, but when the girls and the young men grow up and want amusements, then they must, of course, take tickets for RESPECTABLE theaters? I have had people come to me again and again during my nineteen years' ministry in London and say : “I would not, of course, go to a polished floor ball, but I suppose there is no harm in a carpet dance. I would not for anything go to see some of the impure plays of which I read or hear, but a good, first-class moral theater I suppose is all right for Christian people, is it not?” I cannot stop to weigh worldly pleasures in the scales as a chemist or a physician would measure out poisons ; to examine into the exact amount of grains that make up the difference between morality and immorality. My Lord has called me to preach a life full of privilege when ALL is consecrated to God ; a life of honor and of delight, in giving up everything to the Master. Such quibbling distinctions are only of the devil. We must not degrade our Christianity thus. We must ask ourselves just this one thing : “If I am consecrated to God from this day forward, for time and for eternity, and my profession is real, how can I prove it best by every action of my life, by every thought, and every word that proceeds from me?” That is all that we need to inquire. It is not how near we may sail to the world in its pleasures and custom, and give the fag ends to God from a sense of duty and necessity, but how we can delight our souls in him and his service. There are many Christians who seem to live upon earth, and now and then pay duty calls in heaven, but the true privilege of the Christian is to live in heaven,

and pay certain duty calls on earth when God imposes the necessity.

Lot is a man set apart for God, having been justified and sanctified. All goes well with him, until he finds through the providence of God, as many of you must have found, that righteousness and holiness pay even in this world, and he gets rich. There are many Christians to whom God allows riches to come. He has to test them in different ways, and when a man begins to be rich after having been poor, then comes the hour of his awful temptation, and of mortal danger in many cases. It is a grand thing to have a good name, and a good inheritance from God, even in earthly matters, but it is a great peril, I fear, to many men's souls. And when the hour of testing arrives, Abraham and Lot stand together on the top of those heights from which the plains of Sodom can be scanned, and then Abraham makes that glorious choice, giving the option to Lot and trusting *himself* wholly to the Lord. But Lot beheld the plain, and the cities of the plain, and he saw that they were well watered like the garden of the Lord; and the moment a man's eyes go downward instead of upward, then begins his real spiritual danger. Notice: There is first a look, then a desire, then a moving towards, then the pitching of the tent at the gate of, and then the entering into and dwelling in the city where no servant of the Lord could prosper. What a strange law of progress, and yet how perfectly natural! Lot goes into Sodom. Then the man is settled down, and becomes at last a person of importance. I imagine he would have come out at the head of the city life, if he had behaved himself satisfactorily at all times to his fellow citizens and had not felt constrained to reprove their ungodly deeds.

At last even the good God reached the limits of his forbearance. Remember that there is a New York and a Chicago and a London, which are not unnoticed by the Lord, and the time may be at hand when God will forbear no longer, but will let his judgment descend upon the cities which are utterly wicked in his sight. Two angels arrive in Sodom to bring the vengeance of God upon that city; and they come into the gates of the city, and stand waiting till Lot passes by and invites them to his house—for he is a hospitable man! Your well-to-do Christian trying to live two lives, the worldly and the heavenly, is generally hospitable, we may observe. He takes in the strangers, and he deceives his own soul by the fact that he is ready to receive two visitors into his home. Into the house of Lot they enter, and there they detail the solemn purposes of God. And when the door is shut upon those men, the message is brought out, "The Lord hast sent us to destroy this city; hast thou any in it that can be saved? This coming judgment—wilt thou escape with them all?" Now, have you ever noticed that people who flatter themselves that it is not foolish to live a kind of half-and-half life, sanctified, so far as belonging to God is concerned, but living in the most perilous surroundings and dangerous habits, always think that they can

escape the danger of corruption, and influence others? Lot dwells in the city of Sodom with the expectation that he can affect the people around him for good. Be assured that the world will drag you down to their level; you will never bring them up to your level, until you have taught them boldly to know Christ, and to see the depravity of their nature and their ways. See what happens; the compromiser goes out into the crowd as Lot did that night, when the men gathered around his house to abuse the strangers; and he says, "My brethren, do not so wickedly." Here, then, is the time for the man's character to hold sway; here is the opportunity for him to show how much influence he has with his neighbors; here is the chance to prove whether his so-called preaching in the Lord has been of any use! "This one fellow," the people say, "came into Sodom to sojourn among us, and he must needs be a judge. We will do worse to him than to them." *That*, forsooth, is the amount of influence that a man carries with the *world*, when he tries to mingle with them as one of themselves, though professing to bring his Christianity into business, into amusements, into the world. He carries no weight whatever while he presents a mingled condition, a half-and-half life that has no set purpose throughout it. The opinion of the world is that this man is a sham. But his family—surely his *family* will be affected by his religion? The time comes when the angel must destroy the city with fire and he says to Lot, "Hast thou here any besides?" And the man says, to himself, "I have at least tried to be a faithful husband and father, though for their sakes, and in business, I have had to mix somewhat with the world, yet surely my family will respect and hear me?" *Do they?* He came to his sons-in-law, and said, "Get you out of this place, for the Lord will destroy this city"; but "HE SEEMED AS ONE THAT MOCKED UNTO HIS SONS-IN-LAW." They said to his face,—as relations say now to those whose religion commands no respect,—“You fool, you have lived for this world, and talked of it as continuing forever; and now you come to us and say that the flames of God are about to descend upon this city. How can we believe such folly as that?” Men will never believe the warnings of those who have lived a compromising life, in which the world had chief power. And it is this compromising life which is ruining the church of our day. It is from God and not from man that you should hear the word of warning, "Come out from among them and be ye separate" (II. Cor. vi: 17). And be well assured of this, that the compromising life is an everlasting disgrace to the Christian himself; and if continued will be the ruin of the church of the nineteenth century, as it was in the days of Lot, when he dared to sojourn in Sodom! When a divided Christian appears before the society in which he has lived or before his worldly relations, and says to them, "The Lord is coming in flaming fire to take vengeance on them that know not God," they put him down as an impudent imposter. In half despair he returns to his home, and now he is shut in with his wife and two daughters and he says, "Beloved, we

are called to flee, for the Lord is coming to destroy this city ; I have laid up wealth, I have worked hard to provide a competency for you ; I have gone through much that was perilous ; I have risked my soul ; I have lived a half-and-half life, but it was all for your sakes ; and now friends, family, and wealth must all be abandoned. Arise, let us flee, it is all we can do." Brethren, let me tell you solemnly, for I do feel this deeply, that it is men's doubtful compromises that are destroying not only the soul's *peace*, but the whole family life. Men talk of the necessity of conforming to the habits of those among whom they live ; and say that they must accept the laws of society ; but it is just this that is ruining the church of to-day.

At last the angel hastens them and compels the little household to escape. *Now*, what is to become of Lot's beautiful home and his accumulated wealth ? He has nearly lost his soul in his desire to get riches, and endow his wife and daughters with something when he is gone ; but every shred of it has to be left behind, and he must escape for his life ; for now the angels take hold of him, and drag him out of the city. Would to God that I might be sent to some, before whom I speak, and might drag you out from Sodom if you are living an undecided life. When they get them outside, they say, "Escape for your life to the mountains, and tarry not." Then appears the cringing folly of the man who has brought the cause of God so low, and he says, "Oh, not so, my Lord ; I cannot escape to the mountains, lest I die." He actually dares to pervert God's message of truth, and to turn it upside down to please himself. The angel says, "Escape for thy life, tarry not, in all the plain, lest thou be consumed," and he says, "I cannot escape to the mountains, lest I be consumed." Then God is a liar, and man can give the truth without reference to God ! Is it so ? Choose to-day whether you can safely stay in that plain, where you have been leading a compromised life. Lot says, "Behold ! that little city, Zoar ; may I not at least tarry thus far in the plain life ? May I not keep just this one little thing ?" But what God demands is whole-hearted separation and all in a moment, from the things that have been bringing curse upon yourselves and upon your family. Lot (and the Christian who resembles him) says, "Oh, let me keep but one little relic of the world ; must I give up all that has been so attractive ?" Poor soul, would to God he could help you in your hour of distress. I know it will cost you much, but the Lord's word is imperative. "Leave all for Christ's sake, or you will inevitably be consumed." It is a hard thing to give up all ; but it is "for your life." You have gone through so much for the sake of those possessions, that it seems impossible that you should have to abandon them all, and escape for your life from the plain where your whole security seemed to lie. Hence like Lot you pray for some respite. And what happens ? The angel says, "Yes, you may cleave to this little one, if you are determined to have it." If men *will* make compromises God lets them alone ; if a Christian

determines to live in Zoar, God will not force him into the hills. God never seems to drive a man against his own will. He will never force you further than your own will assents to his purposes of love.

But did Lot find it satisfactory to sojourn in Zoar? Will the Christian find that he gets peace and joy, so long as he tries to satisfy his soul by saying that his worldly taste is only a little one? I do not say that it is wrong to smoke, or for a Christian to go to the theater. *That* is for each one to settle with his God; but when Christians draw quibbling distinctions between great and small sins, between one theater and another, one dance and another, it is clear that the conscience is not at rest, and there can be no rest till God's voice is fully and heartily obeyed. Lot finds it impossible to remain in Zoar. He has to escape to the mountains after all, and when he gets there he has nothing but a cave to live in. Meanwhile his wife has "looked back, and been turned to a pillar of salt." What an awful warning to those who have given up the walk of faith, in order that the wife and children should be provided for! To think that that wife may be cut off in her sin, just when the very property is gone for which she had bartered her soul! Lot's wife was turned into a pillar of salt, and he would ever have to look at that pillar and say, "I brought my wife to destruction by my folly and sin; I have ruined the very one for whose sake I gave up all that was blessed and beautiful." Such is too often, I fear, the experience of the compromising Christian.

But one step further and the solemn picture is complete. The man goes up into the hills, and lives in a cave, simply because he is *driven* to obedience. It is a poor thing to live in a cave, after having been so rich; and then—as if no drop of bitterness should be lacking in that man's cup, before he finishes his miserable career—his two daughters, the last shred of his earthly possessions or hopes, whom he has carefully trained in the ways of Sodom; whom he has allowed to associate with the men of that city, and who from those men have learned the ways of immorality, now come to be their father's curse in a way that we could hardly have conceived to be possible. They make their aged father drunk; the sin of incest is committed between them; and there are born of Lot—remember I am speaking of a "righteous man"—there are born of Lot, though a Christian man, a people who throughout the whole of the scriptures occupy the position of the most accursed of every age, and of every nation.

We have looked hastily at this solemn picture. God forgive the preacher if he has not presented it tenderly, and if there has been any unnecessary wounding of hearts which God would not have wished us to hurt; but remember this, that Christian men are getting compromised on every hand, in these dangerous days; and that this is the sure pathway to bitter misery, bitter loneliness, bitter sorrow, and bitter degradation. Of course we have not spoken of the *end* of the righteous man, for I believe you will find him safe in heaven; but will you be satisfied with such an entrance as Lot must

have had? Saved, saved, "yet so as by fire." Why should men live the life of compromise? What a blessed thing it would be if every man and woman would kneel down and say from the very heart,

"Now to be thine, yea, thine alone,
O Lamb of God, I come."

THE SELF-LIFE.

BY REV. ANDREW MURRAY.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. xvi : 24.

We have been considering the life of compromise, and the question comes, What lies at the root of it? Why do so many Christians fool away their lives in the terrible bondage of the world, instead of living in the manifestation, the privilege, and the glory of the child of God? Why, too, when we see a thing to be wrong, and strive against it, can we not conquer it? To those two questions there is one answer: it is *self* that is the root of the whole trouble. Therefore, if anyone asks me how to get rid of this life of compromise, the answer is not, "You must do this, that, or the other thing," but, "A new life from above, the life of Christ, must take the place of the self-life; then alone can we be conquerors."

Jesus said to the disciples, "If any man will come after me, let him deny *himself* [his own self], and take up his cross and follow me." That is a mark of the disciple; that is the secret of the Christian life—deny self, and all will come right. Peter was a believer, and a believer who had been taught by the Holy Spirit. He had made a confession that pleased Christ wonderfully, "Thou art the Christ, the Son of the living God." Don't think that that was nothing extraordinary. Christ saw that the Holy Spirit had been teaching Peter, and he said, "Blessed art thou, Simon Barjona." But how strong the carnal man still is in Peter! He could understand about the glory, but about the cross and the death he could not understand, and he ventured in his self-confidence to say, "Lord, that shall never be; thou canst not be crucified and die." Christ had to rebuke him, "Get thee behind me, Satan. Thou savorest not the things that be of God." You are talking like a mere carnal man, and not as the Spirit of God would teach you. Then Christ went on to say, "Remember, it is not only I that am to be crucified, but you; it is not only I that am to die, but you also. If a man wishes to be my disciple, he must deny self, and he must take up his cross and follow me." It is only as the Christian learns to know what self is that he really knows what is at the root of all his failure, and is prepared to go to Christ for deliverance.

Let me speak, first of all, of THE NATURE OF THIS SELF-LIFE, then point you to some of its works, and then consider how we may

be delivered from it. Self is the power with which God has created and endowed every intelligent creature ; *self is the very center of a created being*. Why did God give to angels or man a self ? It was that we might bring it an empty vessel unto God, in order that he might put into it his life. God gave me the power of self-determination, that I might bring this self every day and say, "Oh, God, work in it ; I offer it to thee." Creation was nothing but this : God wanted a vessel into which he might pour his divine fullness of beauty, wisdom, and power ; so he created the world, the sun, and the moon, and the stars, the trees, and the flowers, and the grass, which all show forth the riches of God's wisdom, and beauty, and goodness. But they do it unconsciously. God created the angels with a self and a will, to see whether they would come and voluntarily yield themselves to him, as vessels for him to fill. But alas ! they did not all do that ; one at the head of a great company began to think with what wonderful powers God had endowed him, and to delight in himself. He began to think, "Such a being as I am, must I always remain dependent on God ?" He exalted himself in pride ; self asserted itself in separation from God, and that very moment he became, instead of an angel in heaven, a devil in hell. Self turned to God is the most glorious thing a creature can have. It is the glory of allowing the Creator to reveal himself in us. Self turned away from God is the very darkness and fire of hell. God created man, and Satan came in the form of a serpent and tempted Eve with the thought of becoming as God, having an independent self, knowing good and evil. He breathed into her, in those words, the very poison, the very pride of hell. His own evil spirit entered humanity, and it is this cursed self that we have inherited from our first parents, and which brought destruction upon this world. All that there has been and ever will be of sin, and of darkness, and of misery, will be nothing but the reign of self, the curse of self, separating man and turning him away from his God. If we are to understand fully what Christ is to do for us, and are to become partakers of a full salvation, we must learn to know, and to hate, and to give up entirely this cursed self.

Now look at THE WORKS OF SELF. Take the simplest words,—self-will, self-confidence, self-exaltation. *Self-will*, pleasing self. This is the great sin of a man, and it is at the root of all compromising with the world. A man cannot understand why he should not please himself, and do his own will. Numbers of Christians have never got hold of the idea that a Christian is a man that never is to seek his own will, but is always to do the will of God. "Lo, I come to do thy will, oh, my God." You find Christians pleasing themselves in a thousand ways, and yet trying to be happy, and good, and useful, and they don't know that at the root of all their failure is self-will, which is robbing them of the blessing. Peter speaks his own thoughts, and Christ warns him. And yet, what happens ? Christ said, "Peter, deny yourself." Instead of doing that, Peter denied his

Lord. What was the cause? Self-pleasing. He became afraid when the servant charged him with belonging to Jesus, and three times he said, "I know not the man." He denied Christ. Just think of it! It was a choice between that ugly, cursed self, and that beautiful, blessed Son of God; and Peter chose self. No wonder that, as Peter thought, "Instead of denying myself, I have denied Jesus; what a choice I have made," no wonder that he wept bitter tears. Christians, look at your own lives in the light of the words of Jesus. Is there self-will, self-pleasing? Remember this: every time you please yourself, you deny Jesus. It is one of the two. I must please him, and deny self, or please myself and deny him.

Then comes *self-confidence*, self-trust, self-effort, self-dependence. What was it that led Peter to deny Jesus? Christ had warned him; why didn't he take the warning? Self-confidence. He was so sure: "Lord, I love thee. Here for three years I have followed thee. I am ready to go with thee to prison and to death." People often ask, "What is the reason I fail? I desire so earnestly, and pray so fervently, to live in God's will." It generally is, simply because you trust in self. They answer, "No, I don't; no, I know I am no good; I know God is willing to keep me, and I trust in Jesus." "No, my brother; if you trusted God and Jesus, you could not fall; you trusted yourself." The cause of every failure in the Christian life is nothing but this. That is why Christ says, "This self must be denied."

Then there is *self-exaltation*. How much pride and jealousy there is in the Christian world, how much sensitiveness to what men say or think of us, how much desire of human praise, instead of always living in the presence of God, with the one thought, Am I pleasing to him? Christ said, "How can ye believe who take honor one of another?" Taking honor of one another renders a life of faith absolutely impossible. What think you of this self? It started from hell, it separated us from God, it is a cursed deceiver that leads us astray from Jesus.

Now, HOW ARE WE TO GET RID OF THIS SELF? Jesus answers: "If any man will come after me, let him deny himself, and take up his cross, and follow me." *I must deny myself and take Jesus himself as my life*,—I must choose. There are two lives, the self-life and the Christ-life; I must choose either of the two. "Follow me," says our Lord, "make me as your rule of conduct, give me your whole heart, follow me, and I will care for all." It is a solemn exchange to have set before us; to come, and, seeing the danger of this self, with its pride and its wickedness, to cast ourselves before the Son of God, and to say, "I deny my own life, I take thy life to be mine." Christians pray for the Christ-life without result only because the self-life is not denied. You know the parable: The strong man kept his house until one stronger than he came in and cast him out. Then the place was garnished and swept, but empty,

and he came back with seven other spirits worse than himself. It is only Christ himself coming in that can cast out self, and keep out self. This self will abide with us to the very end. Paul had seen the heavenly vision, and, lest he should exalt himself, the thorn in the flesh was sent to humble him. There was a tendency to exalt himself; this was natural. It would have conquered, but Christ delivered him by his faithful care for his loving servant. Jesus Christ is able, by his divine grace, to prevent the power of self from ever asserting itself or gaining the upper hand. Jesus Christ is willing to become the life of the soul; to teach us so to follow him, and to have heart and life set upon him alone, that he shall ever and always be the light of our souls. Then we come to what Paul says, "Not I, but Christ liveth in me." The two truths go together, first, "Not I," then "but Christ liveth in me."

Look at Peter again: Christ said to him, "Deny yourself, and follow me." Whither had he to follow? Jesus led him, even though he failed. He led him on to Gethsemane, and there Peter failed, for he slept when he ought to have been awake, watching and praying; he led him on towards Calvary, to the place where Peter denied Him. Was that Christ's leading? Praise God, it was. The Holy Spirit had not yet come in power; Peter was yet a carnal man, the spirit willing, but not able to conquer, the flesh weak. Christ led Peter on until he was broken down in utter self-abasement, and humbled in the depths of sorrow. Jesus then led him on, past the grave, away to Pentecost, through the Resurrection up to Pentecost, and the Holy Spirit came, and, in the Holy Spirit, Christ with his divine life came, and then it was, "Christ liveth in me." There is no way of being delivered from this life of self, but one: We must follow Christ, set our heart upon him, listen to his teachings, give ourselves up every day, that Christ may be all to us, and by the power of Christ the denial of self will be a blessed, unceasing reality. Never for one hour do I expect the Christian to reach a stage at which he can say, "I have no self to deny." His fellowship with the cross of Christ will be an unceasing denial of self, every hour and every moment. There is a place where there is full deliverance from the power of this sinful self. We are to be crucified with Christ Jesus and we are to live with him as those who have been baptized into his death. Think of that! Christ had no sinful self, but he had a self, and that self he actually gave up unto death. In Gethsemane he said, "Father, not my will." That unsinning self he gave up unto death, that he might rise out of the grave from God, raised up and glorified. Brothers, do you expect to go to heaven any other way than he went? Beware! remember that Christ descended into death and the grave, and it is in the death of self, following Jesus to the uttermost, that the deliverance and the life will come.

WHAT USE ARE WE TO MAKE OF THIS LESSON? The first will be that we humble ourselves before God, at the thought of what this self

is in us. Do put down to the account of this self every sin, every shortcoming, all failure, and all that has been dishonoring to God, and then say, "Lord, this is what I am." Then allow the blessed Jesus Christ to take entire control of our life, in the faith that his life can be ours. Do not think it easy to get rid of self. It is easy to make a vow, to offer a prayer, or to perform an act of surrender. But as solemn as the death of Christ was on Calvary, his giving up of his unsinning self-life to God, just so solemn must be, between us and God, the giving up of self to death. The power of the death of Christ must come in to work in us every day. What a contrast between that self-willed Peter, and Jesus, giving up his will to God! What a contrast between that self-exaltation of Peter, and the deep humility of the Lamb of God, meek and lowly in heart before God and man! What a contrast between that self-confidence of Peter, and that deep dependence of Jesus upon the Father, when he said, "I can do nothing of myself." We are called upon to live the life of Christ, and Christ comes to live his life in us; but one thing must take place: we must learn to hate this self, and to deny it. As Peter said, when he denied Christ, "I have nothing to do with him," so we must say, "I have nothing to do with self, that Christ Jesus may be all in all." Let us humble ourselves at the thought of what this self has done to us, and how it has dishonored Jesus; and let us pray very fervently, "Lord, by thy light discover this self; we beseech thee to discover it to us." Then let us wait upon God until we get close to God, with this one prayer, "Lord God, self changed an archangel into a devil, and self ruined my first parents, and brought them out of paradise into darkness and misery; self has been the ruin of my life, and the cause of every failure; oh, discover it to me." Then comes the blessed exchange, that a man is enabled to say, "Another will live the life with me, another will do it all for me." Nothing else will do. Deny self; take up the cross, to die with Jesus; follow him only. May he give us the grace to understand, and to receive, and to live it.

THE DIVINE PURPOSE.*

BY PREBENDARY H. W. WEBB-PEPLOE.

Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians I will redeem you And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the LORD.—Ex. vi: 6-8.

Externally, the children of Israel were placed in peculiarly dark circumstances, with difficulties so insuperable that, from man's standpoint, it seemed absolutely impossible for them to rejoice, or to give

* Tuesday morning, August 6, 1895.

God glory. Internally, they realized the darkness of their position, and longed for liberty and for the enjoyment of all the promises which God had made to their fathers. But they felt that it was impossible for them to have this promised life of blessing because circumstances were against them. In the eyes of the children of Israel God was not as strong as circumstances; and with all the light, and liberty, and blessing that we profess to enjoy under the gospel this is the conviction of nine tenths of his Church to-day. Men say, "Circumstances are against us, sir; circumstances compel us, circumstances are insuperable, and it is an absolute impossibility that one in my circumstances should ever be a devoted, peaceful, joyful, constantly victorious child of God."

We testify once more that Satan is a liar. "Let God be true," says the apostle, "and every man a liar"; we would add, "Let God be true, and Satan be a liar according to the experience of your own souls, as the Church redeemed with the blood of Christ, regenerated by the Holy Ghost and called of God." Satan ever was a liar; he lies to the children of God to-day, when he tells them that there is nothing beautiful or blessed, nothing of real joy, and peace, and power, to be known by a child of God in this world, except the conviction that God has overcome, that we are accepted in the Beloved, and that we can only hope to enter glory after untold misery and difficulty in this world. Those are terribly deceived who say that circumstances make it impossible for them to live a life of blessing and peace and holiness and joy, uninterrupted in its fellowship with God, its victory over Satan, and its deliverance from fretfulness. They thus falsify the word of God, bring discredit on the cause of Christ, and cannot be called true believers. Uninterrupted peace, uninterrupted holiness, notwithstanding the presence of indwelling sin, the pressure of internal temptation, and the knowledge of continual shortcoming, is the privilege of every believer. When men see the life of distress and decrepitude instead of power which professing Christians live no wonder that they say, "There is no benefit in Christianity. Why should I give up my success in business and the enjoyments of this world and seek to live what men call a holier life, when Christians show that they are practically cripples, cripples of a very painful order, men walking in distress, always afraid that they are going to fall, and always needing to look around for some one to deliver them out of the circumstances in which they are placed?"

About fifteen years ago I was called upon at Mildmay to speak to those in doubt as to their own salvation. Four weeks later I made an address at another convention where I arrived just in time to speak, and, after the meeting, I was bidden by the vicar to go to the parsonage. I found my way to the gate of the house and as I was feeling around in the dark looking for the bell I suddenly touched a human hand. I begged pardon and a lady said, "It is Mr. Webb-Peploe, is it not?" "Yes," I replied, "but I do not know to whom I am speaking." She said, "A month ago I heard you speak at

Mildmay on 'The reason of the hope that is in you,' and by the blessing of God I have been walking in it ever since." My text this night was from I. Cor. x : 13, "There hath no temptation taken you but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it." I asked if she had been at the meeting, and she replied, "Oh, yes, and I have come a long way to hear it." Then I said, "I hope that now you can pass forever into that life of victory, that life of calm, unbroken fellowship with God, which I have been daring to trace as the inheritance of the believer." I never saw the features of that woman, I saw only the gaslight reflected in her eyes, but I heard the pitiful tone with which she replied, "I would to God it were possible, but it cannot be with me." "Why?" I asked. "Because of my *circumstances*." "But I thought I said that God was stronger than circumstances." "Yes, you did," she said, "but mine are such *peculiar* circumstances." "But I thought I spoke about peculiar circumstances, and said God is stronger than they." "Yes, you did, but mine are such *very* peculiar circumstances." "But I thought I spoke about *very* peculiar circumstances, and said God was stronger than *very* peculiar circumstances." "Yes, you did, but mine are such *very, very* peculiar circumstances." I said, "It is true I didn't speak of *very, very* peculiar circumstances, but you mean to say they are stronger than God?" "Well, sir," she replied, "I cannot say as to that, but I know I cannot expect victory and joy." Then I said, "Let us tell God so ; look up to heaven and say, 'Oh God, I thank thee with all my heart and soul that when I was a poor lost sinner the revelation was given to me that God was in Christ reconciling the world unto himself, and not imputing their trespasses unto them, and that I can now claim peace with God through the blood of our Lord Jesus Christ. I wish I could live a holy life, but, Lord, my very, very peculiar circumstances seem to make it impossible for Jesus Christ to give me constant deliverance. I am sorry, oh God, that Jesus Christ is not strong enough to meet my very, very peculiar circumstances ; I wish he were, but it seems he is not, so, LORD, I am now to look out for a life of failure. Oh God, I wish Christ were stronger. Amen.' Why do you not say it?" I asked. "Why," she exclaimed, "that is rank blasphemy!" I said, "That is exactly it ; and you have been saying it in your heart, but you dare not say it with your lips. It is no worse to say it aloud than to say it in your heart. Say it out loud." She said, "I dare not." "And nobody else would ;" I replied, "say something else then." I repeated all the first part, and then went on, "Now, LORD God, I thank thee with all my heart and soul that Jesus Christ is a very, very peculiar Saviour to meet the very, very peculiar need of a very, very peculiar sinner, in all her very, very peculiar circumstances, and to bring victory to her very, very peculiar soul, under all the very, very peculiar difficulties under

which she, in her very, very peculiar circumstances may be called to pass throughout her life. I accept perpetual deliverance from a very, very peculiar Saviour. Oh God, I thank thee. Amen." She said, "Is that all? Thank God, I believe it;" and instead of coming into the vicarage she went down the steps into the darkness, but she went into a light that no human being and no devil in hell can extinguish. We declare to you that that *is* all, a very, very peculiar Saviour to meet your very, very peculiar need, however much you may be a very, very peculiar sinner.

Now every one is a very peculiar person; I never met one who was not; I never met one who did not excuse himself for being a failure as a Christian on the ground that he had very peculiar difficulties; but if you will remember that Christ died for you as if there was not another soul on earth, and that he is the omnipotent Son of God as well as the perfect man, then you will begin to see that the gospel of Jesus Christ is true when it teaches that man can live a life of perpetual victory and joy. We sing, "My life flows on in endless song," and then go out and grumble at everybody. A man goes out of the meeting where his eyes have been turned up until they have nearly gone crooked, and he comes down to his usual level, and you see nothing but a lowering scowl against God and man. I do not wonder that the Church is a scandal in the eyes of men and that men say, "We are put in the world to get the best we can; give me something better than I can find in this world, and I will take it." Brethren, we *have* the best thing both for this world and for the next when we take the Lord Jesus Christ in all his fullness, and say amen to every promise of God which is wrapped up in him.

I want to show you that God would have us step out of that mean, dark, distressed, compromising life, into light and liberty. There is here a solemn warning to us ministers. Brothers, the people will never be above the ministry; when the ministers are thinking about their provision in this world, or the opinion of their neighbors, there never will be power. We must shake off the thralldom of man's opinion, we must not care whether some other pastor takes all who leave us because they will not receive the unadulterated truth. Twenty sanctified people are better than two thousand nondescripts living a half and half life. Rise, my brothers, to the dignity and privilege of your calling, and your responsibility as God's ministers to the people.

There came a time in the experience of God's chosen people, Israel, when they were in such bondage to the world, and so under the curse of the flesh, that God's pity was moved and he went down to give them salvation. Even so the Lord God has appeared to give us salvation, as to the Israel of old. There is a series of sevens which are brought out in a remarkable way by the Holy Ghost. First, there is God's sevenfold action seen in the second chapter of Exodus. (1) The children of Israel sighed by reason of the bondage;

(2) They cried ; (3) Their cry came up unto God by reason of the bondage ; (4) God heard their groanings ; (5) God remembered his covenant with Abraham—he remembers it now with Christ in the same way ; (6) God looked upon the children of Israel ; (7) God had respect unto them—God knew them, it is in the margin. God has looked down upon the people and has said that he has pity for those who groan—you know how the sinners groan in bondage—and the Lord is come down in pity to have respect unto them, and to bring a blessing to those poor fallen helpless bondslaves of the world, the flesh, and the devil.

But how is he to bring salvation to them ? He must appear in a burning bush, and the man to whom he appears becomes Moses, one drawn out from the people to be a soul shepherd for the people, whom God has appointed to be blessed. Have you, God's minister, ever felt like drawing back from the high honor, not of preaching a bright sermon, but of carrying God's message ? Many like to preach a beautiful sermon, but that is not doing God's work. The sermon that will carry weight is the sermon which is spoken out of a man's own experience. Moses did not know God yet, therefore Moses became an absolute failure at first. We have been failures because we have not had faith to take the word of God in its entirety and to deliver it in its power to those in bondage. God said, "Go down to Pharaoh." Moses makes seven excuses, exactly what people are saying who are called to the ministry to-day. (1) Ex. iii : 11, Who am I that I should go unto Pharaoh ? (2) Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What is his name ? what shall I say ? (3) iv : 1, Behold, they will not believe me nor hearken to my voice : for they will say, The Lord hath not appeared unto thee—If you cannot prove that the Lord has appeared to you, then you will never have power ; (4) Oh my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant : but I am slow of speech, and of a slow tongue—Then God will get the glory and you will not. When God takes possession of a slow tongue, he can make it fast if he wants to, but you will get none of the credit ; (5) Moses shows his irritation and says, Send I pray thee by the hand of him whom thou wilt send—you may send whom you like, but I do not mean to go unless I am compelled. Of course you carry no weight if you go grumblingly and seeking to shirk your duty ; (6) v : 22, Moses returned unto the Lord and said, Why is it that thou hast sent me ?—Calling God to account. That is a nice state of things in the kingdom of heaven ; (7) vi : 12, Moses said, Behold I am of uncircumcised lips and how shall Pharaoh hearken unto me ? Do you expect to conquer the devil, and to bring your people out of bondage ? A fine sermon ; what is the result ? Praise by the secular press, perhaps, but how much credit in the kingdom of heaven ? How much glory to God ? Moses never carried any weight either with

Pharaoh or with Israel up to this point. He has to come back to God, and say, "I have made no impression upon the kingdom of the devil, or the people to whom I have preached." After this confession Moses takes his rightful place as spokesman to Pharaoh and the people; he succeeds by expecting the fulfillment of God's promise.

Now I want to show you what God means his children to have. When God speaks these wonderful words about his promises and purposes, he begins by saying to Moses, who has made a failure and acknowledges it, "Now shalt thou see what *I* will do." That takes the shine out of the ministry, does it not?

The first man I ever knew brought to God through my ministry was a laborer, who was dying with consumption. I attended him day after day, and found him ripening in grace very rapidly. At last, knowing that he was near his end, I thought I should like to know what word I had said which had brought him to know the Lord. I thought I should remember those words and use them again with great effect. So one day, with a sneaking pit-a-pat in my heart, I said, "John, I am so glad you are near home, but you have never told me [I was a crafty man that day] what it was that brought you to know the Lord. Would you like to tell me before I go? it might help me." What a liar the devil is! "Well, sir," he said, "I will tell you. Do you remember once when you were giving out a hymn the organ would not go? It began to grunt, and you stopped and said we would sing without the organ. You gave out 'Rock of Ages,' and, Lord Almighty, how you did bellow it, sir. It went straight through me and knocked me all to pieces, and from that day I began to be a Christian." That was all that was left of my beautiful sermon. The glory was all the Lord's.

God says to Moses, "Now thou shalt see what I will do." He says four times in this one verse, "I am the LORD." This is the idea that Moses must comprehend. The people knew God as Elohim (the Creator) and as the Lord, but they did not know him as Jehovah, I AM, the self-determining, eternal one. Now see what can Jehovah do. You have thought that you must lead a respectable life, because you are the redeemed of the Lord, but after all it seems hard bondage. The Church is coming down in this nineteenth century to the level of a rotten world, and meanwhile it hopes that the door of heaven will be open at last. The lower always wins the day when it is a compromise between the Christian and the world.

God promises to do seven things. There are seven "I Wills" here.

(1) I will bring you out from under the burdens of the Egyptians—God will bring his people out from the burden of their sin. Many of you are groaning to-day in agony, on account of the power that sin has over you. Brethren, the burdens of the Egyptians are very heavy. Pictures convince us that this was true with regard to Israel; facts convince us that for Christians and the world at large the burden of sin is very heavy. (2) I will rid you out of their bondage—God never meant you to be delivered from the penalty, the

burden of sin, and yet suffer continually from its power, its bondage. (3) I will redeem you, with a stretched out arm—God's redemption is now completed. (4) I will take you to me for a people. (5) I will be to you a God—The Bible simply teems with the one thought that God desires to take men to himself to be his people, that he may be their God. Look at Lev. xvi : 12, where God is speaking to the redeemed people of Israel and says, "I will walk among you, and will be your God, and ye shall be my people." But what are the conditions? Look at the "I wills" of that chapter. Look at Jeremiah xxxi : 33, after Israel has fallen away and been brought into bondage again; and at xxxii : 36-44, which comes after he has pictured their utter degradation. All hangs on this, I will be their God, and they shall be my people. Study also Ezekiel xi : 19, 20; xiv : 11; xxxiv : 30; xxxvi : 28; xxxvii : 23, 27. In Hosea, i : 9 and ii : 23, see how God shows his one purpose. The same promises are in Zechariah.

What does God mean when he says that he will take us to himself to be his people? St. Paul repeats it in II. Cor. vi : 16. It means that if we are God's people we look up to him and think that there is never a need that God will not supply; never a prospect that God will not fulfill, never an opportunity that God will not enable us to use. I am simply to trust him, and know that perfect fulfillment of God's promises must come according to the measure of my faith.

Furthermore God said, I will not only be a God to you while you are my people, but (6) I will take you into a good land and (7) I will give it to you for an heritage. We are redeemed like the people of Israel from the bondage of sin and then are led through the Red Sea and should know that our enemies are practically drowned there. Every man who desires to have contact with the flesh is putting his arm across the Red Sea, and is shaking hands with the survivors of the Egyptians, which are the flesh, across the grave of Christ. Did you ever think that when you made a concession to the flesh you had to reach over the buried Son of God to get back to your old lusts and appetites? No wonder that Satan's hand is stronger than yours, and that he pulls you over. Were you redeemed to go on living in the wilderness forty years, supplied like beggars every day with bread and water? God never lets his children starve to death, he manages to give them bread and water, but after all that is a tasteless supply to most Christians. I hear a Christian say, "I suppose we must go through a howling wilderness all the days of our life." It is a pilgrimage, my brother. There is something far better than the old bondage of Egypt, or than merely lingering on in a howling wilderness supplied with bread and water.

There is a life of blessing in Canaan. But Canaan does not stand for heaven. Do you expect to fight forever when you get to heaven as the children of Israel fought when they entered the promised land? Canaan represents the life which God gives his

children here, a life of perpetual victory as long as there is no concealing of some cursed thing in the camp. It is a life of abundant supply with pomegranates and grapes and corn. We are more than conquerors through Him that loved us.

Brethren, God has called you to a sevenfold blessing; to bring you out, rid you, redeem you, to take you for a people and be to you a God, to carry you safely into the land and to give it to you as an inheritance. When you think it is too good to be true, just hear him say, "I am the LORD." A dear old woman lay dying and an infidel came in to scoff at her and said, "They tell me you are not afraid to die and are very happy." "Yes, thank God." "Do you believe in a God?" "Yes, I do." "Do you believe God punishes sin?" "Yes, I do." Then the infidel said, "I should like to know how you are happy, for if there ever was a bad old woman you are one. If what you say could be believed it would be a great deal too good to be true." She looked him in the face and said, "*It is, it is a deal too good to be true, but, bless the Lord, it is true for all that!*"

WAITING UPON GOD.

BY REV. ANDREW MURRAY.

My soul, wait thou only upon God, for my expectation is from him.
—Ps. lxxii: 5.

What can be the reason that so many of God's beloved children complain continually, "My circumstances separate me from God"; that trials, temptations, character, temper, friends, enemies—anything can come between God and them? There can be but one answer, "They do not know their God." If there is trouble or feebleness in the church of God, this is the reason. And this is why in addition to the promise, "I will be thy God," the promise is so often added, "And ye shall know that I am your God." If I know that, not simply through man's teaching, nor with my mind, or imagination, but in the living evidence which God gives in the heart, then I know that the divine presence will be so wonderful, and my God himself will be so near, that I can live, all my days and years, a conqueror through him that loved me. Is not that the life that we need?

Then why do not God's people know their God? For this reason: They take anything rather than God—ministers, and preaching, and books, and prayers, and work, and effort, any exertion of human nature, instead of waiting until God reveals himself. That is the one necessity. Ah, brother, no teaching can put you in possession of this blessed light of God, all in all to your soul. I would to God that each one of us would ask his heart whether he is saying every day, "I want more of God. Do not speak to me only of all the beautiful truth in the Bible. That cannot satisfy me. I want God." In our inner Christian life, in our prayers, in our churches, in our

fellowship, in our conventions, God must always have the first place. If that be given him, he will take possession. Oh, if in every meeting each heart were set upon the living God, crying, "My soul thirsteth for God," what power and what blessings, and what presence of the everlasting God would be revealed. When a man is giving a lecture with a map or illustrations, he often uses a long pointer to indicate the places or illustrations. Does the audience look at that pointer? No. It might be of fine gold, but the pointer cannot satisfy them. They want to see what the pointer points at. The Bible is nothing but a pointer, pointing to God; and Jesus Christ came to point us, to show us the way, to bring us to God. I fear there are many people who love Christ and trust in him, but who fail to see the one great object of his work; they have never understood the scripture, "He died, that he might bring us unto God." There is a difference between the way I am going, and the end I have in view. I might be traveling amid beautiful scenery, in delightful company, but if I have a home I long to reach, all the scenery, and company around me cannot satisfy me. And God is meant to be the home of our souls. Christ came to bring us back to God, and unless we take Christ for what God gave him, our religion will always be divided. What do you read in Hebrews vii : 25? "He is able to save to the uttermost." Whom? "Them that come to God by him"—not them that only come to Christ. In Christ we have the graciousness, and condescension, and tenderness of God, but we are in danger of being content with that, and Christ wants to bring us to rejoice as much as in the glory of God himself, in his righteousness, his holiness, his authority, his presence, and his power. He can save completely those who come to God through him.

How can I come to know God as the God above all circumstances, filling my heart and life every day? The one thing needful is: I must wait upon God. You know the original is, "My soul is silent unto God." What ought to be the silence of the soul conscious of its littleness, and ignorance, its prejudices, and dangers from passion, from all that is human and sinful, and saying, "I want the everlasting God to come in and to take such hold of me that I may be kept all my life long in the hollow of his hand." How we ought to be silent unto him, and wait upon him.

What is a God for? He is to be the light and the life of creation, the source and power of all existence. The beautiful trees and green grass, and the bright sun, God created that they might show forth his beauty, and wisdom, and glory. When that tree one hundred years old was planted God did not give it a stock of life in which it could carry on its existence. God clothes the tree with its foliage and its fruit, every day, and every hour. God created us, that we might be the empty vessels in which he could work out his beauty, his will, his love, and the likeness of his blessed Son. That is what God is for—to work in us by his mighty operation, without one moment's ceasing. When I begin to grasp that, I no longer think of the

true Christian life as a high impossibility, and an unnatural thing, but I say, "It is the most natural thing in creation that God should have me every moment, and should be nearer to me than all else." Think what folly it is to imagine that I cannot expect God to be with me every moment. Look at the sunshine! Have you ever had any trouble as you were studying in the light which the sun gives? Have you ever said, "Oh, how can I keep that light and be sure that I shall have it to use while working?" Has God arranged that the light of the sun can come to me unconsciously, and abide blessedly; and is God not willing or not able, to let his light and his presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God for the assurance; God can do it. Why then does he do it so seldom and in such feeble measure? There is but one answer: you do not permit it. You are so occupied and filled with other things, religious things, preaching and praying, studying and working, that you do not give God time to make himself known, and to enter and take possession. "Wait thou only upon God."

This life of dependence on the Father is the very glory of the Creator, the very life Christ brought into the world, and to which he desires to lift us. The secret of the Christ-life is this: such a consciousness of God's presence that whether Judas came to betray him, or Caiaphas condemned him unjustly, or Pilate gave him up to be crucified, the presence of the Father was upon him, and within him, and around him, and man could not touch his spirit. That is what God wants to be to us. God first says to Moses, "I will bring you out," and then, "I will bring you in." Ah, God be praised! He has brought many of us out of the unconverted state; but, has he brought us into the life of abiding communion? I fear not. Does not all that anxious restlessness, and all that futile effort, prove that we have not let God do his work? Do not think that this desire is the stirring of your own heart; the everlasting Divine Magnet is drawing you. These restless yearnings and thirstings, remember, are the work of God; come, be still, and wait upon God; he will reveal himself.

How am I to wait on God? First of all, in your times of prayer; you must take more time to be still before God, without saying one word. In prayer, the most important thing is to catch the ear of him to whom I speak. Do not offer one petition until you are fully conscious of having secured the attention of God. You need to be still before God; to wait, and say, "Oh, God, take possession. Reveal thyself, not to my thoughts, or imaginations, but by the solemn, awe-inspiring, soul-subduing consciousness that thou art shining upon me." Prayer may be indeed waiting upon God, but there is a great deal of prayer that is not. Waiting on God is the first and the best beginning for prayer, when we just all bow in the humble, silent acknowledgment of God's glory and nearness. Then, ere we begin to pray, there will be the very blessing that we often only get at

the end. From the very beginning I come face to face with God; I am in touch with the everlasting omnipotence of love, and I know my God will bless me. God help us that nothing may stand betwixt us and God: that we may never be so occupied with hearing and listening, that we forget the presence of God.

Oh, that God might make every minister what Moses was at the foot of Mount Sinai; Moses led the people out to meet God, and they did meet him until they were afraid. Let every minister ask, with all the earnestness his soul can command, that God may deliver him from the sin of preaching and teaching without making his people feel, first of all, "The man wants to bring us to God himself." It can be felt, not only in the words, but in the very disposition of the waiting heart. We must carry the waiting into all our worship. So many Christians wonder that they fail; but look at the readiness with which they talk, on any subject, and never think that all that may be dissipating the soul's power, and leading them to spend hours not in the immediate presence of God. I fear the great difficulty is that we are not willing to make the needed sacrifice for a life of continual waiting upon God. Do not some feel it an impossibility and hardly desirable, to spend every moment under the covering of the Most High, to ask the fulfillment of the promise, "In the secret of his pavilion shall he hide me"? Oh, beloved, do not think it too high, or too difficult. It is too difficult for us to attain, but our God will give it to us. Let us begin now to wait more earnestly upon God. Let us in our homes sometimes bow a little in silence; let us in our closets wait in silence, and make a covenant, it may be without words, that, with our whole hearts, we will seek God's presence to come in upon us. Let the cry of our hearts be, More of God! More of God! More of God! And let us say to our souls, "My soul, wait thou upon God, for my expectation is from him."

THE PLEASANT LAND DESPISED.*

BY PREBENDARY WEBB-PEPLOE.

Yea, they despised the pleasant land, they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord.—Ps. cvi: 24, 25.

When Moses (Ex. iii: 14) asked God what he was to say if the people inquired the name of the God who had sent him, God told him to reply, I AM THAT I AM; I AM hath sent me unto you. Let me bring you face to face with the I AMs, and at the very outset let me ask you to believe that therein lies the fullness of the gospel of Christ. This is life eternal *to know*—"to know thee the only true God and Jesus Christ whom thou hast sent." Until men know the Lord, no wonder they turn away from him. The people sinned from want

*Wednesday morning, August 7, 1895.

of knowledge, and were blessed in having knowledge. It is this knowledge that brings power, enables us to enter now into the life of liberty, blessing, peace, and power. Israel lost their privileges, lost their power, lost their possessions, simply because when God revealed himself to them in holiness, they shrank back because of their carnal heart; they rejected God and therefore lost the land, lost the personal enjoyment, and privilege, and peace, and power, which we as Christians should have together with the glorious privilege of winning souls for heaven.

"They despised the pleasant land, they believed not his word." Mark that. They were guilty of the very climax of man's iniquity, saying in God's very face, "Thou art a liar." It is a solemn fact that we either make God a liar, or ourselves liars, or the devil a liar; we have to choose at every point. If God is true then man must be a liar and the devil a liar whenever there seems to be an impossibility of our attaining to what God has offered. Israel made God a liar because they said, "The land is desirable, it is that for which we left Egypt with joy and gladness, and for which we risked being slaughtered by Pharaoh's host, and yet we are not able to enter in and conquer it." They might have entered in a few hours, but because there were difficulties and dangers, the Anakims and the cities walled up to heaven, and certain Hivites which they had heard of, and other difficulties, they said, "It is not possible." They said, "It is beautiful in prospect, but it is too good to be true. It cannot be possible for men like us to enter into such a state of privilege and possession"; and therefore they began to murmur in their tents and hearkened not to the voice of the Lord. They hearkened to their own hearts and to their neighbors' words; they hearkened to the false spies, and to the rumors concerning the Perizzites and Hivites and others, and turned away from the gate of privilege back into the wilderness. It is an awful thing to read these words concerning Israel, especially as in the twelfth verse we read, "Then believed they his words; they sang his praises." They believed what they saw, they disbelieved what they were offered. Mark the climax of wickedness. God is revealed to the children of Israel—the child type for the great antitype of the church—by the name I AM. With him there is no past, present, or future; it is one everlasting certainty of Omniscience, Omnipotence, and Omnipresence. The people are never for one single instant to believe that there can be any difference between a fact accomplished in the past of which they have perfect certainty, and one promised for the remote future. The moment a man doubts the unknown future, he has boldly said to God, "Thou liest," and it is the one sin there is no salvation for. Every sin can be forgiven except blasphemy against the Holy Ghost. Herein it was that Israel sinned: they never could take in the Godhead I AM. They never could realize that they were dealing with One to whom past, present, and future are absolutely one. They deigned to accept what God had accomplished, but dared to doubt what God had promised.

Let us see what it is that has hindered many of us from entering into the life of liberty and joy, the life of peace and power, the life of privileges, such as might make the very enemy yearn to be like us. Why do we not show it to them? Because we doubt God. When Israel believed God's word, they sung his praises. They saw the Egyptians dead upon the seashore, and believed the Lord and his servant Moses. It is very noble to believe my God exactly as far as I can see him! I treat a thief like that. God had performed magnificent wonders for Israel; he had thrown the enemy in the sea, and put them safe on the shore, and they sounded his praises, "Sing unto the Lord, for he hath done glorious things; the horse and his rider he hath cast into the sea." But the very next words in the Psalm (cvi) are, "They began to lust exceedingly." Why? Because "they waited not for his counsel" (cvi:13). God says that the one sin that Israel committed was that they believed God as far as they could see, then they waited not for his counsel, but lusted exceedingly in the wilderness, and they tempted God in the desert; they limited the Holy One in Israel, and from that moment back they went into a life of distress. They did not all perish eternally, for Moses, one of those who died in the wilderness, appeared with our Lord at the Transfiguration; but they perished in this world, with never an hour of rich possession, such as they were meant to have in God's promised land. God meant them to go forward and to be prosperous and powerful in all things. They said, "Too good to be true, too good to be true," and so they lost it.

I was for many years a minister, and a faithful minister about the doctrine of justification, but with no joy for every moment, no rest in the midst of trouble and difficulty, no calm amid the burdens of this life. I could believe the doctrine of justification, because it was history, but when God said, "I can keep thee every moment," it seemed too good to be true. Do you suppose that I despised the promised land? Do you suppose that I did not wish for peace, joy? No! But it was years before I had faith to receive the blessing. God give us the faith that will enable us to enter the land of peace, and to receive his holy power!

Faith has two distinct fields of action, which we may call retrospective faith, and prospective faith. What is required in regard to retrospective faith—the faith in regard to the past? There must be authentic evidence. In order to have perfect faith with regard to past events, the one thing necessary is to sift and test the testimony. It is simply believing records which have been proved to be true. Faith in regard to the future, or prospective faith, comes in a different way. It is to trust in promises in regard to which you can only ask that the person making the promises shall be credible, willing, and capable. In regard to man, it is perfectly lawful to believe the past and doubt the future. With regard to God it is totally different; I have no right to distinguish between past and future. God is the same yesterday, to-day, and forever. Does he undertake to

keep me without one spot or blemish? Then the same God who did the work in the past must be trusted with regard to the future; I am bound to step out on the future as confidently as I rest on the past. If I will not I am making God a liar.

Notice the results of these two kinds of faith. If I am convinced by the Word of God that Christ has saved my soul and brought me into a position of acceptance with the Father, the instant result is that my soul rests in the calm delight of being accepted in the Beloved, without one shadow of doubt or fear. There is nothing left for me to do, all is accomplished. But if I believe the living God as confidently about the future as about the past, I rest in the certainty of the fulfillment of his promises as calmly as if they were already accomplished. It has been said that this teaching may lead men to passivity and mysticism, to sit still and say, "The Lord reigns, let him act." Nay, nay, if I believe that the future is conditioned by the promises of God, I step out on those promises and act vigorously but act calmly, act constantly, but in a sense without effort, because of the provisions of strength which God has made for me in Christ Jesus.

Take an illustration from daily life. Suppose that your wife or child is suddenly discovered to be in a burning house. In an instant every fiber of your being is at work to rescue that beloved one from danger. Your soul is in agony for fear that you shall not be in time. Suddenly some one comes from the other side of the house and says, "It is all right, your wife is perfectly safe." You believe it in one instant, throw down the ax you have been using to gain an entrance; hasten to the other side of the house, and embrace your beloved. You turn to her savior, wring his hand and say, "Bless the Lord, my brother, I thank thee." You rest, it is done. On the other hand let there be the future. The doctor says that recovery is certain if you can only keep the beloved one quiet in her critical illness. Every nerve of your being is exercised to act, but it is action to bring about quiet. You simply rely on the word of the doctor, although he is but human; you trust him, and as you trust you rest. Yet you act with every nerve of your being to prepare the best food, to provide the needed money—always quietly and peacefully. The very promise of the physician compels definite action while on the other hand the tidings of past truths bring the quiet of inaction.

The two great spheres of our salvation are the past and the future; the present is involved in the future, which is made up of moments like the present. You believe that Christ has brought about your salvation, and has made perfect peace. What about the future? Are you going forward in perfect peace; are you going about your daily work in a holy rest that never is broken; have you joy in the Lord every instant; come what may, can you say, "Bless the Lord, oh my soul, and all that is within me bless his holy name"? That is what you are longing for. Oh, be honest. I fear you will not

get this life you long for if you are too proud to make confession. You must get down if you would be lifted up; you must take the place of the poor helpless one, and see the great I AM, and then you will receive the blessing.

Twenty-one years ago my wife and I went to the seaside. We were poor, and had several children. It was the year of the Oxford convention, and on the day on which it opened, I met Sir Arthur Blackwood, and after we had talked awhile he said, "Do you know about the Oxford convention?" I was a country clergyman then, and had not heard of it. He said, "People are coming together there to seek for a blessing, for a life of rest"; he looked me in the face and said, "Have you rest?" I replied, "Yes, thank God." He said, "What do you understand by rest?" "I mean that my sins are forgiven, that I am accepted in the Beloved, that God will somehow take care of me in this world and receive me when I die." He said, "I thought you would say that; but do you know what it is to have perfect rest in the midst of duties and difficulties, to have a joy that never is broken at any moment of your life, to have a calm that is never interrupted, and to have a strength for every duty, with a sense of repose in the living God?" I said, "No, I would to God I had; that is what I long for most." He said, "So do I. I will tell you what I will do. A friend is to send me every day an account of the convention, and every morning we will go into the woods and read it. God can give us a blessing here as well as at Oxford." Four days afterward my little child that was with us at the seashore was taken sick and died. I had to carry the little coffin in my arms all the way home, where I buried my little one with my own hands. I returned from the burial and said to myself, "Now you have lost your holiday and come home in trouble, and you must speak to your people instead of letting your curate speak; you had better tell them about God and his love." I looked to see what lesson was assigned for the Sunday, and found it was the twelfth chapter of II. Corinthians. I read the twelfth verse, "My grace is sufficient for thee," and thought, There is the verse to speak on. I sat down to prepare my notes, but soon found myself murmuring in my tent against God, for all he called upon me to bear. I flung down my pen, threw myself on my knees and said to God, "It is not sufficient, it is not sufficient. Lord, let thy grace be sufficient, oh, Lord, do!" As I opened my eyes and wiped them I looked at the wall over my table. The day before I had left home my mother had given me a beautiful illuminated text, and I had asked the servant to hang it on the wall over my table, that I might find it there when I came back. As I opened my eyes I was saying, "Oh, God, let thy grace be sufficient for me," and there on the wall I saw, "My grace *is* sufficient for thee" — the word *is* was in bright green, *my* was in black, and *thee* in black. "*My* grace *is* sufficient for *thee*." I heard a voice that seemed to say to me, "You fool, how dare you ask God to make what is? Get up and take and you will

find it true. When God says 'is,' it is for you to believe him, and you will find it true at every moment." That "is" turned my life; from that moment I could say, "Oh, God, whatever thou dost say in thy Word, I believe, and, please God, I will step out upon it." The very farmers began to say, "Mr. Peplow does not seem as fidgety as he used to be." You men of business, I wonder if your clerks will say, "He is a changed man since he came from Northfield." You in the ministry who have two sermons to make in a week, does it wear and tear you out? Two sermons a week were killing me then; now fifteen a week can be preached where God wills. I may be wearing out, I care not for that, it is not tearing out.

Brethren, there is a great God and he is I AM; he is the LORD, Jehovah, the same yesterday, to-day, and forever. Repose in perfect quietude with regard to the past, but also look at the future and step out into a life of privilege and possession. Do not be afraid to step out. Spurgeon once said, "When we were boys we used to go down to the bathing place, and some of us were rather afraid to go in. We put our toes in and said, 'It is awful cold,' and suddenly a fellow would rush by us, plunge in, and come up to the surface and say, 'It is grand, come in.'" Go and take a header. Some of you are sitting with your banker's books before your eyes; or, with your reputation before you, and you say, "I cannot." Nobody ever thought you could, but the Lord can. Will you say to-day, from the depths of your heart, "Though he slay me, yet will I trust in him"? God grant you grace to do it, and a life of power will begin.

ENTRANCE INTO REST.

BY ANDREW MURRAY.

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. Let us labor [give diligence] therefore to enter into that rest, lest any man fall after the same example of unbelief.—Heb. iv : 1, 11.

I wish, in the simplest way possible, to explain how a man enters into that rest; to point out the simple steps which he takes, and which are all included in the one act of surrender and faith.

The first step is to *believe heartily that there is a life in the rest of faith*. Israel passed through two stages—two parts of God's work of redemption—God brought them out from Egypt, that he might bring them into Canaan. This is applicable to every believer. At conversion, God brought you out of Egypt, and the same Almighty God is longing to bring you into the Canaan life. God brought the Israelites out, but they would not let him bring them in, so they were obliged to wander for forty years in the wilderness—the type, alas, of so many Christians. The difference between the life you have been leading and the life you wish to lead is typified in

the wilderness and Canaan. In the wilderness there is wandering for forty years, backwards and forwards ; in Canaan, perfect rest in the land that God gave them. So the wilderness life of a Christian is wandering backwards and forwards ; going after the world, and coming back and repenting ; led astray by temptation, and returning only to go off again ; a life of ups and downs. In Canaan on the other hand is a life of rest, because the soul has learned to trust—“God keeps me every hour by his mighty power.” The second difference is that one was a life of want ; the other, a life of plenty. In the wilderness God graciously supplied their wants by the manna and the water from the rock. But, alas ! they were not content with it, and their life was one of want and of murmuring. But in Canaan, God gave them vineyards that they had not planted, and the old corn of the land was waiting for them ; a land flowing with milk and honey ; a land nourished by the rain of heaven, and which had the very care of God himself. Oh, believe that there is a possibility of such a change for you, away out of that life of spiritual death, and darkness, of sadness, and complaining, into the land of supply of every want ; where the grace of Jesus is proved sufficient every day, every hour ! The third difference is that in the wilderness there was no victory. When they tried, after they had sinned at Kadesh, to go up against their enemies, they were defeated. In Canaan they conquered every enemy : from Jericho onward, they went from victory to victory. So God waits to give victory every day : not freedom from temptation ; but in union with Christ he gives a power that can say, “I can do all things through him that strengtheneth me” ; “We are more than conquerors through him that loved us.” You desire an entrance into the life of rest and victory ; then in the stillness of your heart say, “My God, I believe there is such a life prepared for me and within my reach.” God means his people to have it.

The second step is to *confess that you have not yet had this life*. Some may have sought it ; some may have never heard about it ; and some may have thought at times that they had found it, but have lost it again. Let every one be honest with God. All who have never yet found it honestly say, “Lord, up to this time I have never had it.” Some wish to glide gradually and quietly into this life of rest, but God will not have it. Your life in the wilderness has not only been one of sadness to yourself, but of sin and dishonor to God. Every deeper entrance into salvation must be by the way of conviction and confession ; therefore, let every Christian be willing to confess, “Alas ! I have not glorified God by a life in the land of rest.”

The third step you must take is to say, “*Thank God, that life is for me.*” Some people continually say, “Oh, my character is so unstable ; my will is naturally very weak ; my temperament is nervous and excitable ; it is impossible for me always to live without worry, resting in God.” Beloved brother, do not say that ; you say so

only because you do not know what your God will do for you. Look away from self to God. The God who took Israel through the Red Sea was the God who took them through Jordan into Canaan. The God who converted you is the God who is able to give you every day this blessed life. God does not disinherit any of his children. What he gives is for every one. God is waiting to bestow it. Glory be to his blessed name ! Looking up in the very face of God, dare to say, "This inestimable treasure is for *me*, the weakest and the unworthiest; it is for *me*."

The next step is to realize that *you can never grasp it by any effort of your own*; it is God who must bestow it on you. Be very bold in saying, "It is for me." But fall down very low and say, "I cannot take it myself." How then can you ever get it? If once God has brought you down in the consciousness of utter helplessness and self-despair, he can then draw nigh and ask you, "Will you trust your God to work this in you?" It is for your greatest happiness to be impotent. It is he who brought us out, who himself must bring us in. People wonder when they hear so many sermons about faith, and such earnest pleading to believe, and they ask why it is that they cannot believe. There is but one answer: it is SELF. Self is working; self is struggling, and you must fail. But when you come to the end of self and can only cry, "Lord, help me!" then deliverance is nigh. God will bring you into the promised rest.

In the next place *you must be willing to give up everything* for the sake of this rest. The grace of God is very free. It is given without money and without price. But, on the other hand, every man who desires the pearl of great price must sacrifice his all to buy it. It is not enough to see the beauty, and the glory, and almost to taste the joy of this wonderful life; you must become the possessor of it. The man had found and seen, desired and rejoiced in, the pearl of great price, but he did not have it until he gave up everything, and bought it. Ah, friends, there is a great deal which must be given up: the world, its pleasure, its favor, its good opinion. The world rejected Jesus and cast him out, and you must take up the position of your Lord to whom you belong, and follow with the rejected Christ. You have to give up all that is good in yourself, even your past religious life and experience and successes, and to be humbled in the dust of death. How hard it is for the minister of the gospel to give up all his wisdom, and to lay it at the feet of Jesus, to become a fool, and to say, "Lord, I know nothing as I should know it. I have been preaching the gospel, but how little I have seen of the glory of the blessed land, and the blessed life." The blessed Spirit cannot teach us more effectually only because the wisdom of man prevents the light of God from shining in. Some Christians may be holding fast some doubtful thing, not willing to surrender and leave behind the whole of the wilderness life and lust. Oh, do take this step and say: "I am ready to give up everything

to have this pearl of great price ; my time, my attention, my business ; I count all subordinate to this rest of God as the first thing in my life ; I yield all to walk in perfect fellowship with God." You cannot live every day in perfect fellowship with God without giving up time to it. Hours, and days, and weeks, and months, and years, are gladly given up by men and women to perfect themselves for a profession or accomplishment. Do you expect that religion is so cheap that without giving time you can find close fellowship with God ? You cannot. But, my brothers and sisters, this pearl is worth everything. Come now, and say, "Lord, at any cost help me, but I do want to live this life." If you find that there is a struggle within the heart, never mind ; say to God : "Lord, I thought I was willing, but I see how much unwillingness there is." By God's grace, if you will lie at his feet, you may depend upon it, deliverance will come.

Then the next step is to say, "*I do now give up myself to the holy and everlasting God*, for him to lead me into this perfect rest." My sin has been against God as David felt when he said, "Against thee, thee only, have I sinned." It is God on the Judgment Seat, whom you will have to face. Put yourself into the hands of the living God. God is love ; God is near ; God is waiting to give you his blessing. "My child," God says, "you think you are longing for rest : it is I that am longing for you, because I desire to rest in your heart as my home, as my temple." You need your God. Yes ; but your God needs you, to find the full satisfaction of his father heart. Come and say, "I do now give up myself to Christ. I have made the choice. I deliberately say, 'Lord God, I am the purchaser of the pearl of great price. I give up everything for it. In the name of Jesus I accept that life of perfect rest.'"

The last step is to add, "And now, *I trust God to make it all real to me* in my experience. God is Jehovah, the great I AM of the everlasting future ; thirty years hence is to him the same as now ; that God gives himself to me ; not according to my power to hold him, but according to his almighty power of love to hold me." Will you not trust God for the future ? A thousand times you have thanked God that he has given us his Son ; will you not now say, "How shall he not with him give me *all things*, every moment of my life ?" Did God make the sun to shine so brightly, and is the light so willing to pour itself into every nook and corner where it can find entrance, and will not my God, who is love, be willing to shine into this heart of mine, from morning to night, from year's end to year's end ? You have hitherto lived in your own strength, with a little help from God, just as far as you allowed him to help you. Will you not choose now a life in which God shall be all and in which you rest in him for all ? Are you ready to do that ? Listen to God's word : "Take heed, and be quiet. Fear not, neither be faint-hearted." God, through Joshua, brought Israel into the land. Your Joshua is Jesus, who washed you in his blood ; your Jesus,

whom you have learned to know as a precious Saviour. Trust him now afresh ; say, "My Joshua, bring me in, and I will trust thee, and in thee, the Father." You may count upon it. He takes you, and the work will be done.

THE ONLY TRUE FAITH.*

BY REV. H. W. WEBB-PEPLOE.

The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof : but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me.—Matt. viii : 8, 9.

Great truths have often been expressed in the simplest language, and have proceeded from the simplest minds instructed by God. The speakers probably have had at the time but little consciousness of the marvelous truths to which they were giving expression ; it has been well that it has been so, for God thus shows that he can take the weak things of this world to confound the mighty. Thus the Lord is pleased at times to let his servants speak by the Holy Ghost things of the depth of which they themselves have no conception, but which are afterwards elucidated by the Holy Ghost for the benefit of the world.

When the centurion spoke these words to the Lord Jesus Christ it would seem that there was nothing more present to his mind than the thought that he himself was a Roman soldier, and had learned to obey and be obeyed, and that in his sphere the power to command was absolute just so far as it could be enforced by man ; recognizing in Jesus Christ one infinitely superior to any other with whom he had ever dealt, and one who apparently had command in the sphere of the unseen and the spiritual, he thought that the law which he himself had understood as the great law of his life should be applied in the case of Christ. He argues from the less to the greater, "As I have been accustomed to obey and to be obeyed, clearly this man, whosoever he is, has power to enforce his commandment in his sphere of unseen things." Therefore he says, "Speak the word only, Lord, and my servant shall be healed." That is what you and I will say if we are wise ; if He will only speak, there ought to be as absolute obedience to his word as the soldier expected to render to Rome, and to have rendered to him ; as absolute as he, a poor humble suppliant at the feet of Jesus of Nazareth, expected to find rendered to Christ in the sphere of sickness and sorrow and suffering.

Life is not only a matter of great difficulty to many. We all of us have our difficulties, our peculiar circumstances, but circumstances are only the things that stand round about us, and if I am in Christ Jesus then I am placed in a position in which circumstances must be outside of him. Therefore, circumstances cannot touch me ; what can

* Thursday morning, August 8, 1895.

they do when they must be outside of me and outside of Christ? Therefore, I need never say again that circumstances are too strong for me; they are not likely to be too strong for my Lord. But life is also a riddle to the majority of men and women in this active age. It is so for this reason: men realize that if this Book be a divine revelation it offers a standard of living which, in spiritual matters, is infinitely above that ordinarily observed by men. They also see that they must be engaged very actively indeed, if they are to excel and to provide a living for themselves and their families. The consequence is that to their minds there is a divergence between the spiritual and the temporal, between the doctrinal and the practical, and they think it impossible to reconcile the two; so we hear that a man or a woman engaged in the struggle of this life cannot be expected to have calm, ceaseless, perfect communion with God. Now, my brethren, to make that assertion is distinctly to contradict all the purposes of God, because while life is a riddle to the creature, it is so simply because men have either never been taught, or fail to recognize the wonderful unity which pervades the true life. There may be a manifold manifestation of the great purposes of life, but throughout all these manifestations there ought to run one great unity of principle, one purpose, one idea, and unless that unity of life pervades every operation in which we engage, it is no wonder that we lack communion with God the Father, and with his Son Jesus Christ, that religion is divorced from business, and that what men call the privileges of the gospel are in their minds disassociated with the duties and the demands of daily existence. We affirm, and I trust God may confirm it by the power of the Holy Ghost, that the divine unity that pervades the Godhead coupled with the Trinity of manifestation, is a pattern of that which should pervade the life of every human being. Adam was one with God; but lost his unity because he turned from God. The second Adam, Christ Jesus, came to bring to us that which the first Adam had lost, and regains for man just that which was lost through sin. The moment that our first parents fell, discord was introduced into life, that up to that moment had been one in every detail. They lived for God, they ate and drank for God, they walked and worked for God. There was with them no severance then between the secular and the religious, between the spiritual and the temporal, the earthly and heavenly; all was of God, all was for God; but the moment that sin entered into man's being, it corrupted and terribly deformed and severed one part of man's being so completely from his God that all his other faculties became tainted by the disunion; from that moment you discover in man a divided life, so entirely divided that it seems impossible ever to effect in the sons of men a perfect reconciliation so as to produce absolute unity of power. As long as we dare to think that secular life must be a separate existence from the spiritual, that earthly engagements cannot be fulfilled in uninterrupted communion with God, just so long are we living out-

side the purposes of God, contradicting the majesty of our true nature, and denying the efficacy of the gospel of the Lord Jesus Christ.

I find the solution of this riddle with regard to life strikingly brought out in the centurion's words, notwithstanding he may not have understood their depth when he gave expression to them. He was speaking concerning things temporal, not things eternal, and some may say that it is not right to gather a great spiritual principle from words spoken concerning temporal things. But from the lower this man was arguing to the higher, from the temporal he rose even to the eternal, from the natural he drew his deduction as to the unknown spiritual domain. If you sever the natural from the spiritual, you refuse to acknowledge the real meaning of life, and you lose where you ought to gain. All the distress and difficulty that now dominates your existence would disappear if you could only learn that in Christ Jesus our eating, and drinking, and sleeping, and clothing of the body are as much spiritual matters as falling upon our knees in prayer, speaking the word of God, or partaking of the holy communion. There never was in Christ, and there must not be in us, any division between things secular and things spiritual, things bodily and things heavenly; they must be one, absolutely one.

Consider the twofold position of this centurion. From the moment he was called to be a Roman soldier, he knew but one law, governing every portion of his existence—the law of obedience. Not until we have carefully studied the military history of Rome, shall we understand the mighty force of the words, "I am a man under authority." The moment a man was called to join the Roman army, he must not know the possession of property, of relatives, of a will, or even of hope in one way; he was simply an instrument taken possession of by the state, to be absolutely, ceaselessly, in the command of that great state which had called him into its service. The Roman imperium overshadowed him, but the very moment it took him into its power, it transmitted all its power to him, and he became not only an instrument of the state but he became possessed of the whole power of that state to carry out the state's will. It was possible for that one man to embody the whole Roman authority, the whole Roman force in his single person; he could say, "In all these things I am more than conqueror through the power that has taken possession of me, and deigns to make me its medium of revelation." Therefore in that man as in every Roman soldier there was a double life. He must feel, "I have not an instinct, not a moment, not a purpose, that is not now the property of the state. But just as I am taken possession of by the state for its use, so the state enables me with all its imperium behind me to step out with the assurance that it will deliver me from evil, take my part in the presence of my foes, and empower me for whatsoever it desires." Therefore, so far as Rome was omnipotent and so far as each soldier

could carry out Rome's purposes, just so far each individual soldier became omnipotent and could say, "I can do all things through Rome which strengthens me." They deified power in those days, and actually worshiped their own living emperors and glorified them as gods when they died. Therefore every soldier realized in his own person this double existence; and when this centurion stood before the Lord Jesus, he said, "I have found that to obey is to induce a revelation of power through me, so I appeal to thee, master of this unknown domain; I can see that thou hast authority; therefore speak the word only and all will be well." For this one word which that Roman soldier uttered to Jesus, our Lord was pleased to say that he had never seen such faith in man. For this one word, Jesus gave him all that he desired,—“Go thy way, thy servant is healed.”

Now Christ only marveled twice in all his existence upon earth so far as we know; once on this occasion, when he marveled at the faith of the poor heathen brought to know him as the Saviour; and once (Mark vi : 6) you find him marveling at the unbelief of the people of his own village, among whom he had lived so many years. He marveled there because of their unbelief, he marvels here because of the belief of a Roman centurion, and said to the whole multitude of enlightened Jews around him, "I have not found so great faith, no, not in Israel." This brings out a very magnificent truth; it teaches first of all what is TRUE FAITH. It is not the glib utterance of any forms of words, or any principle of doctrine; the only true faith is the submission of the whole being to the will of the Holy One who stands as the true representative of government. When our whole being and property are brought into absolute submission to his will then only are we men of faith. Here of course there comes a different sphere. There, the man was only bodily a representative of obedience; in our case it comes to the inner life first. As Christians our spirits must be first submitted, then the will, and then the body as the instrument to carry out the behests of the will. Only this faith Christ accepts of us, and this only will introduce us into that blessed life of liberty, peace, rest, and power which we so strongly desire. You will never enter into rest and victory until you learn the divine law, that life is one, that you cannot sever the secular from the spiritual but must carry out this one great principle of life in your business and in your pleasure and say, "I am a man under authority."

Let me show how this is true in the spiritual sphere; how there is no faith in any man who does not apply this great principle of submission to Christ as the great representative of authority. When a man is born into this world we know that he is inclined to evil by the very instincts of his nature, and yet we can see that no human being can be altogether evil unless he wills to ally himself to the devil and his ways. But in human beings as long as they remain in this world, there is always the capability of salvation, for there is still in man, no matter how depraved, the possible instinct of turn-

ing to God. But all who are not converted to God go downward; they are overcome by Satan, and if they will not be servants of God, they end by being slaves of the devil. What is their condition? Is it restful, is it a life that flows on in endless song, even if worldly blessing fail? No, there is always unrest. In Isaiah lvii: 20, 21, is a terrible sentence which is always true of men who sin. "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." A wicked man may call himself happy, but he always seeks to avoid God, and is restless and wretched. Bring that man under the power of the gospel, and the moment he is convicted of sin he realizes that he ought to live a better life, that God requires a holy life. He sets himself in most cases to try to please God. He begins to turn over a new leaf and struggles hard to obey God's law. What is the consequence? There was unrest before conviction; there is ten times more unrest after conviction; he has no pleasure either in heavenly things or earthly things, but is living in bitter distress and unrest. Now, let him learn that Christ has made peace with God through his precious blood, and that the cross brings perfect acceptance to any man who believes in Jesus. What happiness! He first accepts the truth that he is pardoned for Christ's sake. But is that all? Is he accepted simply because he says, "I believe that Christ died for me"? Nay, God forbid! You know the power, I hope, of II. Cor. v: 17, "If any man be in Christ, [*καὶνὴ κτίσις*] there is a new creation. Old things have passed away, behold all things have become new." That is not true experimentally. Why? Because we do not recognize the power of the truth which I wish to impress upon you. There has come into that man's very being a new life from God which is the God life; it is not simply that he may say, "I am saved and am going to heaven," but Christ has come in to dominate his being, to take possession of him forever. How we have slandered our Lord when we have dared to stand before the world and say, "I am Christ's, because I think Christ died for me." Do you think that satisfies God? God wants man to be living the divine life in all the power and blessedness of that unity which pervades the divine life with manifold representations. Each of you has but one law, one power, one life, and whose is it to be? The moment I am regenerated Christ has entered my heart. He is in me and of course I am his. Now I stand before the world as a saved soul to say only one thing, "I am a man under authority." If I am Christ's, the divine life must be poured, at every point of my existence, into my heart, into my soul, into my life, into my body, into my property, into my home, into my business, and into my pleasures. In baptism, I became a servant, a soldier of Christ, dominated absolutely by him.

My brethren, you may hurl my words from you, but you cannot hurl God from you. If you have heard his word you will have to answer for it. You desire to learn how you may be men and women

of Christly power. You can only become such in so far as Christ takes possession of you as Rome took possession of her soldiers,—to make use of them for the glory and the honor of the state. Rome rewarded her soldiers. Do you suppose my Lord will not reward you? He will, when the day of rewards comes, but you must not think of that at the outset; you must think first, "In whose service am I enrolled; what is my life to be?" It is to be a life of obedience to authority, so that there is but one dominating power, the omnipotent imperium of the Godhead. To think that he is willing to take us to represent him before the earth! As a man might feel, "Am I worthy to be a general, to represent that grand embodiment of authority, the emperor? Can I stand before the world to represent the great Cæsar?" We have no king but Cæsar, says the recreant Jew; we have one king, says the Christian who is living a half and half life, it is the world's opinion. Jesus Christ says, "My kingdom is not of this world, it is of heaven." My brethren, we have no other king than Jesus Christ, and the government shall be upon his shoulders and of the advance of his authority there shall be no end. You must show that to be true in your own life.

What a lie to say that Christ is given authority and is seated at his Father's right hand, and that we give him the kingdom, while we are yet bowing before Cæsar — Cæsar who reigns in daily fashion life for woman, in daily business life for the man, in daily authority life for the clergyman. A man said to me a few days ago, "How can the clergy live above their daily bread? They hang upon the will of their congregations." We have no right to care what men shall say. We are under the authority of Christ and we must speak his truth; to mince words because money is at stake is to deny the authority of the true Emperor; it is to be a coward to my Lord; you would never feel that way again if you saw the Christ power as you ought. My business brother, take up your banker's book, your balance sheets, your great returns, look at them item by item and tell me, will they stand the scrutiny of the great Auditor in heaven? The heavenly Auditor looks into the motive back of everything in the balance sheet. If we could get this principle before us, it would set at rest all our present troubled condition of soul. You that are exercised about your duties in society, have you ever thought how if Christ actually was in authority, if there was no setting up of two principles, a divided life, do you not see how all this quibbling about social life would disappear? "Happy is he that condemneth not himself in that thing which he alloweth" (Romans xiv : 22). Apply that to your daily life and you will soon settle the questions about a pleasure or business. Can I go into partnership with one who serves man and the devil? How can Christ have fellowship with Belial? Do not deceive yourself with the idea you are going to do good. If you make yourself one with the world on the plea of raising the world to God, you know that you will have to pay for it in the day of the Lord's settlement. Brethren, let us be "bringing

into captivity every thought to the obedience of Christ" (II. Cor. x : 5) and nine out of ten of our difficulties will be settled.

There is much cry in these days about the longing for power. See how Christ has solved the whole thing for us through this centurion. This soldier said, "I am a man under authority and have soldiers under me." Why? Because he had learned the art of obeying, and the state could trust him to be in command. If you learn to obey, you will soon be in command. Christ "learned obedience by the things which he suffered, therefore hath God highly exalted him." Beloved, why play with this matter? You would like to *feel*, as one said to me. He wanted a physical manifestation of the Holy Ghost, and so he would go through a night of prayer like a Roman Catholic, going through some great ascetic act in hopes of getting power, for self. A man will go to an all-night prayer meeting to get the power of the Holy Ghost. Prayers will do much, but they will do nothing while there is contrariety to God ; but when you put yourself under authority let the representative of authority be able to say of you, "That man is to be trusted." Why do you find one man more used than another? Because he obeys, he is not to be flattered, he is not anxious for the opinion of man. Let a man overcome self in the law of obedience, and the Holy Ghost will take him and use him as a vessel fit for the Master's use. All talk about yearnings for power is so much empty breath and conceit until men have learned this lesson. Brethren, I know but one life of joy, I wish I knew it better, it is a life of obedience to Christ's authority.

THE KINGDOM FIRST.

BY REV. ANDREW MURRAY.

There is need for greater unity in Christian life and Christian work at home and abroad. One means for obtaining that unity is found in the purpose expressed in Christ's words : "Seek ye first the kingdom of God." (Matt. vi : 33.) That does not mean, "Seek salvation ; seek to get into the kingdom, and then thank God and rest there." The meaning is entirely different, and infinitely larger. It means, Let the kingdom of God, in all its breadth and length, in all its heavenly glory and power, be the one thing for which you live, and then all other things will be added unto you. Our one aim in seeking to come into the spiritual life must be to say, "The kingdom of God, by his grace, shall be first in my life every hour."

I Let us first answer the question, WHY SHOULD THE KINGDOM OF GOD BE FIRST? God has created us reasonable beings so that the more clearly we see that, according to the fitness of things, something which is set before us is proper, and an absolute necessity, we so much the more willingly accept it, and aim after it. Why does Christ say, "Seek first the kingdom of God"? To understand the

reason, look at God, and look at man. *Look at God.* Who is God? He is the great Being for whom alone the universe exists; in whom alone it can have happiness. It came from him; it can find no rest or joy outside of him. Oh, if only Christians understood and believed that God is nothing but a fountain of happiness and perfect, everlasting blessedness, the result would be that every Christian would say, "The more I can have of God, his will and his love and his fellowship, the happier." If they believed that with their whole heart how they would, with the utmost ease, give up everything that might separate them from God. Has not joy a far stronger attraction for us than anything else in the world? In every beauty, in every virtue, in every pursuit, is it not the anticipated joy that draws us? So if we believe that God is a fountain of joy and sweetness, and power to bless, how our hearts will turn aside from everything and say, "Oh! the beauty of my God! I rejoice in him alone." But alas! to many the kingdom of God looks like a burden, and as something unnatural; it looks like a strain, and we seek some relaxation in the world, and God is not our chief joy. It is right, on account of what God is as Infinite Love, and Infinite Blessing; it is right and wise, as it is our highest privilege, to listen to Christ's words, and to seek God and his kingdom before everything else.

Look at man's nature. For what was man created? Simply to live in the likeness of God, and as his image. Now, if we have been created in the image and likeness of God, we can find our happiness in nothing but in what God finds his happiness. The more like to him we are, the happier we shall be. In what does God find his happiness? In two things: everlasting righteousness and everlasting beneficence. "God is light, and in him is no darkness at all." The kingdom, the rule of God, will bring us nothing but righteousness. Seek the kingdom of God and his righteousness. If men but knew what sin is, and if they really longed to be free from everything like sin, what a grand message this would be. Jesus comes to lead us to God and his righteousness. We were created to be like God, in his perfect righteousness and holiness and love. What a prospect! The kingdom of God means that there is in God a rule of universal love. God never ceases to love; he longs to bless all who will yield to his pleadings. God is light, and God is love. Can you think of a higher nobility; can you think of anything grander than to take the position that God takes, and to be one with God in his kingdom, *i. e.*, to have his kingdom fill your hearts; to have God himself as your King and portion? We must not try to get, here and there, one and another of the blessings of the kingdom; the glory of the kingdom is that it is the kingdom where God is all in all. Our God takes us into his kingdom, and puts his kingdom into us, and with the kingdom we have God himself, that blessed One, possessing us. Surely, if we realize this, nothing else could so move our hearts to enthusiasm. The kingdom of God first!

Look at man. I do not speak of man's sins, and wretchedness, and search for pleasure, and rest, and deliverance from sin. I only say, Think of what man is by creation, and what he is now by redemption ; and let every heart say : It is right. There is no blessedness or glory like that of the kingdom. The kingdom of God ought to be first in my whole life and being.

Now comes the important question, "HOW CAN I ATTAIN THIS?" This question is troubling tens of thousands of Christians throughout the world, and it is very strange that it is so difficult for them to find the answer or to understand it. How are we to attain to this blessed position in which the kingdom of God shall fill our hearts with such enthusiasm that it will spontaneously be first every day? The answer is, first, *Give up everything for it.* You have often seen in history how soldiers and men who were not soldiers could give up their lives in sacrifice for king or country. In the South African Republic not many years ago, the war for liberty was fought. England had annexed the republic when it was in a state of utter confusion, and the people were unable to govern themselves. They had never given their consent to the annexation, and after three years they said they would endure it no longer. They knew how weak they were as compared with England, but they said, "We must have our liberty." They bound themselves together to fight for it, and went home to prepare for the struggle. Such a thrill of enthusiasm passed through that country that women whose husbands were exempt from service said, "No, go, even though you have not been commanded." Mothers, when one son was called to the front, said, "Take two, take three." Every man and woman was ready to die. It was in very deed, "our country first, before everything." Even so, friends, if you desire to have this wonderful kingdom of God take possession of you, I beseech you, by the mercies of God, give up everything for it. You do not know at once what that may mean, but speak the words at the footstool of God : "Anything, everything, for the kingdom of God." Persevere in that, and your God will begin by the Holy Spirit to open to you the double blessing : the blessedness of the kingdom which comes to possess your heart, and the blessedness of being surrendered to him, and sacrificing all for him.

A second means of seeking the kingdom first is, *Live every day and hour in the humble desire to maintain that position.* There are those who hear this test and say, "It is true," that they wish to obey it. But you would be surprised and grieved to hear how little time is given up to Him, every day. Yet they wonder that the blessedness of the divine life disappears. We prove the value which we attach to things by the time we devote to them. The kingdom of God asks our time, and it is only by giving it that the kingdom can be kept in its true place, first every day, and all day. God has broken up our lifetime into day and night. One object of that is that we may learn to live a day at a time, and should thus have a

time every morning, after having been raised out of sleep in which we were utterly helpless, when we should begin afresh with our God. Begin the day with God, and God will maintain his kingdom in your heart. Rome did its utmost to maintain the authority of the man who gave himself to live for it, and will not the living God maintain his authority in your soul, if you submit to him? But, friends, a man cannot have the kingdom of God first, and then at times, by way of relaxation, throw it off and seek his enjoyment in the things of this world. People have an idea that life will become too solemn, too great a strain, if they have the kingdom of God first continually. Every one feels at once how wrong it is to think thus. The presence of the love of God must every moment be our highest joy. Let us say, by the help of God, it shall ever be the kingdom of God first.

But *the kingdom can be first only by the power of the Holy Ghost*. God's Word comes to us, "Be filled with the Spirit"; and if you seek to take less of the Spirit than God offers, not entirely yielding yourself to be filled with the Spirit, you cannot possibly obey the command. But God has made a wonderful provision. Jesus Christ came preaching the gospel of the kingdom, and proclaimed the kingdom to be at hand, and said that some were standing there who should not see death until they saw the kingdom come in power. He said to the disciples, "The kingdom is within you." When did that kingdom of God upon earth come? When the Holy Ghost descended. On Ascension day the King went and sat down upon the throne at the right hand of God, and the kingdom of God in Christ was inaugurated. When the Holy Ghost came down, he brought God into the heart, and established the rule of God in power. We sometimes forget that the Holy Spirit is much spoken of in connection with power, and it is right that we should seek power. He is not so much spoken of in connection with the graces, and yet these are always more important than the gifts of power,—the holiness and humility, meekness and gentleness, the lovingness and likeness of Christ Jesus, these are the true marks of the kingdom. The Holy Spirit is the only one who can breathe all these into us, but one thing, almost more important, is that in the Spirit come the Father and the Son. When Christ first promised the Holy Spirit (John xiv) he said: "In that day ye shall know that I am in the Father, and ye in me, and I in you. He that loveth me, keepeth my commandments; and my Father will love him, and we will come and make our abode with him." Brother, would you have the kingdom of God first, you must have the kingdom in your heart. What my heart is full of, to that everything has to submit. I may be bound with chains, but if my heart be set upon a thing the moment the chains are loosened I fly towards the object of my desire. The kingdom must be within us; then it is easy to say, "The kingdom first." But to have the kingdom within us in truth, we must have God the Father, and Christ the Son, by the Holy Ghost, within

us, too. There is no kingdom without the king. You are called to likeness with Christ. How many strive after this part and that part of the likeness of Christ, and forget the root of the whole—that Christ gave himself up utterly to God, to his kingdom and glory. He gave his life, that God's kingdom might be established. Give *your* life to God to be every moment a living sacrifice, and the kingdom will come with power into your heart. God has intrusted Christ with the kingdom, but a day is coming when Christ shall give up the kingdom to the Father, that God may be all and in all; in that day Christ shall say before the universe, "This is my glory. I give back the kingdom to the Father." Christians, if your Christ finds his glory on earth in sacrificing himself for the kingdom, and in eternity in giving the kingdom to God, shall not we do the same, and count anything we have as loss, that the kingdom of God may be made manifest, and that God may be glorified?

The apostles were not allowed to preach the kingdom until it had come in power into their hearts. Oh! let us have the kingdom in its heavenly joy and power within us by the Holy Spirit, and we shall have the power to live and to testify as Christ did. As God's children confess their past shortcomings and offer to him the sacrifice of consecration, their hearts will be filled with hope, and they will be strong in fellowship with God. They will say, "Oh, God, we are ready; the kingdom first: here we are, with every power of our being; with every moment of our time; with every penny of our money;" and the answer will come from the Father, "Trust me to care for you; to bless you; to fill your heart with my Spirit." God's voice will be heard in the Church: My power, my presence, my love, my blessing, all the sufficiency of my grace is with thee—go and preach the gospel of the kingdom of which the glory and power are within you. May God help us all to hear this voice. May he write it with the baptism of fire and the Spirit into our hearts: "The kingdom of God first."

TRUST.*

By REV. H. W. WEBB-PEPLOE.

We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.—II. Cor. i: 9, 10.

The scriptures of God are made up of paradoxes; as we study them closely we find ourselves face to face with difficulties absolutely insuperable by the common laws of reason, and yet the more we take them to our souls instead of letting them puzzle the brain, the more we find these paradoxes are not contradictions, but are blessed

*Friday morning, August 9, 1895.

truths with two sides, which only need the light of God to be compounded into one grand truth. It is a glorious fact that God must be exalted and man must be humbled, and that just in proportion as man humbles himself he is exalted in his God, but as man dares to exalt himself he becomes humiliated, and loses the blessing that would otherwise be his through all eternity. It is impossible for God to give his glory to another—that has been the lesson for humanity to learn from the day when Adam and Eve fell under the power of the devil. So long as there was no sin God had his glory, but the moment that sin came God lost his place of honor in the heart of man, and until he is restored to his proper place it is impossible that the designs of God, which were all love, all goodness, all joy, rest and peace for the creature, can be fulfilled in man. The one question that must be answered by every rational being is, What are we in the sight of God, and what would he make of us if we took our right place?

When God created man all was life; death only existed as an unknown quantity, and though God was compelled in his wondrous wisdom and love to say to man, "In the day that thou eatest thereof thou shalt surely die," man knew not in the least what was meant by death, it could not strike him with fear because he could not understand it as we understand it. But from the moment that man fell the law of God has remained in force; the law that sin inevitably brings death, so that sin and life cannot co-exist. Sin not only brings death, but *is* death by the penalty enforced upon the act of sin which severs us from God, because to be separated from God is to die. Death is neither annihilation nor a cessation of existence; *death is separation*. The moment Adam fell he ceased to exist in regard to the life of God; he had lost the life that is called eternal. The purpose of the coming of the Lord Jesus Christ was to re-bestow what Adam lost, and to endow humanity with something better; to give us back all that we lost in Adam, and to make us the sons and daughters of Almighty God in the fullness of the enjoyment of that wonderful term. Adam was only a child of nature with the God of providence and power overruling him; the Christian is a child of grace with the God of love, beauty, and of holiness overruling him. Eternal life is everywhere described in the scriptures not as a possession to be attained by labor, or through human merit, but as *a gift*,—"The gift of God is eternal life." *Faith is simply claiming from God what God bestows, and thankfully accepting the benefits thereof*. Our faith is reasonable, but reason cannot satisfy itself yet in all questions in which faith must be exercised. Otherwise there would be no room for faith, for true faith does not exist where reason has satisfied all these requirements. Faith blindly takes what God bestows, and from that moment becomes partaker of all the benefits that accrue from the blessing which God offers. Thus faith is receptive, and faith when it has received submits, because it is blind and ignorant, and simply trusts the Word of God. While faith is de-

manded by God from every creature, because he has endowed him with the possibility of using it, there is another spiritual quality of equal importance, which must have full play before we can enter upon this life of rest. It is essential to have a faith which involves submission to the authority of God. That authority appears in the gospel dispensation as preëminent love. It brings us grace, so that it secures pardon from sin, peace, and acceptance with God ; it secures life, and a participation in the very powers and the attributes of God. The Holy Ghost is the source of energy and of ability for all service, sacrifice, and enjoyment, but faith brings to us, through the revelation of God, all these benefits, and until we, by faith, claim them for ourselves, we have not entered upon the life of blessing.

Submission secures the blessings of enjoyment, but we have now to exercise another faculty in order to secure the true blessings of life in action ; we must turn objective gifts of God into subjective experience of man, by the exercise of what the scriptures call **TRUST**. Faith is totally distinct from trust. By faith we claim, by trust we prove, that we have taken and that the gifts of God have become to us what God in his omnipotence intended them to be.

Nothing humbles a man so much as the gospel. Many think to obtain eternal life by labor. Never forget that after receiving like a poor beggar the gift of life through Christ your life is not yours but his ; you cannot live it, he must live it in you ; you cannot work it out, he must work his will in you. But against that life which Christ would carry out in you, there rises up a militant body of enormous force within you, resisting the Holy Ghost at every point, so that the Holy Ghost must work his way, step by step, throughout your being. How is this to be obtained ? First by your recognition of the fact, then by glad submission to the will of God, then by the putting away of any obstacle to the Christ-life, and then by yielding yourselves unto God. Trust is the outcome proper of yielding. Let the life of the Son of God be manifest even in our mortal body and still more in our soul and spirit.

St. Paul says that he sought on every hand for relief from the trouble that befell him in Asia. I care not to what trouble he refers, it is sufficient to know that in Paul's experience there came a moment when he realized that he was in the very face of death. There seemed to be no possibility of escape. He looked out, around, up ; at last he looked in, and then he says (II. Cor. i : 9), "Moreover we have the sentence of death in ourselves." He looked in like a man in a sinking ship who realizes from the face of the captain that there is no hope, and at last looks within the heart and says, "It is death, there is no escape." But just as human despair came upon him, he turned from all earthly things and looked into the face of God and said, "We have the answer of death in ourselves [that what ?] that we should not trust in ourselves but in God which raiseth the dead." It was like Abraham at Mount Moriah. In one instant his gaze went up to God and he felt, God can deliver, but no one else

can. Paul felt, There is no deliverance in man, no hope in myself, this is the moment for trusting God, for giving up my whole being to him. That is trust far more than faith; faith takes, trust gives; you commit to God with perfect certainty of deliverance that which in itself brought nothing but absolute certainty of death. The gospel was never intended to pander to pride. Men would like to go to heaven by human toil; to do great works for the glory of them; but no, we must come to despair of self and everything that is human, and then look into the face of God, and he will deliver. He hath delivered me from so great a death. He doth deliver, says Paul. But what about the future? "In whom we trust, that he *will yet deliver us.*" Past delivered, present deliverance, future he will deliver. Do not trust God simply because you have no one else to trust. Give God the glory. How? By coming to this blessed condition, which St. Paul describes in himself; when we look in and around and see nothing but death, then we look quietly up in an instant and say, "Now, Lord, now, Lord." For twenty years those two little words have been the greatest help of my life, "Now, Lord." Brother clergy, you know what it is to be engaged in just evolving with spiritual toil a most perfect sentence of some most perfect sermon. Suddenly your study door is assailed and in comes the domestic, "Mr. Tompkins wants you." He has spoiled the best sentence that human nature ever made. "Bother Mr. Tompkins." Never say "bother" again. Because the moment that interruption comes and has spoiled the best production that humanity ever enjoyed, God can step in and give a better still. When I lived in the country, and on Saturday was working away at my sermons, and my neighbor's cows would break into my garden and spoil the best sermon that ever was made, I used to be disturbed, until I learned that even Saturday morning in a parson's study there could come the living God, who could manage the sermon better than I could. If you will only learn that trust comes when you have reached despair, you will have learned something which together with faith will make your life one of rest, calm, and power.

It is a remarkable fact that this word trust is very distinct in the original from our word faith. Faith is *πίστις*; trust is *πεποίθα*; and *πεποίθησις*, the noun, only occurs six times in the New Testament, and is only once translated trust (II. Cor. iii: 4). In the other five cases it is translated confidence—a very blessed word, but not the same as trust, for confidence and boldness, *παρρησία*, are the outcome of faith and trust. Faith takes into our soul what God in his mercy reveals, and believes God against all comers. Trust hands over to God what God has given us and says, "Keep, Lord, and use, for I cannot." Then comes a holy confidence and assurance which prevents us from being disturbed under any circumstances whatever, and out of which comes a boldness which enables us to act for the glory of God. Faith when it has conceived bringeth forth trust, and trust when it is finished brings forth confidence and boldness.

These two graces act in different ways. It is remarkable that in almost every case faith is described as exercising itself to do what is already completed. It takes the word of God which is already spoken, it takes the work of God already accomplished, the Son of God who is already provided, the Holy Ghost who has already come. It matters not that we cannot understand ; we rely on God's word, because we believe that he cannot lie.

Now we must go a step further in order to be fully blessed in every part of our lives. We must give trust to God in action. How ? By throwing ourselves upon God in the despair of self and of everything earthly and human, with the conviction that as we abandon ourselves to him he will undertake for us and carry out his purposes in us. You may think, That is very cool of a man to demand that of God, but what about my earthly business ? A friend went one morning to Sir Robert Peel's house, and found him with a great bundle of letters lying before him, bowed over it in prayer. The friend retired and came back in a short time and said, "I beg your pardon for intruding upon your private devotions." Sir Robert said, "No, those were my public devotions. I was just giving the affairs of state into the hands of God, for I could not manage them." Try trusting the living God with your letter bag or your housekeeping. That is quite distinct from faith. For instance I am placed in a difficulty and I am told of a very powerful lawyer. My informant says, "I forget his name, but I will send you his address." He sends me a letter the next morning containing the name and address of the lawyer. I believed my friend's word ; I believed the letter. I have not trusted him yet at all, but now I go down to the lawyer's office and put my secrets and difficulties into his hands and say, "Take them, I leave them without a fret in your hands." He says, "I can win your case without a shadow of a doubt." I go out calm because I believe in his power. I remember Henry Varley telling how he walked down to a river's edge and, thinking the ice looked rather queer, hesitated about trusting it. A man who was with him said, "It will bear, go on." He put out his stick and felt his way along until suddenly he saw a fellow come down with four horses and drive right over the ice. Then he said, "I can trust it." Why ? Because he saw the wagon. That is human trust, trust in earthly things ; trust in God steps out into the dark and gives all to him.

Faith takes Christ and Christ takes you back to God every time you trust him. Faith brings Christ to me ; trust takes me to God through Christ Jesus. See how it acts. Take sin as it is treated of in the Epistle to the Romans. First there is the sense of guilt. Faith receives the fact that God was satisfied in Christ as to me as a sinner. Trust goes up to God through Christ and says, "I now have no fear of judgment. I go to God with perfect confidence about my guilt ; it is put away." Then faith takes the promise that Christ is a Saviour from the power of sin. Trust steps out into the place of difficulty into which God calls me, confident of deliverance.

Faith takes the doctrine that I am delivered from the action of death in sin. Trust places my whole being in God's hands for keeping, for power, for service. Faith takes the fact that there is no condemnation. Trust says there is no separation from God in Christ Jesus.

God only knows your trial and will help you now. Look your trial right in the face and say with St. Paul, "I cannot escape, I despair, the answer is death." It may be the physician's sentence of death upon yourself, or upon a dear one, or it may be poverty. You say, "I try to believe in a God of love, but I cannot rest night or day." Faith is not enough there, you must trust. You desired life, and the answer came death. Now trust. Alexander the Great had a physician who was his bosom friend. One day there came an anonymous letter on a waxed tablet to the king. "Oh, king, there is treachery in thy home. Thy physician purposes to kill thee by the draught which he gives thee to-morrow, under the plea of healing thee." The king put that waxed tablet into his breast and the next day, when the physician came to give him the draught, he put out his left hand and took the cup and with his right hand handed the tablet to the physician and said, "Friend, I trust thee," and drank the potion without stopping a moment to see the effect upon the physician. It is not enough to believe that Christ is the Great Physician, you must trust him. We trust the cook every day. What fools we are that we cannot trust God.

There may be service in your business, in your home, in the church, and you are saying I cannot do it. Brother ministers, how often we have said, "There is not a text in the Bible that will do." I one day said to Spurgeon, "Did you ever find it difficult to get a text?" He replied, "Sometimes." I asked, "What do you do?" He answered, "When I was a young lad in Cambridge I roomed on a very narrow street with very high houses. My room was not a pleasant one; there was nothing to look at. I began on Monday to look for a text. I could not find one. Tuesday came and I had none; Wednesday, Thursday, Friday, and Saturday, and I was in despair. I said, 'I suppose that in the country I will get a text.' But just as I started out, down came a heavy rain, and there was no chance of leaving my room. I waited until four o'clock and there was not a text in the Bible. All at once I heard twitter, twitter, twitter, and looked out the window and there I saw a whole flock of sparrows under the eaves of one of those houses picking at a canary. I had my text in a moment, 'Mine heritage is unto me as a speckled bird, the birds round about are against her'" (Jer. xii : 9). God gave him his sermon. When you despair God comes to the rescue.

In 1860 I went for the first time to see York Cathedral. I reached there about seven o'clock in the evening, and sat down in a corner. I happened when a child to have lost my left eye, and I did not see that there was a man next to me. I was suddenly moved by the beauty of the place to say aloud, "What a grand building, what

a wonderful building, how splendid, thank God!" A voice at my side said, "Yes, it is very beautiful." I turned, and there by my side sat an old man about seventy-five years of age, in a smock frock, with a stick in his hand; he looked very sad, and very, very hungry. After talking with him for a moment, I put my hand in my pocket and pulled out eighteen pence (thirty-five cents)—I was a poor fellow, and had very little money. I know not why I did it. In an instant the old man said, as I rose up to go, "Stop, sir, you won't be ashamed to take an old man's blessing, will you? Do you know what you have done for me? You have just saved my life. I had word last evening that my daughter was dying, so I started off and walked into York last night, and arrived with fourpence in my pocket. I went to a lodging house and found they would give me a dirty bed for twopence, and a clean one for fourpence. Father always told me to keep clean, and I did not think, though I was hungry, that he would wish me to go to bed dirty, so I took the clean bed for fourpence, and trusted Father. I came here at seven o'clock this morning to Father's house, that I might talk to him, and I have been waiting until Father sent the bread. I knew he would send it, and you are his messenger." I said, "You don't mean you have been here since seven o'clock this morning?" "Yes." "It is seven o'clock at night, and have you had nothing?" He said, "I have just been waiting Father's time. It is Father's time now, and he has sent you." I put my hand into my pocket and took out all I had, three or four pounds, and said, "Take what you like." He looked me in the face and said, "Sir, how dare you? Father told you what to give, and do you suppose he doesn't know how to find more when it is needed? I cannot touch a penny that Father did not send. You have given all that Father wanted me to have, bless you!" And he gave me such a blessing, putting his hands on my shoulders and praying to God to use me all through life, and to make me a vessel to carry God's grace; and that old man's prayer has clung to me for thirty-five years, and I bless God for it. My brethren, despair of self, and then trust in the living God, "who hath delivered, and doth deliver; in whom we trust that he will yet deliver."

CHRIST OUR LIFE.

BY REV. ANDREW MURRAY.

Christ our life.—Colossians iii: 4.

How can we live the life of perfect trust in God? The full answer is, *Christ must live it in us*. He became man to show us how to live this life. He went to heaven, that he might live that life in us. As we understand what the life of Christ is and how it became ours, we shall be prepared to desire and to ask him to live it in us. I wish to set before you the life of Christ as he lived it,

that we may understand what he has for us, and what we may expect from him.

Christ Jesus lived upon earth a life which he expects us literally to imitate. We often say that we long to be like Christ ; we study the traits of his image, we mark his footsteps, and pray for grace to be like him, and yet we have very little success. Why? Because we wish to pluck the fruit while the root is absent. We must have that which constituted the very root of Christ's life before God ; it was a life of absolute dependence, absolute trust, absolute surrender. Until we are one with him in this, it is in vain to seek to copy the graces of his life.

In the gospel story we find five great points of special importance : the birth, the life on earth, the death, the resurrection, and the ascension. An old writer has called them, "The process of Jesus Christ" ; the process by which he became our glorified King, and our life. In all this life process we must be made like unto him. In his birth, he received his life *from God*. In his life upon earth he lived in dependence *on God*. In death he gave up his life *to God*. In his resurrection he was raised up *by God*. In his ascension he lives a life in glory *with God*.

First, *He received his life from God*. In that Jesus had the starting-point of his whole life. He always said, The Father sent me; the Father hath given the Son to have life in himself. Therefore Christ ever felt, It is a divine life that has by the Father's almighty power been given unto me, the Son of man on earth, and I can count upon God to carry me through all. We need often to meditate and to pray, until we realize that the everlasting God has planted a divine life within us, which can only exist through him. We often think that God has given us a spiritual life, of which we are to take charge, and then we complain that we cannot keep it right. No wonder. We must learn to live as Jesus did. I have a God-given treasure in this earthen vessel. I have the life of God's Son within me, given me by God himself, and it can only be maintained by God himself as I live in daily fellowship with him. What does Paul teach us in Romans vi : 13? He has told us that we must reckon ourselves dead unto sin, and alive unto God, in Christ Jesus. He goes on at once to say, Therefore, "yield [present] yourselves unto God, as those that are alive from the dead." The moment you reckon yourself dead to sin and alive to God, go to God and present yourself as alive from the dead, and say, "Lord, thou hast given me this life ; thou alone canst keep it ; I bring it to thee." To live like Christ, I must remember every moment that my life has come from God, who alone can maintain it.

Second, *Christ lived his life upon earth in dependence on God*. He says continually, The Son can do nothing of himself. The words that I speak, I speak not of myself. He waited unceasingly for teaching, commands, guidance, and power from the Father. He did all things in the name of the Father. He, the Son of God, felt

the need of much prayer, of maintaining the life of fellowship with God in prayer. The secret of all trust is that I not only have God as the object of trust, but Christ must live his own life of trust in me. When God gave Paul the thorn in the flesh, he was in danger of exalting himself, and the Master taught him, "I keep thee weak, that thou mayest learn to trust not in thyself, but in me." Dear friends, if we are to enter into and abide in the rest of faith, and the life of victory, we must begin here. We must be broken down, and the habit of our souls must be unceasingly : "I am nothing ; God is all. I cannot walk before God for one hour as I should, unless he keep the life he has given me." What a blessed solution God then gives to all our difficulties, when he says, "My child, Christ has gone through it all for thee. He has wrought out a new nature that trusted God ; and Christ the Living One in heaven will live in thee, and enable thee to live that life of trust."

Third, What does *the death of Christ* teach us of Christ's relation to the Father? It opens up to us one of the deepest and most solemn lessons of Christ's life, one which the church understands too little. The atonement effected by the death of Christ is only half of the meaning of his death. As Christ was my substitute in death, just as much is he my head, in whom, and with whom, I die ; as he lives to intercede for me, so he lives in me, to perfect his life. If I want to know what life he will live in me, I must look at his death. His death showed that he possessed life only to spend it for God.

So, if we wish to live the life of perfect trust, there must be the perfect surrender of our life, and our will, even unto death. Our Christ is the man who said, "I give up everything to the death, that God may be glorified. I have not a thought or a wish, except for God's glory." You say, "What Christian can ever attain that?" Has not Christ attained it, and does he not promise to live in you? Accept of him in his fullness, and leave him to teach you how far he can work in you. Make no conditions or stipulations about failure, but abandon yourself to him. Jesus came into the world with a commandment from the Father, to lay down his life, and he lived with that one thought throughout his whole life. One thought should be in the heart of every believer : "I am in death with Christ, absolutely, unchangeably given up to wait upon God, that God may work out his purpose and glory in me from moment to moment." We cannot always attain the full experience at once. But we can take the right attitude and say, "Father, thou hast made me partaker of the divine nature, a partaker of Christ. It is the life of Christ, given up to thee to the death, in his power and indwelling, in his likeness, that I desire to live out before Thee." Death is a solemn thing ; death is an awful thing ; and many Christians are terribly afraid of crucifixion and death. No wonder, for death is an unnatural thing ; in the garden it cost Christ agony to die that death. But we willingly consent when we have learned the secret that in death alone the life of God will come, in death there is blessed-

ness unspeakable. This made Paul willing to bear the sentence of death in himself ; he knew the God who quickeneth from death.

The sentence of death is on everything that is of nature. But how many of us cherish it and are unwilling to accept it, and try to escape the sentence, or to forget it ; we do not believe fully that the sentence of death is on us. Whatever is of nature must die. We must die daily. Jesus lived every day in the prospect of the cross, and we, in the power of his victorious life, being made conformable to his death, must rejoice every day in going down with him into death. Take an oak some hundred years old. How was that oak born ? In a grave. A grave was made for the acorn, that the acorn might die. It died, and disappeared ; it cast roots downward and shoots upward, and now that tree has been standing one hundred years in its grave. But all the time it has stood in the very grave where it died, it has been growing higher, and stronger, and more beautiful. All the fruit it ever bore, and all the foliage that adorned it year by year, it owed to that grave in which its roots are cast and kept. Even so Christ owes everything to his death and his grave, and we too owe everything to that grave of Jesus. O let us live every day rooted in the death of Jesus !

Fourth, *Christ was raised again by the Father.* Oh, the deep meaning of the resurrection of Christ ! Christ gave up his sinless life and went down into the darkness and absolute helplessness of death ; and because he honored God to the uttermost in his helplessness, God lifted him up to the very uttermost of glory, and power. Christ lost nothing by giving up his life in death to the Father. If you desire the glory and the life of God it must be born in the grave of utter helplessness. Do not expect to live a right life until you live a full resurrection life in the power of Jesus. Jesus parted with his earthly life at God's command, but God gave it back to him in a second life ten thousand times more glorious. God will do that very same thing to every one who willingly consents to part with the life. Jesus was born first into a life of weakness ; the second time he was born again from the grave ; "He is the firstborn from the dead." Because he gave up the life that he had by his first birth, God gave him the life of the second birth, in the glory of heaven and the throne of God. A man may be an earnest Christian, a successful worker, but if he has not entered this fullness of blessing, then he needs a second and deeper experience of God's saving power. God has brought him out of Egypt, through the Red Sea, but he needs to be brought through Jordan into Canaan. Before Christ got his life of rest and victory on the throne, he had to die and give up all. It is as we follow Jesus in his death, that his resurrection power and joy will be ours.

The fifth step in Christ's wondrous path was, he humbled himself, therefore *God highly exalted him.* Wherein consists the beauty and the blessedness of that exaltation of Jesus ? For himself, perfect fellowship with the Father ; for others, the participation in the

power of God's omnipotence for blessings. As we read in Ephesians, "He ascended [after he had descended] that he might fill all things." Scripture promises not only that God will in the resurrection life give joy, and peace that passeth all understanding, victory over sin, and rest in God, but he will fill you with the Holy Ghost. He will work in you in a way that you have never yet known.

Christ, our life! I have given a feeble picture of the life that you and I are called to live. You feel at once, What folly to think of imitating that life; of attempting to maintain this divine life. Jesus received that life by giving himself up in obedience to God, and by leaving God even in the grave to work out his mighty power. Beloved, that very Christ will live out his life in you and in me. Oh, the mystery! Oh, the glory! And, oh, the divine certainty! Ought we not to humble ourselves before God, that we have been Christians so many years, and have realized so little what we are? I am a vessel set apart, cleansed, emptied, consecrated, and waiting every moment for God, in Christ, by the Holy Spirit, to work out in me as much of the holiness and the life of his Son as pleases him. Until the Church of Christ comes to lay itself in the very dust before God, to wait upon him to do something new, something supernatural in lifting it up, the Church will remain feeble in all her efforts to overcome the world. Children of God, we must go down deeper into the grave of Jesus. We must cultivate the sense of impotence, and dependence, and nothingness, until our souls walk before God every day in a deep and holy trembling. God keep us from being anything. God teach us to wait on him that he may work in us all he wrought in his Son; so that Christ Jesus may live out his life in us!

THE RESULTS OF BEING WITH JESUS.*

BY PREBENDARY H. W. WEBB-PEFLOE.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.—Acts iv: 13.

The whole ecclesiastical council of the Jews had met to deliberate upon a very remarkable case which had occurred before the eyes of the whole city. A lame man forty years of age, who never had walked, had suddenly been seen to leap up, and to walk joyfully into the temple with two peasants from Galilee to sing the praises of God. When this learned council endeavored to understand the cause of such a marvelous event, they could only learn that the men who had wrought this wonder had said that it was by the name of Jesus Christ of Nazareth that this lame man was enabled to walk; and as they observed these men and consulted concerning them, the Sanhedrim could find nothing to account for the marvel, but were

*Saturday morning, August 10, 1895.

compelled to acknowledge concerning the peasants that they had been with Jesus.

This account stands as a magnificent testimony to the marvelous power that Christ can give to those who put their trust in him, however feeble, however foolish they may appear in the eyes of the world. It would be a marvel indeed in one of our cities if two peasants were placed before the ecclesiastical and political powers, and could prove that they had wrought an incontrovertible miracle in the name of Jesus Christ of Nazareth! What can the world say when two such unlearned men with no ecclesiastical authority come forward, without one shadow of doubt or fear, and quietly say, in the presence of the highest officials of the nation, "We are not anxious, we simply tell you that by the name, through faith in the name, of Jesus of Nazareth, this man stands before you whole." It is a glorious miracle, but, more than that, in it there lies a deep spiritual principle—it offers a remarkable proof of the power which the Lord Jesus confers upon those who in the deeper sense of the words have been with him.

I am convinced that many feel that it is practically impossible for them to live the resurrection life of Christ. God has commissioned me to show that this mighty resurrection power, this glorious life of privilege, is exhibited in the case of men who had not half the advantages which we possess; therefore to say it is impossible for me is to falsify the statement of the gospel of Christ. I beseech you to realize that it is possible for you and me to live a life of holiness and of power, and to glorify God before all the world in our spirit and in our body, which are his. It is possible exactly in proportion as we have been with Jesus, not in the sense of following Christ by admiring the man for his character and self-sacrifice; but deeper far than that, to be with Jesus in the realities of his death, his burial, his resurrection, and his ascension to the throne of God the Father. This only it was that enabled those poor peasants to speak in terms that could not be controverted even by the Sanhedrim itself.

As an illustration of this experience let us trace from the scriptures the characters of Peter and John prior to this event. You will observe that they furnish us with illustrations of the very infirmities and faults of which we speak as unavoidable. They furnish us also with an illustration of the wonders which God can work in men who have truly entered into fellowship with Jesus Christ, in his sufferings, in his resurrection, and in the power of the Spirit which he is now enabled to bestow.

Peter loved Jesus, I suppose, as very few have ever loved him. He loved his Lord with an ineffable love, as a leader, as a guide, as a friend, as an exalted instructor, and as a pattern. He had given up all to follow him, as very few of us have done. But though Peter is a pattern to us of devotion for Jesus Christ as his guide, it is remarkable that there is not an instance recorded con-

cerning Peter in which he did not fail and fall, even up to the night of our Lord's denial and crucifixion. Take, for instance, the record beginning at Matt. xiv, after that great sermon upon the seven parables. From that point in every chapter we read that Peter falls into some despicable sin, some folly of which you and I would be rightly ashamed; and yet we try to excuse ourselves when we fall into the very same sins.

In Matt. xiv : 31 Peter sees our Lord walking upon the waves, and with his impetuous love says, "Lord, if it be thou, bid me come unto thee." Jesus says, "Come." Peter walks upon the water but suddenly he sinks, and the Master is obliged to reproach him with the sin of all sins of which we are guilty to-day : "Oh thou of little faith, wherefore didst thou doubt?" Are you a companion of Peter thus far? In xv : 15 Peter says to Jesus that he does not understand at all the parable with regard to the uncleanness of the natural heart; he says, "I cannot think that the heart of man is so bad"; and Jesus has to rebuke him, saying, "Do not even you who profess to follow me understand the vileness of the human heart and the utter hopelessness of man's natural life?" Again, when the poor woman from Tyre and Sidon is asking that her daughter may be delivered from the devil, it is Peter who voices the thoughts of all the disciples when he says, "Master, send her away, for she troubleth us." Have you kinship with Peter in this desire to shut out others who come between you and the Lord?

In chapter xvi Peter makes his grand confession, "Thou art the Christ, the Son of the living God." But very soon he who speaks of following the Lord Jesus with all his heart actually has to be dominated Satan, the darkest name that could be given to a man by the mouth of the tender Jesus, because he is trying to obtain the crown without bearing the cross.

In chapter xvii the Master has taken Peter and two others to witness the Transfiguration, and Peter says, "Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles; one for thee and one for Moses and one for Elias," not knowing what he said. Again the hope of glory without the suffering, the desire to have the rewards of the Christ-life without having lived that life before men. In chapter xviii, when the Lord has been teaching forgiveness and love, Peter says, "Am I to forgive my brother seven times?" "Not seven," says Jesus, "but seventy times seven." Brethren, has Christ ever spoken to you as he did to Peter? You must learn to forgive on and on forever, even as God the Father has forgiven you for Christ's sake. In chapter xix Peter says, "We have given up all to follow thee, what shall we have therefore?" That is bargaining with Christ for rewards because of service which sprang from love, but which thought how much reward it could obtain from Christ. In chapter xx we read that ten of the disciples are bitter against two who come with their mother to ask for the best place in the kingdom. Peter must have been

grumbling with the others. It is a sad picture. Chapters xxi-xxv are taken up with Christ's teaching, after the triumphal entry.

In chapter xxvi you find no less than three distinct failures on the part of Peter. In the thirty-third verse he boasts, "Though all men shall be offended because of thee, yet will I never be offended." In the fifty-eighth verse he follows Jesus afar off, after having slept in the garden, running away from him when persecuted and trying now to sneak into the back door for tidings of what has happened. In the seventy-fourth verse, for the third time he says with an oath, "I tell you boldly I know not the man." I have a purpose in thus gathering up the faults of Peter and exhibiting him as a perpetual failure. I have done it to show that though he followed Jesus with unique heart devotion for three whole years, yet on the last night of Jesus' human life, the Master had to say, "I have prayed for thee, Peter, that thy faith fail not; and when thou art converted,"—this after three years' companionship with Christ—"strengthen thy brethren."

Now turn to John. We have much less recorded concerning him than is told us concerning St. Peter, but in the whole life of our Lord upon earth, I think that there is not one good word said about John up to the night of our Lord's death when he leaned on Jesus' breast. In every historical statement concerning St. John there is failure, faultiness, feebleness, and sin as were discovered in St. Peter. At the Transfiguration he sleeps like Peter; later he comes as the son of Zebedee to ask, "Shall we call down fire because they will not receive thee?"—a narrow bigotry and censorious sinfulness. John, the apostle of love, will call down fire from heaven upon any man who will not do exactly as he likes. He again (Mark x:37) comes with his brother and says, "Lord, give us the best places on the right and left in thy kingdom of heaven." John, who lay on Jesus' bosom, John, who whispered secrets into Christ's ear and had the secrets of Christ whispered into his ear only a few hours before, falls fast asleep in Gethsemane, runs away like a coward, and only enters the hall of the high priest because he happens to know some one in the court.

Nine weeks later these two men appear in these early chapters of the Acts, and did you ever realize that such a change of character and conduct was possible as you find in them? Are you prepared to apply the parable to yourself? John, the son of thunder, who in former days is always seeking the best place for himself, now stands up meek, gentle, patient, and silent. In some mysterious way he has held back his natural hotness of temper, the readiness to speak, the desire for first place; he allows Peter to have the whole credit for the miracle and the opportunity of speaking. Peter, the coward, who feared a maid-servant nine weeks before, now boldly stands before the whole multitude in the streets and says, "Ye murderers, ye desired a murderer to be given unto you, and ye killed the Prince of life"; and before the council which has their lives in its hands,

Peter, filled with the Holy Ghost, says quietly and calmly, "We are not anxious, we care not what you say, we cannot but speak the things which we have seen and heard, and if you ask how that man became whole, know that it was by the name of Jesus of Nazareth whom ye crucified, and whom God raised up, that this man stands before you whole this day." It is a wonderful change, the coward has become a very lion in boldness; the man that was full of bitterness and censorious bigotry has become a very lamb in the gentleness of his nature. They have become brave, tender, humble, patient, loving, in a way that is altogether inconceivable until we apprehend the causes.

Here are two men who of all men in the world, I suppose, would be picked out as men devoted to Jesus the teacher. No men ever gave up more, followed more closely, or studied more earnestly to be conformed to the image of Christ than did Peter and John. Three years of intimate fellowship with Christ in the flesh produce nothing but miserable failure in them. Nine weeks later they are absolutely changed. Will you explain the cause? I find it in the words spoken by the Sanhedrim, "They had been with Jesus." They had been in companionship with Jesus; but that sufficed not. They had been following Jesus; but that sufficed not. They had been learning of Jesus, but that sufficed not. Then where had they been with Jesus? Remember that these are the only two disciples whom we know to have gone through the scenes of Christ's trial, and death, visiting the grave and seeing him after his resurrection, and later with the others being made partakers of the gift of the Holy Spirit at Pentecost.

Here stand these two men on the Passover night rank failures. After Jesus has been taken away to the high priest's hall, Peter comes sneaking in and stands by the fire out by the door. But the Lord turned and looked on Peter, telling him, "You are a coward, you are a liar, you are a vile, miserable deserter"; he would not speak it, his eye said it. One look and Peter's heart was broken and he went out and wept bitterly. Brother, has Christ given you a look? He who gave his life for you will one day look again from his own judgment seat.

John stands beneath the cross of Jesus side by side with Jesus' mother, and Jesus looking on him said, "Behold thy mother"—that broke now the heart of John and taught him love. As Peter had learned his lesson by a look, John by a look and the words from the cross got right into the heart of Jesus, and Jesus' death became to him what it was to no other man, if it was to a woman, upon earth. From that moment both Peter and John began to see the meaning of the Son of man being crucified. He had died and they saw the death and loved him and entered into the death, but they as yet had gone no further with faith.

Now the third day in the morning there comes a woman,—bless the women, they are always to the front in their trust in Jesus,—

Mary comes as the first messenger from the grave ; she runs to Peter and John and says, "They have taken away my Lord, and I know not where they have laid him." Out go Peter and John, the one outruns the other, they go to the grave, the *only two* ; one stands and looks in wondering, the other, Peter the elder man, rushing up afterward, enters into the grave, sees it all and retires ; John saw and believed. It is now not death only, it is resurrection. They have the resurrection truth in their souls, and John is the first to believe the grand truth that the Son of man should suffer upon Calvary's cross, should rise the third day, and that forevermore death hath no more dominion over him, and he rejoices. So when Jesus comes upon Galilee's lake to visit the fishers in their distress, it is John who with the perception of faith that no other has says, "It is the Lord." Then the impetuous Peter dashes into the water, throws himself at Jesus' feet — Jesus had already given a special revelation to Peter on the day of his resurrection, but Peter had not believed, because his heart was still hardened concerning the doctrine of the resurrection until Jesus came in that morning of his despair, then Peter saw and believed, and from that moment he was changed.

The Lord has one word to say concerning each of these two. To Peter he said, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Peter must die, Peter must die a martyr's death, he must learn what it is to follow Jesus not by the mere force of example, but in the power of the cross, in the power of the resurrection and of the bestowed life which Jesus had given when he breathed upon them and said, "Receive ye the Holy Ghost." They had become endowed with a gift which they did not yet understand, but it was theirs by possession and possibility. They must wait for the full comprehension of it until the morning of Pentecost, when they saw its force and power. Of John, Jesus says, "If I will that he tarry till I come, what is that to thee ?" Peter knows he must be a martyr, for Christ ; John hopes he may live to see the Master return. Forty days after our Lord's resurrection, he ascends into heaven ; ten days later the disciples are waiting in the upper chamber, with prayer, and the Holy Ghost is poured out on them. Now notice the transformation. The coward who cringed before a servant maid and swore that he knew not Jesus now stands out boldly before all Jerusalem preaching through Holy Ghost power so that three thousand believed. Instead of the quarrelsome rivalry that pervaded the company up to the night of Christ's crucifixion, they had all things in common. Peace and power shine out on this little band of men, but especially upon these two. It is for this reason : Peter and John had been with Jesus as no other two men in the world had been ; they had gone with him to the trial, to the cross, and to the grave, and had now received the Holy Ghost. Men who nine weeks before could only sneak cowardly away are now

winning souls by thousands to God, because they preached in the power of the cross and of the resurrection, and in the power of the Holy Ghost whom the Christ hath sent.

What God could do for two men like Peter and John, he is able to do for us. You dare not deny that the Lord could make you a vessel, consecrated and meet for the Master's use, if you were purged from your carnal nature. Peter never feared again, and though once he dissembled at Antioch, how beautifully he confessed his folly. Paul says that he had to rebuke Peter; Peter, some time afterwards, says, "Look at the scriptures of our dear brother Paul," and bids men read what Paul had written, though in doing that they would read words condemning himself. That shows a great change from the old Peter to the new.

What about John, the son of thunder, censorious, and bigoted? He is the man in whose writings we find the word *love* from beginning to end; and tradition says that when he was too old to preach, he sat every day in his chair and whispered with the broken voice of age, "Little children, love one another." Somewhat changed from our Boanerges, is he not?

If God could work such a change in two common, unlearned peasants, what can he not do with you, with all your education? Having intellectual and scientific acuteness, consecrate it to Christ Jesus, your Lord, by passing through his death with him. Go out by the Holy Ghost on the resurrection side; take the life that God gives, the very life of Christ, and henceforth act as did Peter and John, in the strength of the Holy Ghost, in the name of Jesus Christ and to the glory of God the Father.

CHRIST'S HUMILITY, OUR SALVATION.

BY REV. ANDREW MURRAY.

Let this mind be in you which was also in Christ Jesus. He humbled himself, and became obedient unto death, even the death of the cross.—Phil. ii: 5, 8.

Paul is speaking about one of the most practical things in daily life, HUMILITY. He mentions the eternal Godhead of Jesus, his incarnation, his death, his exaltation, and the glory of his kingdom. Is it a theological study, a description of what Christ is? No; it is to enforce a plain call to a life of humility in our intercourse with each other. Oh, brethren, our life on earth is linked to all the glory of the Godhead as revealed in the exaltation of Jesus. The very bowing of the knee to Jesus ought to be inseparably connected with the deepest humility. Let me show, first of all, that humility is our salvation, then that humility is just the salvation we need, and finally that humility is the salvation which the Holy Spirit will give us.

Humility is the salvation which Christ brings. We often have

very vague ideas of what Christ is ; we love his person, but that which actually constitutes him the Christ, we do not know or love. If you love Christ above everything, you must love humility above everything, for humility is the very essence of his life and glory, and salvation. Is there humility in heaven ? They cast their crowns before the throne of God and the Lamb. But is there humility on the throne of God ? What but heavenly humility made Jesus willing to say, "I will go down to be a servant, and to die for man" ? Humility alone brought him down to earth and his whole life was marked by it. He might have come in the form of a king, but he made himself of no reputation ; he emptied himself, and he chose the form of a servant. He himself said, "The Son of man is not come to be ministered unto but to minister, and to give his life a ransom for many." The last night he took the place of a slave, and washed the feet of the disciples. It was humility that gave his life its worth and beauty in God's sight. His death was an exhibition of an unparalleled humility. "He humbled himself, and became obedient unto death, even the death of the cross." When Jesus went to Calvary he took the very lowest place there was to be found in the universe of God ; he let the curse of sin and the wrath of God cover him ; he took the place of a guilty, carnal sinner, that he might bear our load and serve us in saving us from our wretchedness, and in washing us from our stain and our filth by his precious blood.

In thinking about Christ, as God and man, the Saviour now exalted to the throne, we are in danger of forming an image which lacks the very heart of his character. The real Christ is divine humility, bowed down into the very depths for our salvation. The humility of Jesus is our salvation. "He humbled himself, therefore God hath highly exalted him." This is the secret of his exaltation. Humility is the Christ of God, and in heaven to-day, the Man of humility is on the throne of God. In glory he is still the meek and gentle Lamb of God : his humility is the badge he wears there. (Rev. v : 6.) Praise God for the blood ; you never can trust it too much. But I fear you forget that "Lamb" must mean two things : it must mean not only a sacrifice, but it must mean to us the meekness of God, represented in the meekness and gentleness of a little lamb.

But the salvation that Christ brought not only flows out of humility, but also leads to humility. *This is the salvation that you and I need.* Pride changed an archangel in heaven into a devil in hell, and pride was the cause of all the wretchedness of man. Pride is the root of every sin, so the Lamb of God comes to us in our pride, and we need to see that above everything we must be saved from pride and self-will. It is good to be saved from lying, and stealing, and murder, and every other evil ; but a man needs above all to be saved from the root of all sin. Until a man feels that this is exactly the salvation he needs, he can-

not really understand what Christ is, and accept him fully for his salvation. How can you enter the life of rest and dwell in the bosom of the Lamb of God, if pride rules? What is the cause of the division, and strife, and envying, often found even among God's saints? What is the cause of hard judgments and hasty words? What is the cause of selfishness and indifference to the feelings of others? Simply this: the pride of man. He lifts himself up, and he claims the right to have his opinions and judgments as he pleases.

Only through humility can we be restored to our right relation to God. What is the essential idea of a creature made by God? It is this: to be a vessel in which God can pour out his fullness, in which God can exhibit his life, and his goodness, his power, and his love. The one condition necessary for being filled is that the vessel must be empty—empty of self. The glory of God is that he is to fill all things, and more especially his redeemed people.

In almost every epistle of the New Testament, humility has a very large place. In the Epistle to the Ephesians, after that beautiful prayer for grace to be filled to all the fullness of God, in the third chapter, Paul says (iv : 2, 3), "Walk with all lowliness and meekness, with longsuffering, forbearing one another in love." The nearer you get to God, and the more full of God you become, the lowlier you will be; before God and man you will have to bow very low. Peter in his epistles writes, "Let the younger be subject to the elder, and all of you be subject one to another; humble yourselves under the mighty hand of God, that he may exalt you in his own time." He understood, and he dared to preach humility to all.

What is it that often disturbs our hearts, and our peace? It is pride that seeks to be something. God's decree is irrevocable, "God resisteth the proud; he giveth grace to the humble." How often Jesus had to say to his disciples, "He that humbleth himself shall be exalted; he that exalteth himself shall be abased." "He that would be chiefest among you, let him be the servant of all." Brother, do you want a higher place than Jesus had? Will you not say, "By the help of God I will be nothing before God; I will be where Jesus was"?

This is also the salvation the Holy Ghost brings. The Holy Spirit means this: the life, the dispositions, the tempers, and the inclinations of Jesus, brought down from heaven into our hearts. The Holy Spirit has his gifts to bestow; but the fullness of the Holy Ghost is Jesus Christ in his humility, coming to dwell in us. All of Christ's teaching may have helped to make his disciples conscious of what was wrong, and to awaken desire; but the instruction and their love, and their desire to please Jesus, did not empower them until the Holy Ghost came. Christ went to heaven that he might get a new power; a power not of living outside of men, but of living in men. It was because Jesus, the humble One, the Lamb of God, the meek, and lowly, and gentle One, came down in the Holy Spirit into the hearts of his disciples, that their pride was expelled,

and that the very breath of heaven breathed through him in the love that made them one heart and one soul.

Are you longing to have Christ? Then pray for deliverance from every vestige of pride, for it is an accursed thing. Come day after day, and say with strong desire, "Jesus, Lamb of God, give me thyself, with thy meekness and humility," and he will. But it is not enough to desire it and to pray for it; you must claim and accept it as yours. Christ is our life; he is around us on every side. Nothing in heaven, or earth, or hell, can keep the light of Christ from shining into the heart that is empty and open. Then take him in his blessed meekness and gentleness. Be not afraid of him, the Lamb of God. He is so patient, so tender and loving. When he has taken possession of you, there will be blessed fellowship with him day by day. At this moment, you can claim Jesus in his divine humility as the life of your soul. Will you do it?

In Natal, South Africa, some years ago, Dr. Somerville was preaching in Maritzburg. One evening he had a service for the Zulus. The wife of a godly elder asked two young Zulus in her service to go. When they came back she saw on the face of one an awe, and fear, and yet a happiness. She said to him, "What is the matter; what did you hear?" He replied, "Oh, missy, the old man told us about a little child that came from heaven to the world, and how good he was, and how much good he did, and how the wicked people took him and killed him, and how the little child went up to heaven; and how the little child now comes into our hearts if we will let him. And, missy, afterwards he said, 'Won't you open your heart to-night, to take in the little child?'" He held out his arms just as if he was carrying the babe, and said, "Missy, I have taken him in; I have the little child in my heart." From that day he was a changed boy; as often as he did wrong, he would say, "Oh, tell me about the little child, for I have grieved him, and the old man said I mustn't hurt him." He went back to the kraal, and continued confessing Jesus, though they beat him and persecuted him.

Have you the Lamb of God living in your heart? He alone can conquer your pride. If you do not experience his power take him afresh in his wonderful humility. Claim him in faith, trust him, and abandon yourself to him; then go in peace, and though you do not hold your hands as carrying the babe, as the Zulu boy did, walk orderly and gently as holding the Lamb of God in your heart and say, "I have received the Lamb of God; he will make my heart his care; he breathes his humility and dependence on God in me, and so brings me to God. His humility is my life and salvation."

TRUE DEVOTION.*

By REV. H. W. WEBB-PEPLOE.

The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. . . . Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman [or thou son of perverse rebellion], do not I know that thou hast chosen the son of Jesse to thine own confusion? . . . For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom.—I. Sam. xviii: 1; xx: 30, 31.

The world will never understand how men may be said to act wisely when they choose another, of whom they know but little at first, to be king in their stead. They are wise, blessed, and happy as no other men are, because their delight is that the kingdom may pass to another instead of themselves. Many would say at once that Jonathan was an absolute fool to take David the son of Jesse to his own confusion, to let the son of Jesse look forward to having the kingdom, while he, the son of the king, was to be only a subject. But they who have been initiated into God's truths are bold to say that the only position of blessing and of true prosperity is for the man who, like Jonathan, appears to be heir to an earthly kingdom to give up his position to another, because the Lord hath appointed that one to be king, and our happiness and blessing come in taking the Lord's will instead of our own.

I desire to lead every soul to say, "Here am I given over to him who loved me, and gave himself for me." Can we ever be what God would have us be unless there is on our part the fulfillment of our one privilege as men? Other creatures serve God by instinct or by necessity; we men serve God by absolute choice, from love, because of gratitude, in consequence of Christ's work. "We love him because he first loved us," and there is no blessing excepting love. God is love, and if there be no love in us there is none of God. You will never go to hell because you commit adultery or theft or murder necessarily. God's Son wiped out, with his precious blood, the guilt of the sins committed against the Holy One, but there is one thing that even God himself can never purge away or remove the consequences of, it is the cold heart which refuses to love. If you die without love, you are damned forevermore. I would gladly abstain from speaking of hell, but my Master never did, his apostles never did, and there is an awful truth in God's holy word that "He that believeth not shall be damned." You talk of loving God, but God says that if we love him we must love our neighbor, and who is the nearest of all neighbors to me? It is the Christ of God who in his infinite love and wondrous work comes right into close contact with my soul, and so the blessed Jesus is nearer to every sinner, and far more near to every saint, than even the mother or the wife who can only touch the heart. You would be ashamed to say you had no love for your mother, or your wife; then what shall we say of those

*Sunday morning, August 11, 1895.

who call themselves believers in the Lord Jesus, and yet have no real love to him? Brethren, will you dare the searching light of God's holy truth applied to you by God the Holy Ghost himself? Then let me bring before you my picture.

David is, as every man knows, the type of the Lord Jesus Christ. Now, at the point at which we take up the story, remember what had lately happened. There had been in the presence of the camp of Israel that wondrous hero of heathendom, Goliath of Gath, the giant. Israel's camp lay on a hillside opposite which were the Philistines; between the two was a great sweeping valley, into which there strutted daily Goliath of Gath with his armor-bearer in front and taunted the children of Israel, boasting that no one in the whole camp of Israel was able to come out and fight against him; and he spoke the truth, until that stripling David came from his father's flocks to bring his father's greetings to brothers who were in the army. When David was told who this Goliath was, he quietly said, "Is it so, is there no one in the camp of the Lord to fight against him?" He offers himself for the battle, and passes down to meet the giant with those five stones from the brook; and in a moment, by the power of God directing the stone, the giant lies prostrate and at the mercy of his enemies. His head is severed with his own sword, and David passes back to the camp of Israel, not only a conqueror, but carrying the trophies of his victory in the presence of enemies and friends.

This is a striking illustration of the victory of Jesus Christ when he, on our behalf, had vanquished Satan, the great Goliath of hell. David is passing back to his friends with the head of the giant in one hand, and his sword in the other. Remember the impression upon the two hosts, and notice how, in the minds of the ancients, this was exactly reproduced in the case of the Lord Jesus by the supposed effect in the camp of hell. When the Philistines saw that their champion was dead, they arose and fled. In the apocryphal gospel, in one of the most striking pictures of our Lord's death that you can well imagine being penned by an uninspired writer, it is said that on the night of Jesus' death messengers hastened from earth to hell, and, as Beelzebub sat upon his throne, one entered after another and shouted, "Tidings, my lord Beelzebub, tidings from earth!" "What tidings?" "That Jesus Christ has laid his head upon his breast and died, has commended his spirit unto the Father, and is conqueror; he comes unto the dead to-day to take up his trophies." Beelzebub tauntingly replies, "What means this? I fear not." At that moment David and others of his compeers took up their harps and began to sing, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." And back from the throne of Satan comes the taunting cry of Beelzebub, "Who is this King of glory?" The songsters raise their voice and reply, "The Lord of hosts, he is the King of glory." Satan bows his head in fear, and Jesus' triumph begins.

While the Philistines are fleeing from their camp in terror, exactly as the hosts of hell were cowed with fear as the tidings came that Jesus had vanquished Satan in the act of dying, we turn from the enemy—may God help you if you are among them—to consider David passing back towards the camp of Israel. As he returns he sees the great concourse of Israel flocking from the upland, rushing into the valley. They too had seen the fall of their foe and the Philistines fleeing in despair. They are hurrying down, and as they pass the Son of Jesse, David our Jesus, what say they? Is there any word of gratitude for his love in risking his life to save theirs? Not one word! What are they hurrying for? The spoils of the camp! Money, trophies, armor, all things connected with the body, not a thought for Jesus who died that they might live. Think of the multitudes who call themselves Israel, and profess to bear armor as soldiers of the Lord, who say, “There goes the Son of Jesse putting his life in his hands for our sakes. Watch him go to the cross, splendid picture!” Hear the sentimental fool say: “I love to see a beautiful picture by one of the old masters of the agony of Christ upon the cross; I love to see the blood drop flow, to look at the crown of thorns, and to see the anguished face.” Do you, do you? You will have to answer for every throb of joy at seeing your dying Saviour covered with pain and shame, yet you pass him by without one thought of love, or any true devotion to your Redeemer. It is an awful thing to watch the Son of God go down to the valley of humiliation and gain a victory on our behalf, and yet to rush by him for the spoils of earth from the camp of the enemy. Multitudes look forward joyfully to getting the spoils of Christ’s victory, not counting that as earthly ambition; but he never asks you to take the benefits of his salvation, but asked you to love him, and give yourself to him. What a cowardly religion it is to be afraid to oppose the foe until Christ has vanquished him, and then rush over his corpse and kick it and get all we can from what Jesus has done, but never think of him who gained the victory at the cost of his life.

But there are others besides the thoughtless aspirants after blessing to themselves; there is the man seated at his tent door, Saul the son of Kish. As David goes to meet the foe, Saul turns to Abner the captain of the host and says, “Abner, whose son is this youth?” Saul has long been considered the type of the learned Pharisee of the days of Christ, in the pride of his self-righteousness, of his works, of his stature, of his speech, but Saul as he sits in the tent door is also a type of every man who imagines that he can hold the fort by his own prowess and strength, in his own armor, and to his own glory, and forgets to submit obediently to the Lord of hosts. Saul had despised the will of God, when commanded to slay the Amalekites. He sits in his tent door as David, our Jesus, goes out to fight on his behalf, and puts the haughty question, “Abner, whose son is this youth?” In the days of Jesus on earth the Pharisees apparently asked the same question, for our

Lord says, "What think ye of Christ? Whose son is he?" They would not answer to their own condemnation, because if they told the truth they would have to confess their base ingratitude and pride. David had sat in Saul's home charming away the evil spirit from God by his lovely music, yet now Saul has apparently forgotten the benefits that he has received. He offers his armor when David appears before him, but he has no care for the one who has saved his soul from the evil spirit, and now he has the impudence to inquire, "Whose son is this youth?" My brethren, it is the question to-day of all the brazen armored men who are trying to captivate the young people and make them bow to them as kings. "Whose son is Jesus?" A question of base ingratitude it is, when they have received at his hand such wonderful benefits. In the pride of their heart, they are clothed with brazen armor of men's manufacture, ready to fight for their own glory, but afraid to fight with the giant of hell. You who have received such benefits and yet pretend not to know your Saviour, you will add to your baseness if you refuse to bow before this Jesus and own him as Lord of all.

Now I have three men to put before you. Saul is the first, the type of the self-righteous who sit calmly before God and man and flatter themselves, because they are clothed with armor, and never have done wrong in their own eyes. What is the end of such a man? Towards the close of his life Saul has to fight these Philistines again. On the hill Gilboa where this battle is fought, Saul has fallen wounded. As he lies there a stranger comes up. Saul says in the extremity of his anguish, "Slay me, for anguish is come upon me and my life is yet in me." Who is this stranger? "I am an Amalekite." "What, an Amalekite! and I ought to have killed the Amalekites and now the Amalekites must kill me."* If you have not slain the enemies they will bring up your shame and torture before you in your dying hour. For God's sake get rid of your armor of brass, and bow down upon your face before your David saying, "Bless the Lord, oh my soul, and forget not all his benefits."

If Saul is the type of the self-righteous one, what think you of Abner the captain of the host? When Saul says, "Abner, whose son is this youth?" Abner puts on the calm sneer of the agnostic and he says, "As thy soul liveth, oh king, I cannot tell." No, and your agnostic never can tell; he is always professing to be the cleverest man in the camp; as leader of the host it is his duty to know who this victor is, and yet he flatters himself that it is sufficient to say, in response to any puzzling question, "This is one of those things that no one knows." The agnostic would have us think that it shows superior knowledge to affect ignorance. Abner's end is the end of every agnostic. Abner is always trying to hedge, so when Saul is dead, Abner tries Ish-bosheth; when he does not suit,

*It seems to us somewhat doubtful that the Amalekite really slew Saul although he boasted that he had done so in hopes of a reward from David. See I. Sam. xxxi: 3-5, and II. Sam. i: 6-10.

he turns to David to see if he cannot claim some benefits from him. See his end. Joab takes a sword and runs him through like a traitor. As Abner lies there dead, king David, notwithstanding his wish to speak well of the man, cannot say more than this, "Died Abner as a fool dieth,—died the agnostic as a fool dieth." God save us from the fate of an agnostic.

As David came back into the camp the people neglected him, Saul forgot him, Abner ignored him, all neglected him but one man, Jonathan; as David spoke with Saul, the soul of Jonathan was knit with the soul of David, and he loved him as his own soul. It was not the victory only, beautiful as it was, it was simply that the young man David, so kingly, so beautiful, took right hold of the soul of Jonathan, and Jonathan gave all his love to him. Saul had loved David once; the Pharisees loved Jesus for a moment. Let me test your love to see whether it is like Saul's or like Jonathan's.

What are the proofs of Jonathan's love? Look at I. Sam. xviii : 3, "Jonathan made a covenant with David because he loved him as his own soul." That is the first thing. We are separated from God by sin, and Christ comes to bind our hearts back to God. Have you begun by putting your hand into the hand of Jesus, and saying, "Oh, Christ, the Son of David, I make a covenant with thee, because thou hast loved me and I love thee"?

Then, because he loved him, "Jonathan stripped himself of the robe that was upon him and gave it to David, and his garments even to his sword and to his bow and to his girdle." You have made your covenant, but have you stripped yourself of your self-righteousness, your filthy rags? Jonathan stripped himself "even to his sword." Did you ever see the force of that? We are told (I. Sam. xiii : 22) that owing to the oppression of the Philistines there were only two swords in all Israel, Saul's and Jonathan's. David has now the sword of Goliath, but Jonathan loves him so much that he says, "Oh David, take it all, take my sword. You have one, but never mind, take another, take all." Love stops not to think how much must be given and what may be kept; it gives all. What is your sword? Money? Will you give it up to Him? Your voice? Give it up to Him. You must strip yourself and God must have it all.

Look again at I. Sam. xix : 2, "Jonathan Saul's son delighted much in David." He had quiet talks with David over the wickedness of the home life, and told him everything that was plotted against him, because he delighted in David.

Now take xx : 4 : "Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee." You say that is one step too far; to say I will do whatever He wants, is to commit myself and risk being made a fool of and of losing my friends and income. Love says, "Whatsoever thy soul desireth, I will even do it for thee." Do you meet that test?

Once more xx : 17, "And Jonathan caused David to swear again, because he loved him : for he loved him as he loved his own soul."

Jonathan calmly says to David, "I know thou art to be king and I am not ; that my family may be left at thy disposal, but when I am gone thou wilt be gracious to my family, wilt thou not ?" We poor fools who think that we have to look after our families ourselves, after the Lord has taken us away, what a beautiful rebuke Jonathan gives us. When shall we learn what a blessed thing it is to leave everything to king Jesus ; he will manage the family better than you could.

Once more read xx : 30. King Saul is sitting at his feast, David is away and Jonathan is supposed to answer for him. When once you are identified with the Son of David, all look at you and say, "There is the fellow who loves Jesus, let him answer. Jonathan, what have you to say ?" Jonathan has always plenty to say, and finds that Saul his father hurls a javelin at his head, and says, "Thou son of the perverse rebellion, dost thou not know that thou hast chosen the son of Jesse to thine own confusion ?" "Quite true, father ; I never expected to be king ; David is to be king, that does not trouble me." Then comes the javelin,—“You fool, to give up the kingdom to the son of Jesse !” Brethren, that is just what we were saved to do—to make Jesus king.

Once more, the last interview between Jonathan and David (xxiii : 16, 17), "Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not : for the hand of Saul my father shall not find thee ; and thou shalt be king over Israel, and I shall be next unto thee ; and that also Saul my father knoweth." That is the most beautiful act of self-abnegation of mortal man.

Come now to the death scene of Jonathan. They have anointed David king, and as he stands at the head of the funeral procession there breaks from his heart this touching cry, "I am distressed for thee, my brother Jonathan ; very pleasant hast thou been to me, my brother Jonathan ; thy love to me was wonderful, passing the love of women." That is the oration that king David utters over him. Brethren, God has anointed Jesus king ; you and I are dying men. Would it not be a reward ten million times greater than all the wealth, all the power, all the pleasures that earth can give, to have the Son of David who wept at Lazarus' grave stand by your bier's head and say, "I am distressed for thee, my brother Jonathan ; very pleasant hast thou been to me ; thy love to me,—not to my kingdom, not to my wealth,—thy love to *me* was wonderful." He has only given two wonderfals—himself ; his own name was Wonderful and the love of his loving one. Brethren, be wonderful along with Christ, then he will say to you as I trust he will say to me, "Thy love to me was wonderful, passing the love of women."

FULL SURRENDER.*

BY REV. ANDREW MURRAY.

Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, . . . bought him of the hands of the Ishmaelites . . . And the Lord was with Joseph, and he was a prosperous man; . . . and his master saw that the Lord was with him and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight . . . and he made him overseer over his house. . . . And it came to pass . . . that the Lord blessed the Egyptian's house for Joseph's sake. . . . And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat.—Gen. xxxix: 1-6.

We have here another beautiful picture of the Lord Jesus. Joseph is described here in two characters in the house of Potiphar: first as a slave, though one who is trusted and loved. But soon Potiphar makes his servant a master, the overseer over his house and lands, and all that he has. We have here a beautiful illustration of what entire surrender is. First, Joseph was in Potiphar's house to serve him, and Potiphar learned to trust him, so that he said, "All that I have I will give into his hands." That is exactly what Christians should do. Many know Christ, and trust, and love him, but he is not Master over everything in the house; he is only a sort of helper. When there is trouble, they come to him; when they sin, they ask him for pardon; they cry to him in darkness; but they live according to their own will. How blessed is the man who comes and says, "I will give up everything to Jesus." If you desire perfect rest, abiding joy, strength to work for God, learn from that poor heathen Egyptian what you must do.

In regard to this FULL SURRENDER TO CHRIST, notice its motives; its measures; its blessedness; its duration. First, *What are the motives for surrender?* What moved Potiphar to do this? He was a trusted servant of the king, and very likely had not time to take care of his own house. Very likely he had had other overseers, but they had been unfaithful, or dishonest, and somehow his house was not as he would have it. He buys a slave, as he had often done before, but he sees what he has never seen before. There is something heavenly about this man. He walks humbly, as a man who fears God; he serves faithfully. Potiphar says, "God is with him," and he decided to make him overseer. Do not these two motives, a disorderly house and a good overseer, plead most urgently that you should say, "I will make Jesus master over my whole being"? Has not your spiritual life, the dwelling of God in your heart, been defiled like the temple of old, and made a house of merchandise, a den of thieves? You have called in the help of man, and the help of money, you have used every means you could for getting it put right; but it will not be kept in order until He comes in to take charge. As Potiphar took Joseph, will you not take Jesus? Think who he is who waits to take the keys of your house. He is God, the Creator

* Sunday, August 11, 1895.

of the universe. During these thousands of years that Jesus has ruled the universe, has he not proved himself worthy to be trusted? Then how dare you say, "Christ is not worthy to take charge of my heart"? You deny that you have ever said that. Have you not implied it by not saying, "Jesus shall have entire charge; he is worthy"? Think not only of his divine power, but of his wonderful love; of his coming to save you, shedding his blood out of love for you. Give him charge of your temper, of your heart's affections, of your thoughts, of your whole being. He will prove himself worthy of it. You have been content to have him help you but that is not enough; make him your overseer.

Second, consider *the measure of surrender*. Four times it is repeated that "*all that he had he put into his hands.*" Potiphar actually gave everything that he possibly could into Joseph's hands—his slaves, his money, everything. Let each ask, "Have I done that?" You have offered more than one consecration prayer, and you have more than once said, "Jesus, all I have I give to thee." If you have said it and meant it, have you understood its full meaning? Even if so, perhaps afterwards you have taken back one thing and another. Let Christ Jesus have your whole heart, with its affections; every power of your soul, and he will accept the surrender. He spoke a solemn word, "You must hate father and mother." Say you, "Lord Jesus, all earthly love I give up to thee. I have only one desire, which is to love thee." Give your heart, and your mind with its thoughts. Christians do not know how much they rob Christ by reading what literature they choose. Bring your mind to the feet of Jesus. He can make you a man whose whole head as well as his heart is set upon knowing God. Then there is the whole outer life; your relation to society; your home life, your money, your time, and your business. Put everything in the hands of Jesus. "What difference will it make?" You cannot know that beforehand, because you cannot know how Jesus can bless you, and guide you. But come, because he is so worthy; and because you cannot keep things right yourself. Make Christ to-day and forever, overseer over all that you have. You will find none who have given all to him who have not received a hundredfold in return.

Third, look at *the blessing of the entire surrender*. "From the time that Potiphar made Joseph overseer over all that he had, the Lord blessed the Egyptian's house for Joseph's sake." If God so wonderfully blessed that heathen man, because he honored Joseph, cannot a Christian venture to say, "If I put my life into the hands of Jesus, I am sure God will bless all that I have"? Potiphar trusted Joseph implicitly, and there was prosperity everywhere, because God was with Joseph. If only you could be brought to entire surrender, depend upon it, from that time the same thing would become wonderfully true in your experience. There was a blessing in the house, and there was a blessing in the field, so there will be a blessing to

your own inner life, and a blessing in your public life. Trust Jesus with everything, and he will keep you in peace and will guide and teach you and work in you. What a blessed rest and freedom from responsibility, and from care, because it is all in the hands of Jesus ! Trouble and trial may come, but in the midst of it you will have the presence of Jesus to comfort, and help, and guide you. Joseph was sold by his brethren, but he saw God in it, and he was content. Christ was betrayed by Judas, condemned by Caiaphas, and given over to execution by Pilate ; but in it all Christ saw God, and was content. Give everything into the hands of Jesus, and whatever happens say, "Jesus orders it all." Whether he comes in the light or in the dark, in the calm or in the storm, do not give up that blessed assurance. How wonderfully blessed to have everything that happens to me a pure blessing ! A man may curse at me, an accident may injure me terribly, I may be brought to poverty ; but if I once learn that there is the blessing of God in everything, what a life of blessing, and love, and joy unspeakable I shall have. God will bless you in your intercourse with men, and you can be a blessing to all by your holy, humble walk. By your loving readiness to be a servant to all, you can prove what the Spirit of God has done within you ; by the access which you will have in prayer, you will draw blessing from heaven upon your fellow men. Oh, my brother and sister, we have no conception of how God is willing to bless the soul utterly given up to Jesus. The whole church is inquiring the reason that there is so little blessing. God made Jesus Christ the fountain of blessing, and if we give Christ his rightful place, as overseer in our life, he will let the blessing flow through us in the words we speak, the example we set, and the influence we exert ; he will give us love to offer ourselves entirely a sacrifice for others. The blessing of God will be on you.

Lastly, as to *the duration of this surrender*. We hear one complaint about surrender : it does not last. In some the gladness and joy begin to sink, and soon it is all gone. Others complain sadly at times. What did Potiphar do ? "All that he had he *left* in Joseph's hands." He did not get jealous of Joseph, and come back after a month and say, "This will never do ; my slaves are listening to Joseph more than to me." No ; the man was glad, and left it all where it was.

Potiphar could now do the king's business with two hands and an undivided heart. Formerly he was always thinking of what was going on at home. Will you leave all in Jesus' hands and so be free to attend to the king's business ? Temptations will come ; the feelings you had at your act of surrender will pass away ; circumstances will tempt you. Every temptation will bring you a blessing if Jesus has charge of everything. You need every morning afresh, when God wakens you out of sleep, to put your heart and your life, your house and your business, into the hands of Jesus ; not simply in a five minute prayer, but you need every morning, definitely, deter-

minedly, to say, "Lord, there is a temptation to-day to take some things into my charge ; I put them all into the hands of Jesus, whatever they be." Then wait on him, in silence or in prayer, until he gives you the assurance, "My child, for to-day, all is safe ; I take charge." Morning by morning he will renew the blessing, and you will go out in the consciousness, "It is all right ; Jesus has taken charge." The Holy Spirit has been sent down from heaven for this one purpose, to glorify Jesus ; to glorify Jesus in your heart, by letting you see how perfectly Jesus can take possession of the whole heart ; to glorify Jesus by bringing him into your very life, that your whole life may shine out the glory of Jesus. Depend upon it, the Father will give it to you if you are ready. Come, say to God, "My God, as much as thou wilt have of me to fill with Christ, thou shalt have to-day." And God will answer, "My child, as much of Christ as thy heart longeth to have, thou shalt have ; for it is my delight to see my Son in my children's hearts." Let us praise our God, and honor him. Let us praise our Lord Jesus ; speak the word of wonderful exchange, "God, all I have I give up to Jesus." And hear again the answer, "My child, all I have of Jesus I give to you."

BOAZ AND RUTH.*

By REV. H. W. WEBB-PEPLOE.

Then Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee ? . . . Then said she, Sit still, my daughter, until thou know how the matter will fall : for the man will not be in rest, until he have finished the thing this day. . . . So Boaz took Ruth, and she was his wife.—Ruth iii : 1, 18 ; iv : 13.

A certain man, Elimelech, of Bethlehem leaves his home in time of famine, passes into the country of Moab, and there tarries with his wife, and the two sons. The sons become allied to two women of Moab, Ruth and Orpah. Elimelech and his two sons, Mahlon and Chilion, die there, and Naomi awakes to the fact that she is not blessed among the outcast people, and should be back in the house of her fathers. One of her daughters-in-law, Ruth, goes with her, the other remains. She arrives in Bethlehem, where Ruth is at last united in wedlock to Boaz, a man of great wealth, a kinsman of Elimelech.

Every name in this picture is full of spiritual instruction. Elimelech (God is my king) and Naomi (the blessed) fail to realize God's power to provide in the time of distress, so they leave Bethlehem (the house of bread) where God's people should dwell, and pass into Moab—the world—as many do when wishing to provide for their families, hoping that human might and wisdom may provide where they think God will not. Elimelech and Mahlon (weakness)

* Monday morning, August 12, 1895.

and Chilion (beautiful) all die in contact with the world, where the child of God has no proper place.

Naomi, who has thus become Mara (bitter), now becomes conscious of the possibility of a better life than tarrying amid worldly connections. The impious alliances have been without fruit. There is no blessing until she separates herself and trusts to God. Naomi makes no appeal to her daughters to go with her, she leaves them to decide for themselves. You cannot compel people to leave the world and give up all for the sake of the Lord, but it is your place, cost what it may, to obey the call of the Lord, to come out from among the world and be separate,—not come out from your churches, not form a separate church and claim to be more holy than others of God's people. That is not of the Lord. We must have love, we must have unity, we must have brotherly sympathy. The Naomis are called to go out *from the world* and to go back among God's people at any cost. She stands before Ruth and Orpah and points down towards the valley of Moab, so pleasant to the eye, and says, "I leave you, my daughters, the Lord hath called me, I cannot tarry." Mothers, begin that and God will bless your girls. Then comes the sifting. Orpah (nakedness) looks towards Moab, and, though she kisses her mother-in-law and weeps, she goes back "to her mother and to her gods," and you hear no more of the naked one ; she is rich in Moab, perhaps, but she is poor in soul. I beseech you, beloved, say not like Orpah, "I must weep and go back because I love the world," but say like Ruth, "Entreat me not to leave thee, or to return from following after thee : for where thou goest, I will go ; and where thou lodgest I will lodge : where thou diest I will die ; thy people shall be my people, and thy God shall be my God. God do so to me, and more also, if aught but death part thee and me." The Lord calls you to a holy life ; come to the place of bread and blessing and look not fearfully at the journey before you. We hear not one word of fear or peril touching those two defenseless women ; all we read is, "So they came to Bethlehem in the beginning of the barley harvest." The house of bread, in harvest-time, welcomes the woman who has learned her lesson, and the heathen-born outcast ; and the Lord will make provision for their wants.

How many years have you been a church member, and yet have had no spiritual growth ? How many years have you been in the ministry with no fruit because you have been cleaving to Moab when you should have been in Bethlehem, and were afraid of the journey ? Go back to-day though half of your congregation abandon you for the world ; the other half will follow like Ruth (satisfaction) into the land of rest and fullness of blessing.

The moment they come into the land of promised blessing, comfort and peace begin. But Naomi—the church, or the minister—has not yet waked up to all God's intentions and can only say, "There is a wealthy kinsman of ours, the chief man in Bethlehem ; go, my daughter, go and glean in his field." Ruth enters the field of

Boaz (In him is strength—Cf. I. Kings vii : 21 ; I. Peter v : 10), and Boaz learns who she is and says to her, "My daughter, glean nowhere else, keep fast by my maidens [a grand exhortation to the young Christian] and eat all you wish of the young men's provision." Still further he says to the young men, "Let drop plenty for her as much as she can carry." Our Boaz is a glorious man, a man of mighty wealth and love ; when he sees a stranger who has given her heart to the people of the Lord, he will give her all that she can take. He says, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (ii : 12). But gleanings after all is a poor trade ; it is hard work, with comparatively little result. There are so many Christians who have never been taught anything better than to go into the field and labor hard and carry away as much as they could carry. But that never makes a home, that never makes full provision.

The mother-in-law wakes at last and says, "My daughter, shall I not seek rest for thee, that it may be well with thee?" Many of us are always pushing our workers and get them so tired ; we never think that there is something better than gleaning. Boaz has gathered most of his harvest, and now he is to have a feast. "My daughter, wash thee [in the word of God], put on thy clothes [thy beautiful garments of Zion], go down, and when he has finished his feast, lie down at his feet and say nothing ; you need not speak, only put yourself at his disposal and hear what he says." Brethren, it is a grand moment when the child of God is brought to the feet of Jesus leaving everything entirely at his tender mercy, and takes his robe as a covering. Lie down at his feet now and say, "Do to me the work of a kinsman,"—a redeemer. Then he speaks to you and says, "My daughter, with the morning light I will be at the work for you." She goes home and the mother says, "Now, my daughter, sit still ; I am seeking rest for thee, but the man himself will not rest until he has carried out the work on thy behalf."

The morning light comes, and this Boaz, the mighty man, the kinsman, the redeemer for those who trust him, is seen sitting in the gate. He takes ten elders of the city as witnesses, and the nearer kinsman stands before them. Who is this man ? He represents the law, he has first claim on the inheritance of Elimelech. Boaz says, "Will you take it ?" The law says, "Of course I will take as much as ever I can get." But now this blessed redeemer says, "If you take the land you must take the poor outcast woman to be your wife." "No, no, I know nothing of marriage between me and a sinner." The law will never bless you ; you may labor hard under the law, and the law may claim its riches, but it will never take the sinner and bring about fruitfulness ; the law knows nothing about raising up seed. But the redeemer, the blessed Boaz, in whom is strength, says, "If you do not take the woman with the land, then I claim her as mine ; I will take her to my home and she shall be my

wife, and everybody shall know that Boaz, in whom is strength, has taken Ruth, the outcast Moabitess, the offspring of evil, into his own home." So Boaz took Ruth, and she was his wife.

Some of you are struggling in the dark like that poor Ruth; you are down at Jesus' feet, but are in the dark, and can see nothing. But the morning light has come, and now by your side stands the One in whom there is strength, and says, "Who will take this poor, helpless outcast, the very embodiment of evil in the eyes of the Lord's people?" The law will not do it, and so the Lord Jesus, who was born in Bethlehem to be a kinsman, claims the rights of a Redeemer. He will take any poor outcast, such as you, and turn you into a Ruth, one who is literally *satisfied*. Now there comes a change; the life is no longer the old, fruitless life of lust and sin and worldliness; no longer the struggling life of the gleaner, laboring day after day, like the Israelites in the wilderness, for only as much as one can gather, with which so many seem satisfied. Boaz took Ruth, as the Lord Jesus will take you and me, into his home.

Christ takes us to provide for us, to comfort us, to bless us, to satisfy us, to protect us, to do us honor, to keep our name as a husband keeps his wife's name bright and beautiful before the world. My wife does not speak of Mr. Peplow's money, or home or children, she speaks of *our* money, of *our* home, *our* children. When a true Ruth goes into the house of a true Boaz, she has all that he has, for he is hers, and in him she has everything that is owned by him. Then the woman comes to be a loving, faithful, obedient wife. How do you think Boaz would have felt if he had seen Ruth going out again to glean in the fields like a common, laboring outcast woman? Would he not have been distressed? When you are spending your lives in scraping together a few ears of corn by hard toil, for pleasure or money or power, or even for spiritual provision by hard labor, and without satisfaction, do you not think that your Boaz is grieved to his very soul? The wife should be at home dispensing the bounty of the great man, her kinsman, her redeemer, her husband; she has to be dispensing his riches.

I remember hearing of a woman who had been poor herself but married to a wealthy man. He put ten thousand dollars into the bank for her personal use, and at the end of the year he said to her, "Do you wish me to put in any more?" She said, "No, I have only spent a hundred." "Why didn't you spend it all?" "Why," she said, "I thought it wasn't right to spend such a lot; you see I am poor." "But I am rich." "Oh," she replied, "I thought there might come a day of need, and I would better keep it." That grieved the husband much. He said, "Beloved one, I meant you to spend it, and there is more whenever you want it; I have more than I can spend; take it and use it; I meant you to give it away." Ruth was meant to be giving, giving. What if a poor Moabitess came to the door, and asked for a crumb of bread, and Ruth had said, "I cannot afford to give you any." Would not Boaz have been ashamed

of his wife, and will not the Lord be ashamed of us, when he sees that we are so shabby and give so little? I heard of two ladies who were comparatively poor, but who were thought to be lovely Christians and who gave liberally to all the church charities. One day the rector of their church learned that they had come into a large fortune and he thought that of course their subscriptions would be doubled or quadrupled. But at the end of the year, when the subscriptions came in, there was not a farthing from either of them. He asked the man who had been soliciting, "Have you been to the Misses —?" "Yes." "What did they say?" "They said they couldn't give anything." "They haven't left the church?" "No." The rector called on them, and said, "I congratulate you on the fortune that has come to you." "Yes," they said, "we have had a great deal." "Have you left the church?" "Dear, no!" "But I don't see your names on any of the subscriptions this year; may I ask the reason?" "Well," they said, "when we were poor, our money wasn't worth taking care of, but now that the Lord has sent us so much, it is our duty to be very careful of it and keep it safely." The Lord calls every one of you to the fullness of satisfaction; let it be known that you are indeed the grand lady of Bethlehem; go dispensing everywhere, in gratitude and humility, in love and devotion; and your fruitfulness will begin. A son is born to Ruth and she becomes the lawful ancestress of the Lord Jesus Christ, and of David, king over Israel.

You must make a choice. Stand with me upon this hill. Eastward is Moab, with its rich plains, such as Lot saw stretch toward Sodom; westward, far away—it looks like a very perilous journey,—lies Bethlehem, the house of bread. The Lord can bring you safely and provide for you. Make the decision and he will call you not to continue gleaning, but to lie at Boaz' feet; look up into his face and say, "My Redeemer." You will learn that "in him is strength," and you will come out so satisfied that you will never know what it is to be fretted, troubled, or fearful again, but you will rest in the Lord.

DEAD WITH CHRIST.

BY REV. ANDREW MURRAY.

I have been crucified with Christ.—Gal. ii: 20.

I want to lead you from Bethlehem, with its bread, and beauty, and blessedness, to Calvary. Christ came to Bethlehem on the way to Calvary, but if we are to have the joys of Bethlehem, they must *begin* at Calvary's cross. There I am united to Christ, and can then go to live in Bethlehem in unbroken fellowship with our adorable Boaz. What is the reason that we do not always live in that restful fellowship? It is because the self-life hinders the Christ-life. Get rid of that self-life, and let Christ truly become all in all, and the peace will come. But only in the cross of Calvary can we be rid of the self-life.

Paul says, "I have been crucified with Christ," and later in the same epistle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I unto the world." I can be free from the self-life only by getting another life. The Holy Spirit is a heavenly life come to expel the fleshly life. To enjoy fully the rest in Jesus he comes in the power of his death and slays what is in us of nature, and lives in us his own life in the fullness of the Holy Ghost. God's word teaches us two things about the cross of Christ. Christ died *for* sin and for me. But what gave his death such power to atone was the spirit in which he died. He died *unto* sin. Sin had tempted him in Gethsemane to say, "I cannot die." But God be praised, he died unto sin, and in dying he conquered. He gave up his life rather than yield to sin. I cannot die *for* sin like Christ, but I can and must die *to* sin like Christ.

What is it to be dead with Christ, and how can I practically enter into this death? The great characteristic of Christ is his death. His death is the power of redemption; death gave him victory over sin; death gave him his resurrection, his new life, his exaltation, and his everlasting glory. Even in heaven he stands as the Lamb that was slain, and around the throne they ever sing, "Thou art worthy, for thou wast slain." Beloved, if the Bride is to live with her Husband she must enter into his state and into his spirit, and be ever as he was. We must learn that we are dead with Christ. Paul writes to those in Rome, "*You are dead* with Christ, therefore reckon yourselves dead unto sin." In the first Adam I died to God; I died in sin. When I was born, I had the life of the fallen Adam. The moment I am born again by believing in Jesus, I become united to Christ, the second Adam, and am made partaker of the life of Christ—that life which died unto sin and rose again. Therefore God tells us, "Reckon yourselves indeed dead unto sin, and alive unto God in Christ Jesus." As in the first Adam you died in sin and unto God so in the second Adam you died in Christ and unto sin. Many Christians do not understand that they are dead to sin, therefore Paul says, "Know ye not that as many of you as are baptized into Christ Jesus, are baptized into his death? How can we who are dead to sin in Christ live any longer therein?" You must get hold of your union to Christ; believe in the new nature within you, that spiritual life which you have from Christ, a life that has died and has been raised again. Every man acts always according to the idea he has of his state. A king acts like a king, if he is conscious of his kingship. So I cannot live the life of a true believer, unless I am conscious every day that I am dead in Christ; he died unto sin, I am united with him and he lives in me, and I am dead to sin. Adam lives in a natural man the death-life, a life under the power of sin, a life of death to God. Christ, the second Adam, has come to me with a new life, and I now live in his life, the death-life of Christ. As long as I do not know it, I cannot

act according to it, though it be in me. But when a man begins to see what it is, and to do what God's word says, he enters upon a new life. It is not, reckon yourself dead, and then get dead ; it is, by your union to Christ, know yourself as already dead unto sin.

A man must first see the truth ; then he must accept it in faith ; then comes a struggle, for his faith is still feeble, and he asks, " Why, if I am dead to sin, do I commit so much sin ? " Simply because you do not allow the power of that death to be applied by the Holy Spirit, who came down from the glorified Jesus, to bring his death and his life into us. " In that Christ died, he died unto sin once ; but in that he liveth, he liveth unto God." The death and the life in him and in us are inseparable. If I accept Christ and yield myself to him, Christ keeps possession, and reveals the full power of my fellowship in his death in my heart and life. To some this comes undoubtedly in one moment of supreme power and blessing ; all at once they see and accept it, and enter in, and there is death to sin, as a divine experience. The tendency to evil is not rooted out, but the power of Christ's death destroys the power of sin, and is manifested in the Holy Spirit's unceasingly mortifying the deeds of the body.

A man can now begin to grow more and more into the fellowship of Christ's death. New things are revealed to him in spheres of which he never thought. As the man gives himself up unreservedly, he will begin to bear the marks of a crucified man. One mark of a crucified man is deep *humility*. Christ humbled himself, and became obedient unto death, even the death of the cross. When the death to sin begins to work mightily in a man, it breaks him down, makes him long to be nothing, that the life of Christ may be exalted.

Another mark is *helplessness*. A man on the cross is utterly helpless. As long as we Christians feel ourselves to be so strong to work, or struggle, we do not get into the blessed life of Christ ; but when we learn that life and strength must come from Jesus, then we sink in impotence, and say, " I can do nothing of myself."

Another mark of crucifixion is *restfulness*. Christ was crucified, and went into the grave ; there is no place of rest like the grave. When a man goes down into the grave of Jesus, he says, " I have given up everything, that I may rest, waiting upon what God is to do to me." The death and burial are inseparable, and the grave is the place where the resurrection power of God will be manifested.

Let me illustrate from the story of the penitent thief, what it is to enter with Christ into death. Thomas said, before Christ's death, " Let us go and die with him " ; and Peter said, " Lord, I am ready to go with thee to prison, or to death." But the disciples all failed and our Lord took a man, one of the offscouring of the earth, who hung beside him on Calvary, and through him shows us what it is to die with him. He shows us first of all the state of a heart prepared to die with Christ, a humble, whole-hearted confession of sin.

The thief hung upon his cross and the multitudes were blaspheming the man beside him, but he was not ashamed publicly to confess, "I am dying a death that I deserve." Here is one reason why the church enters so little into the death of Christ; men do not wish to believe that the curse of God is upon everything in them that hasn't died with Christ. The church suffers more to-day from trusting in intellect and culture, than from almost anything else. Men rob the intellect of its crucifixion mark. Christ said to Paul, "Go, preach the gospel of the cross, but not with wisdom of words." The intellect must go into the grave with Christ. So with the affections—all must be given up to die. God will raise them from the dead again, sanctified and made alive unto God.

Then the penitent thief had *faith in the almighty power of Christ*, a wonderful faith, there is not a faith in the Bible like that. There hangs the cursed malefactor on the cross beside Jesus of Nazareth; and this man dares to say, "I am dying under the just curse of my sins, but I believe that thou canst take me into thy heart; remember me when thou comest into thy kingdom." The thief died believing that Christ would do that. Brother, you and I need a much deeper faith in the power of Christ to take us into his arms and carry us through this death-life. Christ can do it; Christ must do it. Would you, now that Christ is on the throne, be afraid of doing what the malefactor did when Christ was upon the cross, to intrust yourself to him to live as one dead with him?

Then notice the prayer of that penitent thief. He turned to Jesus when the whole world, with perhaps the exception of Mary and the women, was turned against Christ; of the whole world only that one man was praying to Christ. Do not wait to see what others do. I fear you will not find many even in the church of Christ praying incessantly, "Lord Christ, let the power of thy death come into me." For God's sake, pray the prayer. There must be personal intrustment of the soul to his death to sin; personal acceptance of Jesus to do the mighty work.

Look, now, at how Christ replied to the thief. He gave him that wonderful threefold promise, "To-day shalt thou be with me in paradise": a promise of fellowship with Christ, of rest in eternity,—in the paradise from which sin had cast man out,—and of immediate blessing. With that threefold blessing Jesus comes to you and to me and says, "Believer, are you longing to live the paradise-life, where I give souls to eat daily of the Tree of Life? Are you longing for that uninterrupted communion with God that existed before Adam fell? To-day shalt thou be with me! Longest thou for me? I long more for thee. I need thy love, my child, to satisfy my heart. I, the great High Priest, have taken possession of heaven for thee, that thou mightst live the heavenly life, that thou mightst have an abiding dwelling place in the holiest of all. To-day, if thou wilt, thou shalt be with me in paradise." Thank God, the Jesus of the penitent thief is my Jesus; the cross of the penitent thief is my cross. There was not a

man upon earth during Christ's life who had such wonderful fellowship with him as the penitent thief, for with the Son of God he entered the glory. If I live upon the cross with Jesus, the paradise-life shall be mine every day.

If Jesus promises me that, what have I to do? Let go, let go! When a ship is moored at a dock, and is ready to start, the order is given, "Let go!" then the last rope is loosened, and the steamer moves. There are things that tie us to earth, and to the self-life; but to-day the message comes, "If thou wouldst die with Jesus, let go." All may not be perfectly clear, but never mind; Jesus carried that penitent thief through death to life. He knew not where he was going, but Jesus, the mighty conqueror, took him in his arms and landed him in paradise in his ignorance. If you cannot understand all about this crucifixion with Christ, death to sin, the life to God, and the glory that comes into the heart, never mind, trust the Lord's promise.

Shall we not now cast ourselves at Jesus' feet, and speak before the world these simple words, "Lord, here is this life; there is much in it still of self, and sinfulness, and self-will, but I come to thee; I long to enter fully into thy death; to know fully that I have been crucified with thee and to live that life every day. I have seen thy glory, what thou didst for the penitent one at thy side on the cross; I am trusting thee that thou wilt do it for me to-day; I cast myself into thy arms this very moment, and thou wilt do thy work."

THE REST OF GOD.*

BY REV. H. W. WEBB-PEPLOE.

I was grieved with that generation and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest. . . . And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. . . . For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. [From the moment when God finished his work of creation the rest was to have commenced for God and his creatures.] For he spake in a certain place of the seventh day in this wise, And God did rest the seventh day from all his works; and in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying, in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice [Never to-morrow. It is always to-day with God; he only limits his blessings by saying, now!] harden not your hearts. For if Jesus [Joshua speaking of the children of Israel] had given them rest then would he not afterward have spoken of another day. There remaineth therefore a rest [the keeping of a Sabbath] to the people of God. For he that is entered into his rest [God's rest] he also hath ceased from his own works, as God did from his. [The man who would enter into God's rest must cease from his own works,

* Tuesday morning, August 13, 1895.

as God did from his.] Let us labor therefore [the only labor we have]* to enter into that rest, lest any man fall after the same example of unbelief.—Heb. iii : 10, 11, 18 ; iv : 3–11.

Take the thought here expressed as the key thought for the whole of God's word. I shall never understand the revelations of God in this book until I see a unity of design in the whole book. "Search the scriptures [dig deep] for in them ye think ye have eternal life, and they are they which testify of me." Every scripture brings men to Christ, every true preacher brings men to Christ, everything in this earth is to bring men to Christ and from Christ to God. What then is it in Christ that I am intended to discover that I may be fully blessed and be a blessing to those around me ? I humbly believe that God has summed up in this particular passage all the design in his works, in his revelation, and in his Son Jesus Christ as the embodiment of them all—viz., *That man and with man all creation should enter into the rest of God.* If that be true we shall discover in God's word, and in Christ, the embodiment of the word, one grand truth namely, rest, THE REST OF GOD. The moment that creation was finished, God is said to have "entered into rest." He rested from all his work of creation. There was no labor to God ; labor is the result of sin, labor will cease when sin has ceased ; works will never cease, because they are Godlike ; God worketh hitherto and will work throughout eternity.

Now if the design of God in his revealed word is to bring men into his rest, it behooves us to inquire what are *the characteristics of the rest of God* ? Is it a cessation from work ? No, our Lord says, "My Father worketh hitherto and I work." Is it sleep ? Elijah, mocking the prophets of Baal, says, "Cry aloud : for he is a god ; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked" (I. Kings xviii : 27). But, says the Psalmist, "he that keepeth Israel shall neither slumber nor sleep." It is because of sin that we think of rest as inaction and quiescence ; it would be a mistake to speak of God as entering upon a condition of sleep or inaction. The rest of God upon which he entered when his works of creation were finished must mean what is stated in Ps. civ : 31, "The Lord shall rejoice in his works." God rested from the work of creation, because he had accomplished his purpose and was satisfied with his work. "God saw everything that he had made, and behold it was very good." That was rest. God was satisfied and watched his creation with delight. I suppose the satisfaction of God was in seeing his work carrying out his great purpose of love, of joy, and of holiness, all

* Rev. xiv : 13, I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; but their works do follow them. Labors never follow you, works follow you, because works are wrought in God. Eph. ii : 10 tells us, We are created in Christ Jesus unto good works. There is no labor in works. The only labor that you have now is the labor of travail, to enter into something glorious and eternal.

things answering to the creative mind. May we dare to illustrate by some small machine which we have called into existence by the faculties with which God has endowed us? When the machine answers the purpose and works as the master mind intended, there is no inaction, on the contrary there is ceaseless activity, but there is rest. This is the rest of God, so far as I could dare attempt to define it, and man, the last of God's creative works, is immediately called into the enjoyment of this rest. There is perfect blessing for man; he has dominion over the works of God's hands, he has come into rest in God, he has joy and peace, he delights in his wife and his wife in him; there is holy happiness in Eden because man has taken his proper place as the headstone of God's creation; God is satisfied and man is blessed. That is God's rest and man's enjoyment of it. The moment that sin entered into the world it brought a condition of unrest in every part of creation. Man began to toil and woman to labor; everywhere there was trouble and distress, not because man had fallen and God was scourging him, but because there was a loss of harmony between the Creator and the creature, and this brought about distress instead of peace, sorrow and suffering instead of bliss; all was unrest from that time forward. But are the purposes of God to be thwarted because Satan has intruded himself into God's creation? No, God will somehow carry out his mighty purpose of love, but how?

From the time Adam fell, God has been working with all his love, mercy, and wisdom to overthrow the action of Satan and to bring back creation into that blessed condition which it formerly enjoyed, and so to establish it through Christ Jesus that it shall never again fall. That is the distinction between us and Adam. Adam had rest and fellowship with God, but Adam fell because he was not so perfectly linked to God as to prevent the possibility of Satan injuring him. But we are so linked unto God in Christ Jesus that it will be impossible for us to fall from that position. Wherever God sets about to overthrow the work of the devil and to bring about a final condition of bliss, we shall expect there to find the idea of rest. We shall expect to find this idea carried out in the re-creation or "restitution of all things." We meet, in the early history of man, with God's first great attempt to bring about a restoration from the condition into which man had fallen. Adam's descendants sank deeper and deeper into sin, until at last God was compelled to bring a flood of waters over the face of the earth and to overthrow the whole human race with eight exceptions—Noah and his family alone are spared. Is it not at all remarkable that Noah's name means rest, and that the moment that God takes him into the ark and places him in the position of a saved one in all the flood tide around him, Noah rests in perfect safety and peace, typical of the salvation of our souls in Christ Jesus? Furthermore, the very moment the ark has done its work and God's flood is subsiding, the ark rested. God's work was accomplished and there is now rest to start a new creation.

Noah sacrifices to God and "God smelled a sweet savor"; the Hebrew is, "God smelled a savor of rest"; as it is in every other case in the Bible where sacrifices are spoken of as a sweet savor. Cf. Numbers xxviii : 2; Ezra vi : 10; Ezekiel xvi : 19; xx : 41. From the moment God rescued Noah, the typical man of rest, from the place of destruction and put him in the restored earth, there stands out this one idea that every sacrifice that is well pleasing to God is a sacrifice with a savor of rest. This was but a physical rest. The earth was only partially restored. Noah stepped out upon the material creation which God had deigned to bring to partial restitution. But God shows us that there is no rest in the mere physical world. You may alter your conduct, your surroundings, your character, but that is no more the rest of God than was the ark resting upon Mount Ararat and Noah resting in a new creation of the world. Thus it is that Noah immediately fell and became a sinner as bad as his forefathers. Noah is a witness to the fact that though entitled a man of rest, and given a material rest, and though brought into a new physical condition, there is no rest for a man not linked to God.

God must therefore make another proof of his mighty power. Once again man sank deeper and deeper into sin until the chosen race of Abraham have become a set of slaves, and everything is in painful unrest and distress. Not a human being, when Moses comes forward, could be said to know what rest is. Then suddenly just as God created a new family in Noah, so in the people of Israel he creates a new people for himself; he lifts a nation out of their awful unrest of captivity and heathendom. The very first thing Pharaoh says to Moses (Exodus v : 5) is : "The people of the land now are many, and ye make them rest from their burdens." Even the devil knows that our Redeemer is come to make us rest. Then the first act of the newborn nation, Israel, is the keeping of the Sabbath. From that time forward everything in Israel's history is typical. There was the difference between the ark and Israel. Noah coming out of the ark was only the material new creation, Israel's was a physical deliverance, but also a moral though not a spiritual deliverance. Israel, alas ! never entered into the spiritual, therefore they fell away, but God gave them a model new creation and took them to Mount Sinai that they might see the moral purpose of God. All that they could see in the Sabbath was a rest from toil; they saw no spiritual purpose in it. But we can see (Ps. xci) that God's purpose was not merely to take them out of Egypt, not merely to make them stop working one day in seven, not merely even to take them into Canaan, for we are told in Hebrews that if Jesus (Joshua) had given them the real rest in Canaan where they entered physically, he would never have spoken of another day. All God's typical gifts failed to raise their moral tone, and because they would not see that earthly things were all figures of the spiritual, and were to lead them to the spiritual, therefore they could not see what God meant in commanding that there must be a Sabbath—an idea which God im-

pressed on them at every point. The people (Ex. xxx) and the land (Lev. xxv) were ordered again and again always to have a Sabbath, meaning clearly that a mere physical rest upon the seventh day was only a type of something better, and that even Canaan, the land of rest, was not enough to give rest; do you think that to take possession of the gifts of God will make man rest? It will not. The people never gave their heart to God, they never saw his purpose, and so throughout the prophets (E. g., Jer. vi : 16. Cf. Matt. xi : 28) we find one grand idea that God is yearning to bring his people not only out of Egypt and through the wilderness into Canaan, but into the rest of God, which is perfect satisfaction in the finished work, and the enjoyment of that work in activity, peace, and power.

Noah was meant to enter into the rest of God when he was delivered from the ark. He was to take God's new creation and use it joyfully but he fell through abusing the works of God and lost the rest by sin. Israel was meant to see that they were not only delivered physically from the burdens of the Egyptian taskmasters, but that they were saved from the wrath of God through the blood of the Lamb. They could not enter into the rest of God because of unbelief. They went into Canaan but could not enter the rest which comes from perfect satisfaction in the mind of God, and the carrying out of God's purposes by the indwelling power of God himself. Israel fell and for fifteen hundred years you have one mighty lamentation of God that his chosen people would not enter into his holy rest, and Israel, the chosen and the blessed like ourselves, failed to enter into the rest of God because they never would attain the spiritual through the typical.

The physical and the moral both fail because man's heart has not been regenerated. Now see the third stage. God never interfered again from the time of Adam's fall, except in the creation of Noah, and in the new creation Israel, but at last he comes to his own great purpose in the person of the Lord Jesus Christ. Jacob, blessing his children, says that the power shall rest with Judah "till Shiloh come." For years that prophecy puzzled our forefathers, but at last there has come a consensus of the learned in saying that the "Shiloh" means *one that shall give rest*. Shiloh is coming that he may give rest, and the moment that Immanuel, the new man, begins his blessed course of instruction before the sons of men, he says, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Two stages—he will *give* you rest, and you shall *find* rest when you take his yoke. Jesus Christ came to give rest as Shiloh, and through his career on earth he is ever preaching that there is rest to be had in the spiritual domain. He does not talk of the natural, the physical, not much about the moral, but he comes at last to the new creation. When the great God, Elohim, completed his creation he rested from all his works, and saw that every-

thing was very good. Now from the day of Adam's fall the Lord God Jehovah worked to make a new creation. In the physical case of the ark it failed ; in the physical and moral case of Israel it failed. The Lord Jesus Christ comes. He is a new man, the second Adam, the topstone of God's creation. But as in the case of the fall, the loss of rest worked downward from the man to the lowest form of creation, so the recovery begins in the creation of a new man and shall work down towards the material.

Christ is born as a babe, ripens as a man, and at his death looks up into heaven and says, "It is finished"—the very words that are used concerning the creation of Elohim, "God finished all his works." In the next verse (John xix : 31), we read that it was "the preparation." Preparation for what? For the Sabbath, the day of rest, and that Sabbath day was a high day. (Cf. Mark xv : 42.) The new man, the second Adam, the Lord from heaven, was now finished ; God's topstone of creation was ready for a new creation ; the Son of man as the Son of God had become the finished man, that God's great purpose of rest might be accomplished.

Now we read in Hebrews iv : 10, "He [Jesus Christ] that is entered into his rest [the rest of God], he also hath ceased from his own works, as God did from his." As God the Father finished the first creation and rested, so God the Son finished the second creation and rested. Now the rest of Christ as the perfect man has begun. What means the wonderful word that "If any man be in Christ Jesus there is a new creation"? The moment that we are made part of the Bride of Christ, we are taken into Christ and so enter with him into God's rest ; but he that hath entered into his rest ceaseth from his own works. You have done with your own works—your attempts to make righteousness, and glory, to make a new man of yourself. If you are saved, you are in Christ, and the new man is made, and you have ceased from your own works as God did from his ; that is rest. What does the Lord Jesus find in the rest of God? He finds that the creation, the new man, answers to the mind of the Creator, and is sufficient to carry out all the purposes of God, and the delight of God is in his finished work. The Son of God says, "This fulfills God's purpose, let it work." "My Father worketh hitherto, and I work." You do not need to work, it is Christ who works, and you are created into Christ Jesus unto good works, which God has prepared that you may walk in them. What are we doing, fretting about to-morrow? God has seen to that.

The original creation was produced from the lowest to the highest, and the results of the fall worked from man, the highest, down to the lowest, and the whole creation groaneth and travaileth. The recovery must follow the order of the fall—it begins with the new Man and his wife ; the Son of man and his Bride are one and she shall at last come forth complete to enjoy the creation of God. The Bride is now being formed, member by member, through the Holy Ghost. Christ ceased entirely from his own works the moment he died, but

the third person of the Trinity must accomplish a third work of creation. Thus the Holy Ghost is taking mortal men and introducing us one by one into the Son of God and we are hidden in the very body of Christ. There is a new creation, but it is in Christ Jesus, out of sight. There will be at last a perfect Bride, spotless and without blemish. But we are in Christ Jesus now judicially perfected, "complete in him" (Col. ii : 10). "By one offering he hath perfected forever them that are being sanctified" (Heb. x : 14). It took the Son of God from the creation to his crucifixion to be perfected. Four times in the epistle to the Hebrews we read of Christ Jesus being perfected as the captain of our salvation. We are being now judicially perfected in him ; we must be perfected by the Holy Ghost until every member, every muscle, every joint of his Bride is complete ; then one day this earth's toil of these thousands of years shall stop, the millennium will come and there will be a seventh day, a Sabbath, not a perfect day, for the eighth is the perfect day ; the seventh day is incomplete though it will be a revelation of God's glory. But there will be a final glory, and the millennium rest day will only be like the Jewish Sabbath which comes after six days of labor ; it is a rest from toil ; but the Christian Sabbath comes at the beginning of the week as a preparation for work. Christ seemed to take pleasure in combating the old Jewish idea of the Sabbath, because he wanted them to see there was a better rest than the material rest. Christians do not need rest after *toil*, they need a rest to prepare for *work*. We are told in the Psalms that man has gone forth to his labor, but as far as we are in Christ we are done with labor, and have entered into the work of God.

Notice that in the creation by Elohim there was one temple. It was the whole earth, all the earth worshiped God. Then worship ceased in the best sense, because of sin, and for a time God deigned to acknowledge a temple made with hands. Christ Jesus was the second creation, and there was a temple—the temple of his body (John ii : 19). Now there is a third creation by the Holy Ghost, it is the church, and there is a temple. "Ye are the temple of the living God" (II. Cor. vi : 16). God has one temple ; there are many congregations, but there is only one temple spoken of in the Bible. We are being built of living stones into a temple of God.

God in the original creation worked upwards, in the new creation he works downward. In Christ Jesus the new creation began with his spirit, and ended with his sanctified body. The Holy Ghost begins the creation to-day with the spirit of man ; he works outward upon the soul of man, his will, his mind, and he will at last redeem his body, which I do not believe has yet been done. Therefore when people talk of having no sickness, I think they do not understand the Bible. But blessed be God, we are "waiting for the adoption, to wit, the redemption of our body" (Rom. viii : 23). That time will come when the millennium is over, and sorrow and suffering are done away.

Now we read in Rev. xxi : 5, "And he that sat upon the throne said, Behold I make all things new." The risen man, the Son of God, and the risen men, the sons of God, stand out in all their perfection as a new creation, and the new Jerusalem springs into existence by the word of God, and I see "no temple therein, for the Lord God Almighty and the Lamb are the temple of it." We do not want a temple because it is all one temple throughout creation.

Brethren, we beseech you take care, or fear lest—fear *of* is now done away with—fear lest any of you should seem to come short of it.

JOY IN THE HOLY GHOST.

BY REV. ANDREW MURRAY.

For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.—Rom. xiv : 17.

God means you to live in his rest every day, in every circumstance. What then hinders the child of God from living day by day in the wonderful rest that Christ hath provided? The only fault is that Christians do not give up their whole heart and life to Jesus. The Holy Trinity is engaged in bringing about the rest. The Father rested when creation was finished, and the Son rested when redemption was accomplished, and now the Holy Spirit is trying to lead us into the rest of God.

The kingdom of God is righteousness—that represents the work of the Father, the foundations of his throne are justice and judgment—and peace ; that is the work of the Son ; he is our peace, our Shiloh, our rest. The kingdom of God is peace ; not only the peace of pardon for the past, but of perfect assurance as to the future. Not only the work of atonement is finished, but the work of sanctification also is finished in Christ. The new man has been completed, and I need only live out my life in him ; and then, if a kingdom is established in righteousness, there can be perfect peace. Then if there be peace without and within there can be also joy—the work of the Holy Spirit.

We often see a thing and yet do not possess it. You often see beautiful fruit displayed behind a plate glass window in some shop, and the hungry little boys look and long for it, but they cannot reach it. If you were to tell one of them who has never seen glass to take some he might attempt it. But he finds something invisible between him and that fruit. Just so, many Christians can see that God's gifts are beautiful, but they cannot take because the self-life comes in between, even though they cannot see it. What glorious blessings we should have if we were only willing to give up the self-life, and take what God has prepared for us, not only righteousness, not only peace, but JOY IN THE HOLY GHOST.

This joy is, first, *the joy of the presence of Jesus*. The Holy Spirit came from heaven to be the abiding presence of Christ in his disciples, in the church, and in every believer. The Lord Jesus said to his sorrowing disciples, "I will come again, and your heart shall rejoice, and your joy no man shall take from you." He referred to the joy of Pentecost, which was the Holy Ghost coming to dwell in the hearts of believers, to live in them as Christ could not do on earth. The Holy Spirit is given to make the presence of Jesus an abiding reality, a continual experience. The joy unspeakable, the joy that nothing can take away; the joy of the nearness and friendship and love of Jesus fills our hearts. This alone will enable us to live in the rest of God. There is only one hindrance, *God's people do not know their Saviour*. They have no conception of Jesus as an ever-present, all-pervading, in-dwelling Christ, who longs to take charge of our whole life. Why can we not trust our glorious, exalted, almighty, ever-present Christ perfectly to do his work and bring us into the rest of God? A man can endure almost anything for the hope of joy; Jesus himself "for the joy that was set before him endured the cross." A sighing, and a trembling, and a doubting life is not right. Believe that the joy of the Holy Ghost is meant for you. Do you not believe that this adorable, inconceivably beautiful Son of God, who shed his blood for you, could fill your heart with delight day and night, if he were always present? He loves you more than bridegroom loves his bride; do you not believe that since he bought you with his blood, he is longing for you, because he needs you to satisfy his heart of love? Let him have your whole heart and the joy of the Holy Ghost shall be your portion.

Second, there is *the joy of deliverance from sin*. Christ is our sanctification, and the Holy Ghost comes to reproduce in us all that is in Christ. God desires something more than work, he desires to see the likeness and the life of Christ in us. That is what will fit us for work. God does not ask to have us hide Christ away in our impure hearts; he wants Christ so formed in me, that Christ and I are one, and that the image of his blessed Son may be manifest in my thoughts and heart and life. Are you *willing* to be sanctified from every sin? You cannot do it, but Christ by the Holy Spirit can if you will ask him to do it at any cost. Whatever difficulties surround you, cast everything at Jesus' feet. To have him is worth any difficulty; to have him will be the solution of every difficulty. Beloved, there is access for you into the rest of God, and the Holy Spirit is given to bring you in, and fill your heart with the unutterable joy of Christ's presence, of victory over sin, of knowing that you are doing God's will and are pleasing in his sight, and that he is sanctifying and keeping the temple for Christ to dwell in. Are you ready to say, "Anything, but the joy of the Holy Ghost must be my heritage"? God waits to give it.

Then, third, *the joy of the Holy Ghost is the joy of the love of the saints*. The Holy Ghost at Pentecost filled the whole company.

There had been division and pride among them, but the Holy Ghost filled their hearts so that there was a love in the primitive church that the very heathen noticed, and could not understand. The Holy Spirit is the bond of union between the Father and the Son and that bond is love. When he dwells with us we learn to love each other. Love is a wonderful thing. When a man tries to love he has no real love, but the more opposition true love meets, the more it triumphs, for, the more it can manifest itself, the more it rejoices. Beware above everything of being unloving. If there is one thing that grieves God, and hinders the Spirit,—the fruit of the Spirit is love,—it is the want of lovingness. Love is rest and rest is love, and where there is no love the rest must be disturbed. The joy of the Holy Ghost is the joy of always loving, of losing my own life in love to others. Beloved, are you living in the joy of the Holy Ghost? Give yourself up to live a life of love like Christ's in which you only live for your fellow men.

My last thought is that *the joy of the Holy Ghost is the joy of working for God*. You may have at times felt what an incomprehensible thing it is that the everlasting God should work through us. It is a mystery, and yet it is true, and the joy of the Holy Ghost comes when a man gives himself up to the Christlike work of carrying the love of God to men. Let us seek the perishing; let us live and die that our fellow men may be brought back to their God. There is no joy like hearing the joy song of a newborn soul. Yes, another joy may be as deep—the joy of sympathy with Jesus in his rejected life, and the assurance that the Father looks on me with pleasure. Think of the number of Christians in the world, and then of the unsaved millions of heathendom, and then ask, Are we true followers of Christ who went all the way to Calvary to give his blood for man? Remember the joy of the Holy Ghost is the joy of working for God. Most of us look at all our facilities for work, and say that we will try to manage these things better. Oh, if we had a sense of the state of the millions around us, we should fall on our faces before God and say, “God help us to something new. Oh, that every fiber of my being may be taken possession of for this great work with God.”

Do you believe that it is possible for the Lord Jesus to bring you into the rest of God to-day? “Even as the Holy Ghost saith, *to-day*.” Summon up courage and take up your ministry, your business, your surroundings, your natural temperament, your home, your life, and say, “I do not understand it, but I give everything absolutely into the hands of the crucified Lamb of God; he shall have me from head to foot.” Christ will be to you more than you can ask or think or desire. Cast yourself into those loving arms and believe even now that our Joshua leads you into the rest of God, the rest in which you are saved from self-care and self-seeking and self-trusting and self-loving, the rest in which he who is almighty and omnipresent will always be with you and working

within you. Then claim the promise that since you have sought first the kingdom and God's righteousness, all things shall be added unto you. Beloved, the kingdom of God is within you, and it is righteousness and peace and joy in the Holy Ghost. Claim it now in simple, childlike, humble faith.

THE PEACE OF CHRIST.*

BY REV. H. W. WEBB-PEPLOE.

And let the peace of Christ rule in your hearts, to the which also ye are called in one body; and be ye thankful.—Col. iii: 15. R. V.

It is most difficult to define or explain any of the beautiful graces, wrought by the Holy Ghost, and described as his fruit,—love, joy, peace. We may define negatively the peace that men desire—no strife, no bitterness, no fret, no fear, no folly. Do you not long to be rid of these terrible failures and follies that have been marring the past? Then let the peace of Christ rule in your hearts. What is meant by the peace of Christ? It is that peace which he is (Ephesians ii: 4); that peace which he made by the blood of the cross (Ephesians ii: 15); that peace which he came to preach (Ephesians ii: 17); that peace which he gave unto us (John xiv: 27); that perfect, uninterrupted peace which he himself enjoyed all through a life of constant opposition and peril,—the peace of Christ. I want to press it upon you, very simply at first. I want you to realize, brethren, that this is something far away above your natural reach; I want you to apprehend that this peace is impossible to attain by any effort of our own, but we are called to let it rule, therefore it cannot be impossible for us to possess it. What is meant by "let it rule"? The word *βραβεύω* only occurs in this one passage and means to hold lawful authority and to exercise absolute force. The peace of Christ is to have lawful authority, and to exercise actual force, to govern your heart, your mind, your spirit, your body, in every detail. It is to rule in our hearts—that which is most likely to fail us. Is your heart quaking or troubled? It need never be again in the dark sense of the word. Jesus himself says, "Let not your heart be troubled; ye believe in God, believe also in me;" and he goes on to speak of working power, of comforting power, of peace power,—“These things have I spoken unto you that in me ye might have peace.” “Now,” says the apostle to the Colossians, “let the peace of Christ rule in your hearts.”

† What happens if the peace of Christ is ruling in our hearts? We have first, *peace with regard to sin*, “Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ” (Romans v: 1). We need never know any fear of judgment, of God's indignation, or of the penalties and pains of sin, however

* Wednesday morning, August 14, 1895.

guilty we may have been ; we may rest in peace since the blood of Jesus Christ is perpetually cleansing from all sin. This peace will give us unceasing calm in our relation to God (Isaiah xxvi : 3). We recognize that we are accepted in the Beloved. I can therefore look up into God's face, in Christ, without one shadow of fear or fret or doubt. Is that so with you?

Then, second, we have *peace with regard to the world* if we are ruled by the peace of Christ. "As far as lieth in you, live peaceably with all men." A lady who was somewhat quick tempered, but was very desirous of becoming a Christian, once said to me, "Mr. Peploe, I assure you there is no fault in my case, because I never lose my temper unless I am provoked." I do not think the devil does ! To lose your temper shows that you are out of communion with your blessed Lord. If the peace of Christ ruled in our hearts, we could never again be provoked. Think of that ! Moses was so provoked that he spoke unadvisedly, and yet he was the meekest man that ever lived. But Moses had not the risen Christ to dwell in his heart. Be not discouraged or fear lest you may fall to-morrow. You need only live one moment at a time. Can Christ keep you this minute in a good temper ? Then he can keep you the next moment and the next and so on forever. He can keep you in peace amid the severest trials even such as he had to bear—in loss of friends, in persecution, in death.

There is something wonderful in this ; is it possible under the circumstances in which we live ? You cannot believe that God would have given a beautiful theory without the possibility of an experimental enjoyment of it. If this life of love, joy, and peace is to be enjoyed experimentally by you amid the vexations of home and the difficulties and dangers of business and social life, you must recognize that the enjoyment of it all depends upon Jesus Christ himself as a person. When men ask us what we believe, our answer should be, "It is not *what* I believe, but it is in *whom* I believe." "I know *whom* I have believed." I should have a personal knowledge of the person in whom I believe. Christians have nothing to do with "its" in their belief. Our creed and our blessing are vitally connected with Christ, more than that, they are Christ himself. Thus St. Paul writes to the Colossians as the "saints and faithful brethren in Christ," in whom, he says later, we have received all these blessings. St. Paul mentions the person of Christ twelve times in five verses (i : 16-20) to show us that Christ is all and in all. Moreover, Paul says (i : 27) that there is a further blessing called "the riches of the glory . . . which is Christ in you." You are in Christ, and that gives you position, security, peace with God, power in the presence of God ; you are in the heavenly sphere, and everything in that sphere we have by being in Christ. But we are also on earth and need something for this sphere as well. So St. Paul says (i : 28), "That we may present every man perfect in Christ Jesus, according to his working which worketh in me might-

ily"; then (ii : 6), "As ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him"; and (ii : 10), "Ye are complete in him." Up to this point all is judicial. Now he carries us a step further by saying that as Jesus died and has risen, you died and rose with him, and "Your life is hid with Christ in God" (iii : 3). Furthermore he says that our true state is reached when "Christ is all and in all." If you wish the peace of Christ to rule in your hearts, you must be in Christ, and have Christ in you; you must understand that Christ makes you complete before God, and that Christ is all and in all. Verily, our creed is one, Christ, Christ, Christ.

St. Paul desires to show that the judicial and the doctrinal should be turned into the experimental. Before the peace of Christ can rule in your hearts, you must understand what blessings are brought to you in Christ. The apostle describes the position which we occupy in Christ. First, we are dead with Christ (ii : 20 ; iii : 3) ; then we are buried with Christ (ii : 12) ; then raised with Christ (iii : 1) ; and we shall sit with Christ at the right hand of God. Dead with Christ and buried with him in baptism ! Our baptism is the burial service of the old man. Then what business have we ever unearthing a stinking corpse ?

These principles, says St. Paul, are to be turned by us into practice, through the power of the Holy Ghost working in us. If I died with Christ, all connected with my old life is supposed to have been done with, because death renders a thing incapable of action. Notice three particular processes by which alone you can make this life experimental. "Ye died," says St. Paul, "mortify therefore." You are supposed to be dead, therefore you must make it dead. Judicially you died, now experience that death—"Mortify therefore your members, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Be honest and look at the things of the flesh which bring you into captivity again and again. Is it lust, laziness, covetousness, selfishness, evil tastes ? An awful responsibility lies with us of making dead practically by the Holy Ghost what Christ made dead judicially. You are ashamed to tell of the jealousy, the lust, or covetousness which is dragging you down. Brethren, give it to the grave. Does not Jesus say that you would better pluck out your eye, or cut off your right hand, rather than that your whole body should be cast into hell ? Put your passions to death. They will rise up if they can ; they have terrible taproots, and you will never pull them all up, but your determination must be to destroy them. You will have to do it openly. I have known men who have had to lose all their character to win their souls. It is a solemn process. There are downright damnable things in most men who call themselves Christians, and are cherishing them. Bring them out and put them to death. If you are at the right hand of God in heavenly places, you must get rid of the earthly, or the peace of Christ can never rule in your hearts.

Paul says again, "You have put off the old man with his deeds," and we read in the eighth verse, "Now, therefore, put off" What is the old man? We have buried him in baptism, but here he is, like a jack-in-the-box, always jumping up. St. Paul says, now, "Put off also all this anger, wrath, malice, blasphemy, filthy communication out of your mouth; lie not one to another." Brethren, the apostle is very hard on us—not to allow even a little society lie and no spite toward those who have injured us. You must learn to be true, for God requires truth. You have put off the old man in theory, now put him off in fact.

Then, St. Paul says, "Ye have put on the new man, which is renewed in knowledge after the image of him that created him. . . . Put on, therefore." You put on in principle, now put on in practice. What God has for us in Christ, we have to take by the power of the Holy Ghost. What a glorious thought that Christ is the new man, and is sufficient for us in everything, and yet he is not bidding us to be like him now, he is bidding us put on experimentally, moment by moment. What he did for me in dying and rising and taking his place at God's right hand, he is to do in me by the Holy Ghost. Therefore, I am to put on the new man, and in doing that I am to put on "bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. . . . And above all, put on charity, which is the bond of perfectness." On the top of them all—humility, meekness, forgiveness, tenderness, and forbearance—put on love, love which looks after the benefit of others. You have got rid of the world; you have put away passions and lusts; you have put off the old man, that kept you in thralldom; you have now to put on the new man, which is Christ Jesus. This is that to which you are called—but many are called and few are chosen. Walk worthy of the vocation wherewith ye are called—called unto holiness, unto conformity, unto peace. Let the peace of Christ rule in your hearts.

Paul says, that to this "ye are called *in one body*." Those last three words contain the key-thought to the whole epistle. In this one epistle, the body is mentioned eight times; twice it is the body of sin, but the other six refer to the body to which we belong. This body St. Paul says (i : 18), is that of which Christ is head, namely, the church, and (i : 24), that we must bear our part in the afflictions of Christ to complete the body. Brethren, we are members one of another. Why, then, do we hurt and annoy one another? Children, why vex your parents by the assertion of self-will without reverence and respect? It is self-assertion and seeking for independence. Independence, indeed! There ought to be no discord in the home, because we are called to be one body, and, if I wound my mother or my father, I am blighting my own life; I am spoiling the body which is one.

If this is the life of the true believer, peace, perfect peace, from morning to night, in body, soul, and spirit, amid trials and difficulties, do you wonder the Apostle Paul closes this exhortation with the

words, "And be ye thankful"? That is such a pretty word in the Greek *εὐχαρίστοι*; it is the only place where we are called eucharists. We live the eucharistic life, one blessed sacrament of joy, peace, love, and thanksgiving. How can we be otherwise than thankful, if we have this thought in our hearts—peace never to be broken again! Will you not let the blessed Lord come in and rule your hearts, that he may be all and in all, and keep you in his own perfect, everlasting peace?

PROGRESSIVE FAITH.

BY REV. ANDREW MURRAY.

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.—John iv: 48-53.

This story illustrates the different steps of faith in the spiritual life. It was this that brought the sainted Canon Battersby, who originated the Keswick Convention, into the full enjoyment of rest. He had been a most godly man, but had lived the life of failure; he saw in this what it was to rest on the word and to trust the saving power of Jesus, and from that time he was a changed man.

Notice the THREE ASPECTS OF FAITH: Faith seeking, faith finding, and faith enjoying; or, still better, faith struggling, faith resting, faith triumphing. First, *faith struggling*. Here was a heathen nobleman, who had heard about Christ; he had a dying son at Capernaum, and leaves his home, and walks to Cana, six or seven hours distant. He had heard of the Prophet, who had made water wine, and had performed other miracles, and he believes that Jesus will be able to help him. He prays the Lord to come to Capernaum and heal his son. He had not the faith of the centurion—"Only speak a word." He had faith that came from hearsay; to a certain extent, he had hope in Christ; but his faith was not such as Christ desired. Still Christ accepted it. That was faith seeking, struggling for deliverance. Even after the Lord had told him that he wished a faith not dependent on sight, the nobleman cried again, "Sir, come down ere my child die." Seeing his earnestness, Christ said, "Go thy way; thy son liveth." Then the nobleman believed Jesus' word; in that he rested, and went away without any other pledge of deliverance. If anyone had asked him, "Did the Great Physician come?" he would have answered, "No; he said it was not necessary." "What did you get for your trouble?" "He told me, 'Thy son liveth.'" "Did you not expect him to come with you?" "Yes, but I trust his word, and come back rejoicing." As he walked

on, the servants met him, and said, "Thy son liveth." "When?" "At the seventh hour"—the very time that Jesus had spoken to him. When he left Jesus it was with *faith resting* in the word of Jesus. He was content and went home expecting the blessing and when he arrived he found it—the son living. Now came the third step in his faith—he believed, with his whole house. He not only believed that Christ could perform this one miracle, but he believed in Christ as his Lord and Saviour. This is *faith triumphant*.

Christians come to a convention with the faith of the nobleman. They have heard or read about a better life, and say to themselves, "There is a better life for me; I wish I could be brought to that blessed state." They believe Jesus can do it, and that he is willing, but are afraid to say that he actually will do it. They think that perhaps they are not advanced enough. They come seeking, hungering, struggling, but often go away unblessed. They expect to see signs and wonders, but think that it would be too great a miracle for God to put them right. Like the Israelites, they limit the Holy One of Israel. Oh, friends, I am glad you are struggling, and seeking; that there is a beginning of faith; but it must go further. Christ says a few words and the nobleman simply rests upon those words, and without proof of their fulfillment. He goes home with the thought, "I have the blessing I sought. I have life for my son. I rest on the promise of the living Christ." The struggling, seeking faith has become a resting faith. God asks you to do just this; he assures you that in Christ you have eternal life; the more abundant life of peace and victory. Do you believe this without the proof from experience, or are you asking for proof before you believe? The peace of Christ is not something that he puts into your heart; and that you must keep that it may keep you. If the peace of God is to rule in my heart, it is because the God of peace himself is there. Can you separate the light of the sun from the sun? You cannot have the peace of Christ apart from Christ. Christ comes to me in the divine word. As he said to the nobleman, "Go thy way; thy son liveth," so he comes to you and says, "Go thy way, thy Saviour liveth, and because I live ye shall live also. Lo, I am with you alway. Ye shall live in me, and I will live my life in you; then you may trust to me your whole sinful, and feeble, and perverse nature." Beloved, shall we not come like the nobleman and believe the words that Jesus hath spoken? Believe that Christ is willing to be more to you than you ever knew? He stands at the door and knocks. The Holy Ghost comes to make Christ an actual, indwelling, always-abiding Saviour. Do you long to have Christ take possession? Then rest simply upon the word of promise. Christ saves me, with a full salvation. Whatever delay there may be in the full enjoyment, if we trust Christ, he will make his word true. Let not one soul go away without a resting faith. But remember you cannot rest upon a bed unless you give your whole body to the bed. Resting means abandoning yourself to the object

upon which you rest. Abandon yourself to the living Christ, and say, "My whole life I give up to Christ to let him make it just what he desires it to be." Let your faith rest in the promise and the love of Jesus—that is your only safety, but that is a sure foundation. When I have a promise of God, I have the pledge of the fulfillment. God is in his promise, just as much as in its fulfillment. God, the promiser, is sometimes even more precious, because I am compelled to cling more to him in simple faith. It is not a difficult thing to be living upon a promise ; it means living upon God. It is a blessed thing.

Then comes the triumphant faith. The centurion had only one promise but he clung to it and he went home and found the child living. Then two things happened—first he gave up his whole life to be a believer in Jesus even amid difficulties and persecution. The faith that rests in Jesus is the faith that trusts itself to him with all it has. In our homes, in our business, in society, everywhere, let Christ be the one object of our trust. Not only the man believed, but his whole house. That was still more triumphant faith. If you want power in your home, in your Bible-class, in your social circle, in your nation, or in the church of Christ, then come into contact with Jesus in this rest of faith that accepts his life fully ; that trusts him fully for yourself, and you will be able by faith to influence your family ; by faith to overcome the world ; by faith to bless others ; by faith to live a life to the glory of God. Go thy way ; thy soul liveth, for it is Jesus Christ who liveth within you. Go thy way ; be not fearful ; but *rest in the word and the power of the Son of God*. Christ has entered with new life into your heart ; go away quietly, restfully, full of praise, and joy, and trust.

THE SOURCE OF POWER IN PRAYER.*

BY REV. ANDREW MURRAY.

Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.—Rom. viii : 26, 27.

Here we have the teaching of God about the help the Holy Spirit will give us in prayer. That in Romans vi : 11 about being dead to sin and alive to God, and in Romans vii : 4 about being dead to the law and married to Christ, and about the impotency of the regenerate man to do God's will, is only a preparation to show us how helpless we are. The eighth chapter tells of the blessed work of the Spirit, described chiefly in four or five sentences. The Spirit makes me free from the power of sin ; teaches and leads me so that

* Wednesday evening, August 14.

I walk after the Spirit ; in my inner disposition I become spiritually minded, and am enabled to mortify the deeds of the body. Lastly, the Holy Spirit helps our infirmities.

Prayer is the most necessary and wonderful thing in the spiritual life, yet we know neither how to pray, nor for what to pray, as we ought, so the Spirit prays for us with groanings unutterable. We often do not know what the Spirit is doing within us, but God, who searches the hearts, finds out, and answers the prayer of the Spirit because it is according to his will. What a solemn, blessed, comforting thought !

Powerful prayer begins with the confession of your ignorance. We have prayed so often that I fear it becomes far too easy ; we often think we are praying when there is little real prayer. When a man breaks down and cannot pray, and there is a fire burning in his heart, and a burden resting upon him, then there is something drawing him to God. Nothing human can satisfy him, he only feels, "Sermons and books are not sufficient, I must have more of God." Blessed ignorance of faith ! We are not ignorant enough. Abraham went out not knowing whither he went. Paul says, "No man knoweth the things of God but the Spirit of God." If I am to be praying new prayers, rising higher into the riches of God, I must begin to feel my ignorance. You know that we think a student who fancies that he knows everything will not learn much ; the greatest scientists are those who feel their ignorance most. Sir Isaac Newton said he was only like a child on the seashore gathering a few pebbles out of the great sea of science. A great mark of the Spirit of God is the consciousness of our ignorance. We have prayed for the heathen, but we should feel the burden of the heathen in a new way. We desire a blessing on the church, but we must ask God what the great need is. The Holy Spirit could pray a hundred times more in us if we were conscious of our ignorance, because then we should feel our dependence upon him.

But "the Spirit itself maketh intercession for us with groanings which cannot be uttered." The place where all work of the Spirit must begin is in the heart, where he comes to teach a man how to pray. Then a man begins to have an insight into what is promised and what is needed and what God waits to perform ; he feels it passes beyond his conception, but is ready to say, "I cannot limit the Holy One of Israel by my thoughts ; I give myself up in the faith that the Holy Spirit can be praying for me with groanings, with longings that cannot be expressed." Apply that to your prayers. In prayer there is worship, when a man just bows down to adore the great God. We do not take time to worship. It is the Holy Spirit who can work in us such a yearning that we give up our pleasures and even part of our business, and say, "I must meet my God more." I hope to spend eternity in worshipping my God. Then there is fellowship in prayer. There is not only the worship of a king, but fellowship as a child with God. Christians take far too

little time in fellowship; they think prayer is only asking and thanksgiving. If Christ is to make me what I am to be, I must tarry in fellowship with God. If God is to let his love enter in and shine and burn through my heart, I must take time with him. I can put a poker in the fire twenty times in the course of the day and leave it there two or three minutes each time and it never will be thoroughly heated. But leave it in for half an hour and it will become red-hot. If you are to get the fire of God's holiness and love and power burning in your heart you must take more time in his fellowship.

One of the most important elements in prayer is intercession. What a work God has opened for those who are his priests—intercession! God says in Isaiah, "Let him take hold of me"; and "There is none that stirreth up himself to take hold of thee," meaning intercessors for Israel. Have you ever taken hold of God? If God were to show us how much there is of intense prayer for a revival through the church, how much intense confession of the sins of the church, how much intense pleading with God and giving him no rest till he make Jerusalem a glory in the earth, I think we should all be ashamed. We need to give up our hearts to the Holy Spirit that he may pray for us and in us with groanings that cannot be uttered. The Spirit wants time and room in the heart; he wants the whole being. You do not know what you could do if you would give yourself up to intercession. The sick and the poor and the lowly can do that work. If the Spirit could find men and women who would give up their lives to cry to God the Spirit would most surely come and solve the problems with which we are vainly struggling—how to reach the masses and how to meet the materialism and skepticism of the day. You are not to seek your own comfort in the peace of Christ, you are to give your life to pleading with God for men. A man may be ashamed of his prayers,—so much the better; he may feel burdened and restless, but God discovers what is the mind of the Spirit and will answer. God on the throne is ready to grant unto us his blessings according to the riches of his glory; Christ the Almighty High Priest is pleading day and night for a blessing on the church; without ceasing the answer comes from the Father and through the Son down to the church. Why does it not reach us? Because the hearts are closed and do not know what it is to have the pleading of the Holy Ghost. God in heaven searches our hearts every day. How much does he find of the mind of the Spirit? Our hearts ought to be enlarging constantly to say, "Oh that I might be a priest, to enter God's presence continually and to take hold of God and to bring down blessings to my perishing fellow men." God longs to find the intercession of Jesus reflected in the hearts of his children. Think upon the hundreds of church members in this land, multitudes unconverted, multitudes just converted, but worldly and careless. God gives us peace and joy that we may be strong to bear the burden of souls in the joy of Christ's

salvation, that we may intercede more earnestly for our fellow men.

Let us begin unitedly and humbly to bow before God and confess the sins of the church, for we are all one body, and may God by the Holy Spirit fill our hearts with unutterable sorrow at the state of the church. When we begin to confess the sins of the church, we shall feel our own sins as never before. In Revelations we read of only two churches out of seven in which there was nothing to blame. In each of the others you find the word *repent*; there could be no overcoming and receiving a blessing unless they repented. Let us repent on behalf of the church of Christ, and God will make us feel how much our own shortcomings and sins are part of the trouble. Then God will give his Holy Spirit, and will encourage us to feel that he will revive his work.

DELIVERANCE FROM THE HAND OF OUR ENEMIES.*

BY REV. H. W. WEBB-PEPLOE.

That God would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.—Luke i: 74, 75.

The times when God in his infinite mercy has brought special blessings to at least a part of the human race, with the intention of that blessing extending to the whole, have always been times of special darkness and difficulty and danger and sin for mankind. This is noticeable in the times of Noah, of Moses, of David, of the deliverance from the Babylonian captivity, of the birth of Jesus, of the Emperor Constantine, and of the Reformation. It was specially so at the birth of Jesus, and when Zechariah, the father of John the Baptist, poured out the magnificent psalm from which my text is taken, it would have been said by any observant spiritual man, "The whole world is utterly given over to corruption; there is, humanly speaking, no hope for the human race." Some of us are inclined to think that gross darkness covers the people of the present time, the darkness of skepticism, of libertinism, and of superstition. Are we to be disheartened and think there can be no blessing, because corruption is visible on all hands? On the contrary, those are the very times when God brings his special revelations of the Christ to the world though they may be given only to a few. He came to Moses and Joshua and David, to Zechariah and Anna and Simeon; in the days of Constantine he revealed the light and liberty of the gospel among the Romans; he came in the days of Luther; and the nineteenth century need not close without a magnificent blessing going out to a waiting people, to a willing people, throughout the length and breadth of the land. There is a Horn of Salvation, Jesus is coming, the living Jesus. Remember that salvation has come to be a light

* Thursday morning, August 15, 1895.

to lighten the Gentiles, and to be the glory of God's people Israel. The words of Zechariah, who sang the dying song of the old Jewish dispensation, and ushered in the glorious gospel of liberty, were meant to apply first to Israel after the flesh, and then to the boundless Israel, the Family of Faith. The words cannot refer simply to deliverance from earthly enemies, for what would such a deliverance from Rome do towards introducing any real holiness? Would Zechariah then speak about the oath given to Abraham, which is a distinctly spiritual promise? We may therefore claim this beautiful hymn as our own, since "If we are Christ's, we are Abraham's seed, and heirs according to the promise" (Gal. iii : 29).

This promise is one of the most difficult for us to believe ; it seems an impossibility for men in the present life, but it is true, nevertheless, that we being delivered out of the hand of our enemy might serve him in holiness and righteousness all the days of our life. What would these words mean to you if you had this experience fulfilled in your own life? If you think the realization impossible now, when will it be possible? Believe God's word as it stands ; you need not interpret God's words until their meaning is altogether changed as some expositors do. It is a grievous blot upon Christian professors that they will not let God say what he really has said, but turn his words into something else. Take his word as it is and find the message it contains for you.

This thought is so wonderful that the Holy Ghost instructed Zechariah to say that it was not a mere hope, a mere promise, but it is a covenant, and a covenant confirmed by the oath of God. He says, "To perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham." When God deigns to make a covenant, and then to confirm it by an oath, is it not "that by two immutable things, in which it was impossible for God to lie, we might have a strong encouragement" (Heb. vi : 18)? He has given us this basis to start upon. But it is not only said on God's oath, but it goes one step further when it says, "That he would grant us," that he would *give*; so it is not to be obtained by man's toil, it is by the gift of God. No wonder that St. Paul says, "Thanks be unto God for his unspeakable gift." What gift? Not simply forgiveness ; it refers to the whole gift of salvation, including not merely the forgiveness of sins, but the continuance of grace throughout the whole period of trial until the final issue of the covenant, when we are made one with Christ in his own perfect inheritance in glory.

Do not say that it is all very well for others to talk about the grace of God being sufficient, but that you have to face a peculiarly painful difficulty. Is God Almighty in the dark about you? God knows you and your circumstances, and he says that "there hath no temptation taken you but such as is common to man ; but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that

ye may be able to bear it." Cut off your right hand, or tear out your tongue rather than lie to God, by saying, "There is no deliverance for me, because of my peculiar position." If you are not glorifying God in the position you are in, get out of that position as soon as you can. If you are in the right position, remember that God is working for you and has made an oath that you, being delivered out of the hand of your enemies, might serve him. "Serve" cannot be taken in any ordinary sense; it is used twenty-six times as noun and verb in the New Testament, and always refers to the spiritual service of the priests before God in the sacrifice and worship and fellowship in the temple. We are justified therefore in taking "serve" here to mean walking in fellowship with God, offering sacrifices pleasing to God, and entering into the holy place according to his holy ordinance.

WHO ARE OUR ENEMIES? I would sum them up under the five titles of sin, the flesh, the world, the devil and death—if we make death a separate enemy from the devil. Is it true that the Horn of our Salvation, Jesus Christ, who was raised up according to the oath of God to give us deliverance, has actually delivered us from the hand of those five enemies? He does not say that he has delivered us from the existence or *presence* of those enemies but from their *hand*. Our enemy is not dead; he is living; what you have to do is to kill the right man—kill yourself. You died in Christ, not your enemies, but what delivered you out of their hand?

Sin—we do not speak of sins—is an enemy; sins are but the wounds produced by the enemy that lies at the root of them all. The blood of Jesus Christ cleanseth from all sin, and the forgiveness of sins is separate from deliverance from sin. Sin answers to Egypt in its old power over Israel. Sin holds us in bondage as a taskmaster holds his slaves. Christ gives us deliverance from the hand of our enemies exactly as God gave Israel deliverance from the hand of the Egyptians. Certain foes pursued them into the sea, but were slain. They are like your sins that pursue you day by day. God slays them and they lie dead before your eyes. Egypt as a nation remained after the Israelites were delivered from them, but Israel could claim, after they had crossed the Red Sea, to be absolutely free from the hand of Egypt. So we go down into Christ's death, and rise on the other side, and find that our sins are slain and buried; but sin, the great master, stands there,—where?—on the other side of the Red Sea, the death of my Lord. So says St. Paul, You are freed—justified—from sin, . . . being set free from sin. You are not only justified, but set free from the power of sin. You ask, "How then shall I meet temptations?" You must believe that Jesus Christ did set you free from the thralldom of sin, that old evil power that keeps one in bondage. If your old taskmaster looks, as it were, over the hedge to where you are standing on the property of your new Master, and he shakes his fist at you and says, "Come back, you dog, you are my slave," remember that you are on the new Master's land, and that

there is a hedge which the old master cannot climb. Tell him so; the Lord does the keeping, you claim the position. We become slaves to God because we love him; you will not know what blessed liberty is if you are looking over the hedge and saying, "My dear old master, I wish I could go back to you." But if you love the Lord and his service you need not fear. You will never in this life get free from the presence of sin; the old master will rise up, and terrify you; if you begin lusting after the fleshpots of Egypt you can get into bondage again quick enough, and you will find the old Egypt power as much alive as formerly. But you may be delivered from the power of sin if you put Christ's death between you and it.

Now with regard to the *flesh*. The flesh is separate from sin, because it is a part of our very nature; sin is a taskmaster, but the flesh is a part of our being; it is the evil principle working in every man by nature and which makes us ready to yield to sin, the taskmaster, even if we are children of God. You will never be free from the presence of the flesh any more than from the existence of sin. Have I been delivered from the hand of the flesh? What do we read in the eighth of Romans? "There is no condemnation now to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." What says the fifth of Galatians? "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." Here stands in the center of a man's being, his *Ego*, his personality, that chooses what shall be done. On the one hand is the call of the Spirit, on the other the call of the flesh. At every moment of your life "the flesh lusteth against the Spirit, and the Spirit against the flesh . . . that ye cannot do the things that ye would." I must choose, and if I choose for one moment the flesh, the balance has turned that way, and I tumble into the ditch of sin. On the other hand, if the Spirit prompts me and I obey at any moment, then my being passes over into the predominant influence of the Spirit, and I am living and walking in the Spirit, and the flesh is left out in the cold. I am delivered from the hand of the flesh if I yield to the Holy Ghost who is drawing me, heart, and mind, and spirit, and body, over to his sphere of influence. The one deciding factor is my will. You may be delivered from the hand of the flesh by deciding for the Spirit, though the flesh is there all the time. It is done by the death of Christ, that the body of sin might be destroyed, that henceforth we should not serve sin. We are saved from the flesh corruption that we may walk in the resurrection life; "that as Christ was raised from the dead by the glory of God the Father, even so we also should walk in newness of life"—the Holy Ghost life.

The *world* comes in two separate forms, alluring or attacking; I am delivered from each by the death of Christ. But the operative power of Christ's work will only benefit me as I exercise faith. "This is the victory that overcometh the world, even our faith." When the attacking world comes, like Amalek—those that should be our friends—and tries to put me out of existence, how am I to

meet it? By faith. As long as the hands of Moses are held up, Amalek is beaten, and the Lord's people go free. Let the world, even your own friends and family, attack you, but the Lord is stronger than they. Jesus Christ was born "that he might deliver us from this present evil world"; the Greek is "that he might draw us out,"—out of the place of temptation.

Look at the seductive enemies like those people who tempted Israel—Moab, Ammon, and Edom. What have we to do? "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Offer yourselves to the Lord, and keep offering, and you will find that you are delivered out of the hand of your enemy, both the attacking enemy and the seductive enemy. The world says, "Come and have a little dance, a little gambling, a little pleasure. We will not gamble for dollars, but let us put up a few cents on a game of whist." What we must say is, "I am doing a great work, and I cannot go down. I am building the walls of Jerusalem." You need not ask whether it is wrong to go to a ball or the theater. Preach Christ, live for Christ, look for Christ, and walk with Christ, and the world will very soon drop you. Faith in a living Christ will keep us from the world.

Some think the *devil* is dead. They must have had a dose of morphine to put them into a deep sleep. Luther is said to have had a dream that there was great commotion in hell; one of the devils came down and said to Beelzebub, "Tidings, my Lord, from earth: Luther is going to preach the doctrine of justification to-morrow." Beelzebub said, "What shall we do?" One devil said, "I will go into the congregation, and move from soul to soul and say, 'It is all a lie, there is no devil.'" Beelzebub answered, "You fool, every man knows there is a devil; he has only to look within and see that he is there." Another said, "I will go and say there is a God, and there is a devil, but there is no hell." Beelzebub replied, "You fool, every man knows there must be a hell." A third said, "Let me go; I can deceive the whole congregation. I will say to them, 'There is a God, and he is very just and holy; there is a devil, and he is very strong and wicked; there is a hell, and it is everlasting, and very bitter, but you do not need to go there; you will have time to repent when you are dying. Do not repent to-day.'" "You may go," said Beelzebub. "You will succeed." The devils are saying to every one who has not entered into this life of deliverance, "Put it off a little, it is not necessary to-day." Thanks be to God, we are told in Hebrews ii:14, that the Lord Jesus Christ was revealed that he might destroy him that had the power of death, that is the devil. He came to bring to naught the power of the devil, that we being delivered out of the hand of our enemy might claim to be free in the strength of the Lord Jesus Christ.

Lastly, what about *death*? Some men are all their lifetime in bondage for fear of death. But, though death exists, it has now no

sting, thanks be to God, who giveth us the victory, through our Lord Jesus Christ. In the death and resurrection of Jesus we are freed from the hands of this enemy, since our life, our true life, is hid with Christ in God.

Now, delivered from the hand of the enemy, I have one blessed privilege towards Almighty God; it is that I may serve him, as a priest, offering to him my service, in the place that is wholly given up to his business, being provided for by God out of his bounty and love. I am to serve in holiness and righteousness. A Scotchman was asked about a man who was said to be very godly, "Is he as he is described, is he out and out for God?" The answer was this, "Well, I think he is straight enough towards God, but he is a wee bit twistical towards men." A great many Christians think they are all right on Sunday towards God, but from Monday to Saturday are very apt to play tricks towards men. Oh, for the grace that will make us live in holiness and in righteousness before him, the great Searcher of hearts! "Walk before me," said God to Moses, "and be thou perfect, and upright." Then this is to be my conduct all the days of my life,—what a glorious thought! It never ceases because it is Christ, not I, who does it all. "By the grace of God I am what I am," says St. Paul. "I work more abundantly than them all, yet not I but Christ liveth in me." God Almighty grant us grace, to see that this life may be carried out from to-day, in holiness and righteousness before him all the days of our life.

THAT GOD MAY BE ALL IN ALL.

BY REV. ANDREW MURRAY.

Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.—I. Cor. xv: 24–28.

"*That God may be all in all*"—that will be the grand conclusion of the great drama of the world's history, and of Christ's redemption. There will come a day, of the glory of which we can form no conception, when the Son shall deliver up the kingdom that the Father gave him, when he shed his blood upon the cross, and that he hath established and perfected from the throne of his glory, and the Son himself shall be subject also unto the Father, "THAT GOD MAY BE ALL IN ALL." I cannot understand it—the Son equal with God, from eternity to eternity, subject unto the Father. It is this that Christ has been working for; that he thought it worth while to give his blood for; and that his heart is longing for in each of us. This is the very essence and glory of Christianity, that God may be

all in all ! If this is true, then, if I am to have the Spirit of Christ in me, this must be the motto of my life. What a triumph it would be if the Church really were fighting with that banner floating over her ! What a life ours could be if that were really our banner—to serve God fully, wholly, only ! To have him all in all ! How it would ennoble, and enlarge, and stimulate our whole being, to be working, fighting, “that God may be all in all” ; and that the day of glory may be hastened, when it shall be made manifest how the whole universe is filled with his glory. If we would only arouse ourselves to believe that we belong to the kingdom that Christ is preparing to deliver up to the Father, that God may be all in all, how the glory would fill our hearts and expel everything mean and low and earthly !

Let us take home to our hearts, and let it rule in our lives, this one thought, this one faith, this one aim, this one joy : Christ lived, and died, and reigns ; I live, and die, and in his power I reign for this one thing, “that God may be all in all.” How can we do this ? First of all, *Allow God to take his place in your heart and life.* Luther often said to people when they came to him about difficulties, “Do let God be God.” Let God be all in all, every day in your life, from morning to evening. No more say, “I and God.” Let it be “God and I.” God first, and I second ; God to lead, and I to follow ; God to work all in me, and I to work out only what God works ; God to rule, and I to obey. Even in that word there is a danger, for the flesh is so subtle, and one might begin to think, “It is God and I. Oh, what a privilege that I have such a partner !” There might be secret self-exaltation in associating God with myself. There is a more precious word still—“God, and not I” ; not “God first, and I second ; God is all, and I am nothing.” Paul said, “I labored more abundantly than they all ; though I be nothing.”

Give God his place. Begin in your prayer. The power of prayer depends almost entirely upon my apprehension of who it is with whom I speak. Take time and get a sight of this great God, in his power, in his love, in his nearness, waiting to bless you. Before and above everything take time ere you pray to value the glory and presence of God. What a wonderful thing our church services and conventions would be if all the worshipers were waiting upon God, determined to let God have his place. I cannot fully give God his place upon the throne for I cannot realize what that place is, but God will increasingly reveal himself and the place he holds. I know about the sun because I see its light. No philosopher could have told me about the sun if the sun did not shine. No power of meditation and thought can grasp the presence of God. Be quiet, and trust, and rest, and the everlasting God will shine into your hearts, and will reveal himself.

But, second, “that God may be all in all” *I must accept his will in everything.* We must not only accept God’s will as revealed

in his word, but we must accept it in every providence. Whether it be a Judas that betrays, or Pilate in his indifference who gives you up to the enemy; whatever trouble or temptation, vexation or worry, comes, see God in it, and accept it as his will. It is not God's will that men should do the wrong, but it is God's will that I should be in the circumstances of trial. Suppose away in South Africa there is a woman whose husband had gone on a long journey into the interior. He is to be away for months from all postal communications. The wife is very anxious to receive news. In months she has had no letter or tidings from him. One day, as she stands in her door, there comes a great, savage Kaffir, carrying his spears and shield, and with a terrible face. The woman is frightened, and she rushes into the house and closes the door. He knocks at the door and she is in terror. She sends her servant, who comes back and says, "The man says he must see you." She goes, all affrighted. He takes out an old newspaper, which he has brought from her husband, and inside the dirty newspaper she finds a letter from her husband, telling her of his welfare. How that wife delights in that letter; she forgets the face that has terrified her. Weeks pass away again, and she begins to long for that ugly Kaffir messenger. After long waiting he comes again, and this time she rushes out to meet him because he is the messenger from the beloved husband, and she knows that, with all his repelling exterior, he is the bearer of a message of love. Beloved, have you learned to look at tribulation, and vexation, and disappointment, as the dark, savage-looking messenger, with a spear in his hand, that comes straight from Jesus? Have you learned to say, "There is never a trouble, by which my heart is touched or even pierced, but it comes from Jesus, and brings a message of love"?

Then, third, *trust in his power*. It is "God who *worketh to will and to do* according to his good pleasure." It is "the God of peace who perfects you in every good thing to do his will, *working in you* what is well pleasing in his sight." You complain of weakness, of feebleness, of emptiness. Never mind: that is what you are made for—to be an emptied vessel, in which God can put his fullness and his strength. Paul was in danger of being exalted, owing to the revelations from heaven, and Jesus sent him a thorn in the flesh, a messenger of Satan to buffet him. Paul prayed, and struggled, to get rid of it, but Jesus said, "You need it. I will bless you wonderfully in it." Paul's life was changed from that moment in this one respect. He said, "Henceforth I glory in my infirmities: for when I am weak, then am I strong." Do you indeed desire God to be all in all? Learn to glory in your weakness. Give God his way with you, and he will work mightily. The deepest quietness has often been proved to be the most inspiration for the highest action. In the quietness of surrender and faith, God's working in you may be made manifest.

Then, fourthly, if God is to be all in all, *sacrifice everything for his kingdom and glory*. For this Christ gave his life. Is it worth less

to you ? What is the use of having a mind, or money, or children ? That I may give them to God ; for God must be all in all in everything. I pray God that he may give us such a sight of his kingdom and his glory, that everything else may disappear ; and then, if you had ten thousand lives, you would say, "This is the beauty and the worth of life ; 'that God may be all' to myself, and that I may prove to men that God is more than everything, that life is only worth living as it is given to God to fill." Christians, sacrifice your time, your interests, your heart's best powers in praying, "that God may be all in all."

Lastly, if God is to be all in all, *wait continually on him all the day*. To do that, you must always live in his presence. That is what we have been redeemed for. The abiding presence of God is the heritage of every child of God. The Father never hides his face from his child. Sin hides it, and unbelief hides it ; but the Father lets his love shine all the day on the face of his children. The sun is shining day and night. Your sun shall never go down. Come and live in the presence of God.

That is the portion of those to whom prayer is granted. "One thing have I desired of the Lord, and that will I seek after : that I may dwell all my days in the house of the Lord ; to behold the beauty of the Lord, and to inquire in his temple. In the secret of his pavilion he hideth me." Wait upon God for guidance, and God will lead you up into new power for his service, into new gladness in his fellowship, he will lead you up into new thoughts about what his church needs, and about what the perishing world needs ; he will lead you out into a larger trust in him, he will prepare you to expect new things from him. Let each one of us say, "May my life be to live, and die, and to labor, and to pray continually for this one thing, that in me, and around me, and in the church, and throughout the world "GOD MAY BE ALL IN ALL."

ONE THING.*

BY REV. H. W. WEBB-PEPLOE.

But *this one thing I do*.—Phil. iii : 13.

Four of these six words have been introduced into the English by the translators ; they should be two words, of two letters each, *ἐν δέ*, "but one." A blessed little sentence ! But one what ? One God, one Father, one home, one Saviour, one precept, one blessed idea, one conviction, one impulse, one purpose, one doctrine, takes possession of every faculty of my being, every moment of my life, every attempt, every possession—but one ; and in the face of that ONE, "I can say," says the great apostle to the Gentiles, "I press towards the mark." Why ? Because I am enabled, in the face of that

* Closing address, Thursday evening, August 15, 1895.

ONE, to "forget those things which are behind and to reach forth unto those things which are before," until it impels me at every point of my being "to press toward the mark for the prize of the high calling of God in Christ Jesus." Have you ever seen a race-course, not the professional kind where dangers beset any child of God, but the race-course of boyhood college life? Have you watched a race or taken part in one, and felt the instantaneous effect of the word "*Go!*" when every faculty of your being is pressing toward the mark, a white tape, by the side of which sits the judge? The impulse and design of your heart is to be first to reach that one point, which says, "Victory, the crown is yours." If you are pressing forward to win the prize for one you love, this gives you fresh vigor, and the delight of your soul will be to hand it over to her, and say, "Beloved, this is my victory, it is all for thee." Yet what becomes of earthly prizes—silver cups to be buried in a box? But oh, the impulse to gain the point, and then to know that the prize is yours!

In the spiritual life, what is it to have the whole soul set towards the mark, where, when this earthly career is ended, the Judge will stand to say what our reward shall be? To gain the prize for the high calling of God in Christ Jesus; a crown!—have you ever set your heart upon a crown? "Be thou faithful unto death, and I will give thee *a crown of life*" (Rev. ii: 10). That is for faithfulness, in your own personal conduct. "*A crown of righteousness*, which the Lord, the righteous Judge, shall give, not to me only, but to all them that love his appearing" (II. Tim. iv: 8); for fighting the good fight of faith, for finishing the course, and keeping the faith to the end. Then there is *the crown of rejoicing*, for winning souls of poor outcasts (I. Thess. ii: 19); *the crown of glory*, that fadeth not away (I. Pet. v: 4), given by the Chief Shepherd to those who have guarded and tended his flock. What shall I do with the crowns if I get them? My great joy and privilege shall be to cast them at His feet, and to say, "Thou art worthy, oh Lord, to receive glory, and honor, and power." This is the irresistible impulse of every one who is wholly consecrated to God. Who of you can be content to get less than the best that God offers? Are you content with simply getting into heaven? Of the creatures that live in the great ocean, from the wretched limpet that clings to the rock, and never knows the privilege of motion, to the magnificent whale that presses through the water with almost unlimited power, which would you rather be? It is blessed to live in the ocean of God's love, but it is one thing to have only enough life to cling to the rock, and another, and how much grander experience, to rejoice in one's whole being in the motion of power.

You must decide what shall be your one ambition from henceforth and forever. It must not be the mere cowardly, selfish thought, "Glory to God, I am out of hell!" Contrast that with the aim of the Apostle Paul. If any man ever deserved glory before God for his righteousness, he did. Who among us could say

that as touching the righteousness of the law, we are blameless, that we have been set apart to God's holy business from infancy? Yet he was never satisfied, never restful, never joyous, until that wondrous day when the Lord broke him down, blinded the eyes of his body, that he might open the eyes of his soul to see Jesus whom he had been persecuting. We have persecuted the Son of God just so long as we have been self-righteous and have refused to bow our heads in utter self-surrender to him. Then St. Paul saw the vanity, the hopelessness of man in his self-righteousness and he saw the perfection of God's gift in his beloved Son, and he opened his whole being to receive what God was pleased to give him, and, from that moment, his whole being was set upon one purpose, one all-prevailing power.

He saw in one instant that whereas man was nothing, Christ was all; that whereas righteousness by the law was vain and hopeless, righteousness as given in Christ Jesus was perfect and to be received in a moment. He took that righteousness, and became satisfied. Then there arose within him a new impulse, a desire such as he never had known, to glorify God. Up to that moment his one thought had been to evade God; to obey as a slave under compulsion; now one impulse took possession of his whole being, it was to win Christ in all his fullness of beauty and blessing and power. The moment the man believes, Christ is his, but he does not know the unsearchable riches in Christ. St. Paul's ambition was to possess Christ in the highest sense.

Brethren, would you know what a wholly consecrated life will be in the way of reward? Would you know to a certainty what is necessary in order to gain this fullness of blessing? The Lord has given us here six uses of the expression "all things," in contrast to one use of the expression "one thing," and, taking the seven together, we have the most perfect picture with which I am acquainted of the life of holiness, and peace, and power, and everlasting blessedness. Remember that no man enters upon the race for the prize until he has perfect certainty of his own salvation, and has taken certain preliminaries in the life of salvation. First of all St. Paul says (Phil. iii: 8), "Yea, doubtless, and I *count all things but loss* for the excellency of the knowledge of Christ Jesus my Lord." He did count them but loss, and he does count them but loss, and he has had some three and thirty years from which to reckon and decide whether the compensation is sufficient to balance the things he formerly counted gain. You and I must learn to count all things but loss. It is the starting point of the heavenly career. Our Lord says (Luke xiv: 26) that unless a man gives up all that he has, he cannot become his disciple. Christ ran the heavenly race, and "for the joy that was set before him, endured the cross, despising the shame." He says, "No man can come after me, or hope for the crowns which I am winning,—it must be first the cross, then the crown,—until he thinks it worth while to count all things but loss." Neither Christ nor St. Paul refers simply to life or earthly status, although these are

included. St. Paul was a man in high position, and education and perhaps of wealth ; he was a member of the Sanhedrim, but all these things he considers as of no consequence. He counts as loss his reputation as a Jew, his ecclesiastical privileges, his church status—the very thing that hampers nine out of ten of you in entering upon the heavenly course. Are you ready to count as loss the position you have held as one highly enlightened in religion and to give up everything for the excellency of the knowledge of Christ Jesus ?

St. Paul says, second, “For whom *I have suffered the loss of all things.*” There he takes in the whole prospect of his earthly position, and says, “I count them but dung, that I may win Christ, and be found in him [there is *position*], not having mine own righteousness ; . . . that I may know him [there is *privilege*], and the power of his resurrection [there is *power*, not the power that raised Christ, but the power that comes to us from the resurrection], and the fellowship of his sufferings, being made comformable to his death [there is *friendship*] ; if by any means I might attain unto the resurrection of the dead” [there is *prospect*]. Then he says, “I count not myself to have apprehended, but I do lay aside everything that I may take hold of only one, and I press towards the mark [there is his *purpose* in life] to the prize of the high calling” [there is the *everlasting prize*]. Brethren, is the sacrifice worth the prize ? Remember, before you come to the one thing, you must have given up the others—all your ecclesiastical hopes and dignities, all your earthly comforts ; you cannot run in a race when you are hampered by chains and weights. Free yourselves, by the grace of God, from the things that have hampered you, and, counting the cost, say before God, “I count all things but dung that I may win Christ, and be found in him.” There is a beautiful thought about the heavenly race that is never found in an earthly contest. In an earthly race, my whole design is to outstrip my competitors ; in the heavenly race, I secure a prize, if, while I run with my eyes fixed before me, I go back to save my fellow runners from falling.

Men are made in some senses essentially selfish, and the Lord knew that there must be something more than an eternal motive for giving up these things. I seldom wonder that so many people turn away from the Christian religion, when the only thing we offer them is something beyond the grave. Now, see whether the man of God gets the best of the bargain. The next of the “all things” is in iii : 21, where the apostle, looking forward to the glorification of the body, says that Christ “*is able even to subdue all things unto himself*” ; therefore he thinks himself wise in keeping his conversation in heaven, for when his citizenship is in heaven, as a final reward, his body of humiliation will be changed into the body of His glory, according to the working whereby Jesus is able to subdue all things unto himself. That is the prospect for eternity, but in it there is a beginning of present enjoyment. I suppose that no man who has yielded himself to this world as his ambition and hope has ever

declared himself absolutely satisfied. But the man who gives up all things for the sake of the one, finds, with Paul, that this is the only starting point of rest and blessedness. Men of passion, women of fashion, tell me where will you find any rest for your soul until you place it in the hands of Him who is able to subdue? Lust, temper, impulses, all that is haughty, all that is bitter, is placed in the hands of Jesus, who, even before he translates our bodies into the body of his glory, is able to subdue all things unto himself.

Now turn to iv : 12, R. V., where St. Paul says, "In everything and *in all things I have learned the secret* [Have you? What secret?] both to be filled and to be hungry, both to abound and to be in want"—the secret of perfect contentment. There sat the aged apostle, bound by a chain to a brutal Roman soldier. Nero might at any moment order his head to be cut off or that he be thrown into the Tiber, or given to the lions. He has nothing but the comforts of a miserable Roman prisoner. He has not even a friend at times, and yet with the galling chain upon his wrist, and facing a martyr's death, the man takes the pen and writes, "In all things I have learned the secret [blessed initiation into the mysteries of the kingdom] the secret both to be filled and to be hungry, both to abound and to suffer want." He drops a little thing, only one, and gains more than all things—that is the secret.

After you have learned the secret how to be absolutely contented in everything, comes the next step. "*I can do all things* [I am all-prevailing] *in him that strengtheneth me.*" Here is all power, the very thing that he asked for in the third chapter. A great Methodist preacher in Manchester once entered his pulpit, gave out his text (Philippians iv : 13), and began solemnly reading in measured tones, "I can do all things,—Paul," he said, "you are a liar—I can do all things—Paul, thou art a terrible liar. Oh, I beg your pardon, Paul, I see it now—through Christ which strengthens me. That is quite another thing. Paul, you are quite right—I *can* do all things through Christ which strengtheneth me." This is a secret worth learning, even if a man has to be shut up in a prison with a galling chain on his wrist in order to learn it.

Lastly (iv : 18), "*I have all things, and abound.*" Wonderful Paul!—all-contented, all-prevailing, all-abounding! A prisoner in chains with only one shirt and with only a crust of bread and a sip of water, is still able to say, "I have all things and abound."

Brethren, the prospect is before you, the privilege is for your choice, you must settle it with God, and God alone will know whether the heart is right in its decision. Will you, by the grace of God, from this time recognize that in taking Christ you take a sufficiency for everything, that it is not to be by any human energy or purpose that you say, "I will win those crowns"? It is the obliteration of self that Christ may prevail that will enable you to win the crowns. To be "in training" for a race is to be getting rid of superfluities that would hinder your running. Get rid of the

things which hinder, and Christ will give you his strength by which you shall win the crowns. You must simply take the perfect Christ and say, "One thing, but one." No man excels who tries to excel in twenty things. Determine that in one thing you will have the prize, by the grace of God working through you. Do not mourn over it, as if you thought that you were making a sacrifice deserving of peculiar praise or pity. When men of the world too often see Christians sneaking towards the things of the world, as well as sneaking into heaven, no wonder that they turn away. Let them see that, by the grace of God, you can say, "I can have all things, but I count them all but dung for the sake of ONE." What is the one? *Christ, Christ, Christ.* Is he worth it? Count the cost. Decide it now. Will you bow before God and say, "By the grace of God I will have *the one thing*, and then I shall have everlasting blessedness with my Lord and Saviour Christ. I do count all things but loss, I give them all up now and forever, everything, to be Christ's and Christ's only. He gave himself to me to be mine forever, and I am his forever"? You cannot let a husband or a wife, a money-bag, a home, or a child come between you and Christ. It must be ONE; let there be no half-hearted consecration. If there is one that is halting, think, think and pray, and remember that if you once commit yourself to the Lord, he is *able to subdue*, to teach you the secret of contentment in all things and to make you have all and abound.

I would dare to close with the beautiful words of the 19th verse, which says, as if in answer to all objections, "But my God,"—I know him, I can trust him, he is worth all, I speak out of a long experience,—*"My God shall,—no doubt about it—shall supply all your need."* How far? "According to the riches of his glory,"—not according to your needs, not according to your begging, not according to your cry; no, "according to the riches of his glory in Christ Jesus."

These addresses by Rev. H. W. Webb-Peploe and Rev. Andrew Murray will be published more fully in separate volumes, and substantially bound, by Fleming H. Revell Co., 112 5th Avenue, New York.

THE THIRTEENTH GENERAL BIBLE CONFERENCE.

This conference met this year with the peculiarly blessed prospect of having, besides many able and helpful Christian speakers of our own land, Prebendary H. W. Webb-Peploe of London, and Rev. Andrew Murray of South Africa. If any left disappointed it was their misfortune, and the fault must also have been theirs. These "two angels," as they soon came to be called, were the means, under God, of leading many men and women into the life of privilege and blessing which they so lovingly and faithfully portrayed. The sessions were unusually numerous and well attended, and the only regret of many was that the three or four thousand of America's Christians, who were present at various times, could not have been increased to three hundred thousand, that they might also have received a blessing to their souls. Among other testimonies are the following

EXPRESSIONS OF THANKSGIVING.

"We, the ministers of the gospel and evangelists assembled at the Northfield Conference, desire to put on record for the glory of God, our grateful thanksgiving for the new insight into the word of God, the new apprehension of our standing, privileges, and possibilities in Christ Jesus, and the new advance toward the fuller acceptance and enjoyment of the exceeding great and glorious promises which are in Him, which have come to us as the blessed fruit of these weeks of communion with each other and the Lord.

"And we desire to express to our beloved brethren, Rev. Andrew Murray and Rev. Prebendary H. W. Webb-Peploe, who have led us in our studies of the word, our deep sense of indebtedness for their clear, searching, candid, scriptural, and spiritual expositions and applications of God's truth. In their words we have heard God speaking to us, calling us to holiness, to separation from the world unto himself, and inviting to a new life of the rest of faith. Never have we heard teaching that has more magnified and glorified the all-sufficiency of the power and grace of God. And we unitedly pray God to pour into their hearts rich recompense, long to spare their lives, and greatly to multiply their seed sown, that thousands may, through them, become partakers of the fullness there is in Jesus.

"East Northfield, Mass., August 15, 1895."

The following daily programme may give some idea of the opportunity for instruction and blessing which the conference offered :—

Saturday, August 3, 1895, 8 P. M. Rev. R. A. Torrey. "Hindrances to a Mighty Work of God in the Individual." (See p. 445.)

Sunday, 11 A. M. Rev. H. W. Webb-Peploe. "Man's Reasonable Service." (See p. 419.)

3 P. M. Rev. Andrew Murray. "Carnal Christians." (See p. 434.)

7 P. M. Rev. Dr. Dripps. "Twenty-third Psalm."

8 P. M. Rev. C. I. Scofield, D.D. "Consecration." (See p. 461.)

R. A. Torrey. "Worship." (See p. 478.)

Monday, 10 A. M. H. W. Webb-Peploe. "The Life of Compromise." (See p. 507.)

12 M. Andrew Murray. "The Self-Life." (See p. 516.)

3 P. M. R. A. Torrey. "Paul as a Christian Worker."

7 P. M. Rev. H. B. Rankin. "The Bread of Life." Rev. A. J. Smith. "More Abundant Life."

8 P. M. President C. A. Blanchard. "The Oneness of Christ with his People." Rev. A. C. Dixon, D.D. "The Trial and Triumph of Faith." (See p. 472.)

Tuesday, 9.15 A. M. Devotional Service.

10.00 A. M. H. W. Webb-Peploe. "The Divine Purpose." (See p. 520.)

12 M. Andrew Murray. "Waiting upon God." (See p. 527.)

2.30 P. M. R. W. Crook. "Berwick Praying Band." (See p. 482.)

3.35 P. M. Mrs. Whittemore. "Rescue Work."*

4.25 P. M. H. B. Gibbud. "Picture Sermon."

5 P. M. Round Top Meeting.† Dr. W. J. Erdman.

6.45 P. M. Mrs. E. M. Whittemore. "Rescue Work."*

8 P. M. International Christian Workers' Association.

8.30 P. M. Mr. H. B. Gibbud. "Among the Hop Pickers of Central New York." (See p. 486.)

Wednesday, 10 A. M. H. W. Webb-Peploe. "The Pleasant Land Despised." (See p. 530.)

12 M. Andrew Murray. "Entrance into Rest." (See p. 535.)

3 P. M. Rev. R. A. Torrey.

6.45 P. M. Testimony Meeting.

8 P. M. President Blanchard. "The Church and the Lodge." (See p. 494.)

Thursday, 10 A. M. H. W. Webb-Peploe. "The Only True Faith." (See p. 539.)

12 M. Rev. Andrew Murray. "The Kingdom First." (See p. 545.)

3 P. M. Missionary Recognition Meeting.

6.45 P. M. Medical Missions. Dr. Dowkontt and Miss Scudder.

8 P. M. Rev. F. J. Stanley. "Trophies for Christ from Japan."‡

Rev. A. T. Pierson. "The Student Movement."§

Friday, 10 A. M. H. W. Webb-Peploe. "Trust." (See p. 549.)

12 M. Andrew Murray. "Christ our Life." (See p. 555.)

* "The Door of Hope Series" of tracts by Mrs. Whittemore contains most of the incidents related. They may be obtained from her at 102 E. 61st street, New York.

† Daily.

‡ See *Missionary Review of the World*. July, 1895. (Page 516.)

§ *Ibid.* September, 1895. (Page 641.)

- 3 P. M. A. J. Gordon Memorial Service. (See p. 506.)
 6.45 P. M. Converted Japanese.
 8 P. M. R. A. Torrey. "The Baptism with the Holy Spirit." I. *
- Saturday*, 10 A. M. H. W. Webb-Peploe. "The Results of Being with Jesus." (See p. 559.)
 12 M. Andrew Murray. "Christ's Humility, Our Salvation." (See p. 565.)
 3 P. M. Dr. W. J. Erdman. "Ecclesiastes." (See p. 465.)
 7 P. M. Prayer Meeting.
 8 P. M. R. A. Torrey. "The Holy Spirit." II.
- Sunday*, 11 A. M. H. W. Webb-Peploe. "True Devotion." (See p. 569.)
 3 P. M. Andrew Murray. "Full Surrender." (See p. 575.)
 4 P. M. Meetings for Ladies and for Men.
 7 P. M. Round Top Meeting.
 8 P. M. D. L. Moody. "The Love of God."
- Monday*, 10 A. M. H. W. Webb-Peploe. "Boaz and Ruth." (See p. 578.)
 12 M. Andrew Murray. "Dead with Christ." (See p. 582.)
 8 P. M. Booker T. Washington. "The Tuskegee Training School." (See p. 501.) Dr. McCartee. "A Tour in China."
- Tuesday*, 10 A. M. H. W. Webb-Peploe. "The Rest of God." (See p. 586.)
 12 M. Andrew Murray. "Joy in the Holy Ghost." (See p. 593.)
 3 P. M. R. A. Torrey. "Prayer." *
 4 P. M. Andrew Murray and Miss Cummings. "The Work in South Africa."
 7 P. M. Rev. E. P. Hammond. "Evangelization of Children."
 8 P. M. A. T. Pierson. "The Acts of the Holy Ghost." *
- Wednesday*, 10 A. M. H. W. Webb-Peploe. "The Peace of Christ." (See p. 596.)
 12 M. Andrew Murray. "Progressive Faith." (See p. 600.)
 3 P. M. Dr. J. W. Chapman.
 7 P. M. Round Top Meeting.
 8 P. M. Andrew Murray. "The Source of Power in Prayer." (See p. 602.)
- Thursday*, 10 A. M. H. W. Webb-Peploe. "Deliverance from the Hand of Our Enemies." (See p. 605.)
 12 M. Rev. Andrew Murray. "That God May Be All in All." (See p. 610.)
 3 P. M. Rev. R. A. Torrey. "Prayer."
 4 P. M. Meeting of Ministers.
 7 P. M. Round Top Meeting.
 8 P. M. H. W. Webb-Peploe. "One Thing." (See p. 613.)

* Published by F. H. Revell Co., New York.

NOTES AND NOTICES.

The August Conference of 1895 will always be remembered as one of the most helpful seasons of blessing ever experienced in Northfield. It was unique in many respects. Thousands were present at one time and another during the sessions, and although the meetings were more numerous than ever before, all of them were largely attended and eminently helpful. The testimony of hundreds to blessing received, was given with no uncertain sound, and the uplifting and quickening influence will undoubtedly be far-reaching, lasting, and profound.

* * * * *

Two figures stand out prominently as the human channels of God's blessing, which flowed in such abundant streams and of which so many drank to their spiritual profit. Their personality was, however, almost lost sight of in their faithful preaching of God the Father, Son, and Holy Spirit. Prebendary H. W. Webb-Peploe and Rev. Andrew Murray seemed, as one said at Keswick, to be "looking over a wall against which the majority of Christians have been standing all their lives."

* * * * *

The addresses of the conference were too numerous to be reported in full in the *ECHOES*. It has been necessary to make some selection and to shorten the reports in some cases. It is a matter of deep regret to us that we have been obliged to omit parts of Prebendary Webb-Peploe's and of Rev. Andrew Murray's most helpful addresses on "The Life of Privilege." We have endeavored, however, to avoid as much as possible any change in the wording of the reports, and any omissions which would destroy the force and continuity of the thought. We are pleased to say that the addresses will be published *in full*, in separate volumes, by Fleming H. Revell Company, New York, and will be ready in a short time. This fact has reconciled us in some degree to the necessity of shortening the reports.

* * * * *

The present issue of the *ECHOES* has been considerably delayed owing to

the proximity of the Young Women's Conference to the General Bible Conference, and the necessity of issuing that report first; to the tardiness of some speakers in revising their addresses, and to the length of time (from three to four hours on each address) that it has taken to revise the reports and prepare them for publication. We believe, however, that the addresses are of such pre-eminent value that a temporary delay, though unpleasant, does not detract from their interest or profitability.

* * * * *

We wish to extend our cordial thanks to the speakers and others who have helped us to make the reports valuable by their revisions, loan of photographs, and suggestions. Financially, the *ECHOES* is a failure, because it has been the aim of editor and managers to issue a *first* class magazine at a third class price. It is hoped that as a spiritual success it will overbalance the material failure.

* * * * *

Camp Northfield is thankfully pronounced a success far surpassing the expectations of its founder and managers. Over two hundred young men enjoyed its privileges, and were renewed and strengthened in body, mind, and soul, as was shown by the earnest testimonies of the young men. Articles were promised on "Life in Camp Northfield," and on "The Camp Y. M. C. A. Conference," but failed to reach us in time for publication. They may be looked for in the *preliminary number* of 1896, should the *ECHOES* be continued another year.

* * * * *

We are pleased to mention with satisfaction the establishment this year of a kindergarten for children, conducted by Miss Parsons of Rye, New York, in the basement of the Congregational Church. This class met daily, and at the same time greatly benefited the children visiting Northfield, and made it possible for their parents to attend the sessions of the conferences. It is hoped that this is now a permanent institution in Northfield.

SOME VALUABLE BOOKS.

BIBLE STUDY is one of the first requisites to spiritual life and growth. During the present time it is advisable and necessary to make a judicious selection of what to read and what to avoid in the vast amount of literature that is being written upon this subject. Few writers are more versatile, enjoyable, and helpful as guides in Bible interpretation and application than Rev. F. B. Meyer, of Northfield and Keswick note. One of his recent books, *Jeremiah, Prophet and Priest*,* is of extreme interest and value as a study of the times and writings of the prophet and as an application of his prophecies and warnings to present day dangers and difficulties.

Another already well known book by Mr. Meyer, *The Shepherd Psalm*,† has just appeared in holiday attire as a Northfield edition. It is beautifully and appropriately illustrated with marginal drawings of a high order.

The Bible Study Psalm ‡ is a compact and valuable little pamphlet, also by one of Northfield's favorite teachers, Prof. W. W. White, who is well able to present his subject in a masterly manner. The present study consists of useful hints as to the meaning and application of the words of the Psalmist in the one hundred and nineteenth psalm, which the German divine calls "the Christian's A B C of the praise, love, power, and use of the Word of God."

"*The Priests and Levites*,"§ by Miss Ada R. Habershon, is a pamphlet representing much careful study and thought, besides keen spiritual insight into sacred truth. It is designed to show, in the very words of Scripture, in how remarkable a manner the priests and Levites were a type of the church. It is thus most suggestive and interesting and contains many hints which throw helpful light on the present as well as upon the past history of the church. Those who have become acquainted with Miss Habershon in her most delightful Bible readings given at Northfield will welcome this

published study, which represents some of her best work. Still others will welcome this privilege of becoming acquainted through print with the author whom they may not have been privileged to hear in person.

* * * * *

THE CHRISTIAN LIFE is a theme of growing interest to Christians throughout the world, and has been the subject of numerous conventions in England, America, Japan, and India. Perhaps no one writer has been the means of awakening and fostering deeper spiritual life in English speaking lands than Rev. Andrew Murray of South Africa. Northfield was greatly blessed by his presence this year and his meetings in New York were of growing interest and power. Some idea of the esteem in which he and his teachings were held by those at the Northfield Conference may be gathered from the fact that nearly five hundred of his books were sold at the Conference Book Store. One of his recent books, *The Holiest of All*,* is especially valuable as combining an exposition of the Epistle to the Hebrews, together with many helpful thoughts upon the attainment of the true Christian life. In it the author seeks to answer the question "What is the want of our religion that, in so many cases, deprives it of power to stand, to advance, to press on unto perfection? And what is the teaching that is needed to give that health and vigor to the Christian life, that, through all adverse circumstances, may be able to hold fast the beginning firm to the end?" Mr. Murray's latest book, *Have Mercy Upon Me*, from the same publishers, will also be sought with interest by those who have heard and read the author elsewhere.

F. H. Revell Company announces that Mr. Peplow's addresses delivered at the Northfield Conference will be published in book form at an early date. These are of untold value as unique, graphic, and powerful statements of Christian doctrines and their practical application.

No Northfield speaker is more affectionately remembered than Dr. A. J. Gordon, whose presence was so much

* F. H. Revell Co., New York. \$1.00.

† Ibid. \$1.25.

‡ Ibid. 10 cents each, \$7.50 per hundred.

§ Alfred Holness, 14 Paternoster Row, London, England.

* \$2.00 net. A. D. F. Randolph & Co., New York.

missed this year. The last book from his pen, *How Christ Came to Church*,* is a peculiarly helpful and interesting book, which should be read, studied, and its suggestions acted upon, by every Christian leader in the world. Beside the story of the author's dream of Christ's appearance in church and its effect upon his ministry, Dr Pierson writes Dr. Gordon's Life Story and The Dream as Interpreting the Man.

* * * * *

MISSIONS AT HOME AND ABROAD.
Dr. John L. Nevius was for forty years a power in China and an effective speaker during his visits in America. He was a careful student and a clear thinker. His last book,† though not of a strictly missionary character, is nevertheless of great interest to Bible students, friends of missions, psychologists and students of folklore. The author narrates the truly marvelous experiences which he and other missionaries had in China and which forced this subject on his attention. He studies the subject also Biblically, historically, and psychologically, and presents his facts and his conclusions in a fair-minded way which should at least bring others to a similar unprejudiced study of the subject. The book is of great interest and value,

*75c. F. H. Revell Co., New York, and The American Baptist Pub. Soc., Philadelphia, Pa.

† Demon Possession and Allied Themes. \$1.50. F. H. Revell Co., N. Y.

especially in view of the present day spiritualistic and other occult and mysterious phenomena.

One of the best helps for developing missionary interest in a church or society is to be found in *The Missionary Pastor*,* by Rev. J. E. Adams. This book contains hundreds of helpful suggestions as to methods of study, of conducting meetings, forming a class, preparing and using charts and other ways of making every church and Christian society a power abroad as well as at home. There are numerous charts in the volume and a valuable list of missionary books and maps. We heartily commend the book to an extensive use by all who seek to arouse Christians to carry out Christ's great commission.

A book of somewhat different character, but which will also doubtless perform its mission of aiding those who would increase missionary interest and activity at home, is entitled, *What I Told Dorcas*.† In the form of a narrative Mrs. Ireland describes the methods of forming and maintaining a missionary society in the church, even in the face of strong opposition and discouragement from those who through ignorance and prejudice endeavor to bring such a movement to naught.


*75c. F. H. Revell Co., N. Y.

† By Mrs Mary E. Ireland. \$1.25. E. P. Dutton & Co., N. Y.

Important Announcement!

Post-Conference Addresses of Rev. H. W. Webb-Peploe.

Owing to an increasingly urgent demand for Rev. H. W. Webb-Peploe's Post-Conference Addresses, these have been reported and a limited number will be printed. To *advance subscribers* we hope to supply the reports at a price not exceeding 50 cents each. To *non-subscribers* the reports, should any remain, will be sold at retail rates.

 Send subscriptions and orders to D. L. Pierson, 1127 Dean St., Brooklyn, N. Y.

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